Acta Apostolicae Sedis

Volume XVIII (1926)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
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Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 5*]

Year XVIII - Vol. XVIII, January 15, 1926, No. 1.

ACTA APOSTOLICAE SEDIS, Official Commentary.

ACTA OF POPE PIUS XI, concerning the awarding of medals to those who have distinguished themselves in the Missionary Exhibition.

PIUS XI. By the singular goodness of God, it has happened to Us that We have entered this sacred Jubilee year – which is now drawing to a close – and it is difficult to say how many and what spiritual benefits have been conferred upon the faithful, and how abundant the joys have been for Us. And above all, We are pleased with that new and excellent undertaking, which has proceeded so well and prosperously that it has fulfilled Our expectations, namely, the Missionary Exhibition, which was prepared with the utmost care and diligence in these Vatican buildings, and which We believe has contributed greatly to the good of the Church and to the cultivation and progress of human society, and of which We have good hope that it will continue to do so in the future. The happy and fortunate outcome of this remarkable event deserves to be attributed to those learned men who preside over the vicariates or prefectures apostolic, to the superiors of the religious orders, congregations, and missionary institutions, and finally, to those who have diligently worked in carrying out the matters proposed there, all of whom have readily followed Our wishes and aspirations. Therefore, it is entirely fitting that We should reward with some honor the efforts that these men have devoted to this matter during the course of this year, so that a pleasant memory of this fortunate event may remain with them, and that a singular testimony of Our paternal benevolence may endure. Therefore, by Our own decree, We ordain and command that these very individuals be awarded a diploma of honor and a silver medal.

[*Latin ed. p. 6*]

6. Acts of the Apostolic See - Official Commentary. Indeed, a part of this medal bears our name and image, and on the other side, the following is inscribed: "DE CHRISTO NOMINE PROPAGANDIS REBUS IN VATICANO EXPOSITIS BENEMERENTI." To all those who are deemed worthy of such an honor, we grant that they may freely and lawfully wear this medal, hanging on the left side of the chest. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter's, on the third of December, in the fourth year of Our Pontificate, MDCCCCXXV. PIUS PP. XI.

APOSTOLIC LETTER CONCERNING THE TEMPLE DEDICATED TO SAINT DOMINIC, FOUNDER OF THE ORDER OF PREACHERS, WHICH IS ELEVATED TO THE DIGNITY OF A MINOR BASILICA, IN THE CITY OF SIENA.

PIUS PP. XI. For the perpetual memory of this event.

The historians relate that, even from the year 1200, while the blessed

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Dominic was still alive, who visited the city of Siena, the magistrates of that Republic decreed the erection of a monastery for the reception of Dominic's disciples, and for the same monastery and adjoining temple, the family of Malavolti generously donated land. And on the ides of December of the year 1227, a religious community of that Order entered into possession of the property.

It is indeed known that distinguished men, renowned for their sanctity and doctrine, were members of that community, among whom it is pleasing to mention Blessed Ambrose Sansedoni, Bartholomew of Dominic, Blessed Raymond of Capua, and also Thomas Aquinas, John of Dominic, and Saint Anthony were sometimes present there.

The sacred building attached to the monastery, dedicated to God in honor of the Founder of the Order of the Preachers, Saint Dominic, is considered a religious monument as well as a civil one, and, with its beautiful structure and artistic works, it rightly deserves to be among the finest sacred buildings in the city of Siena and in Tuscany.

In that church, there is a chapel commonly called "delle volte," where Catherine Benincasa experienced wondrous visions and put on the habit of the Third Order of Dominicans; in that very church, abundant sacred furnishings and the ancient relics of distinguished saints are preserved.

Bearing these things in mind, We have readily and gladly granted, with the fullest approval, the request of Our beloved son, Andrew S. B. E., Reverend Cardinal Prühwirth, of the Order of Preachers.

[*Latin ed. p. 7*]

The Acts of Pope Pius XI, number 7, in which, expressing the wishes of the Archbishop and the people of Siena, He earnestly requested that We elevate the aforementioned church to the dignity of a minor basilica. Therefore, after due deliberation with Our venerable brother, Anthony, Blessed, Cardinal Vico, Bishop of Portuensi and of Saint Eulalia, and Prefect of the Congregation of Sacred Rites, by Our apostolic authority, We hereby, with full force and for all time, consecrate the church of Saint Dominic, Confessor, and Founder of the Order of the Friars Preachers, in the city and archdiocese of Siena, to the title of minor basilica, with the privileges and honors attached thereto. These things We have decreed, declaring that these present Letters shall always remain firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and that they shall most abundantly benefit those to whom they pertain or may pertain; and it shall be rightly judged and determined that, from this moment forward, anything contrary to these shall be considered null and void, if anyone, by any authority whatsoever, knowingly or unknowingly, should attempt to alter them. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the fifth day of the month of July, in the year 1925, in the fourth year of Our pontificate.

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P. CARD. GASPARRI, Secretary of State.

LETTER TO THE REVEREND FATHER DOMINIC BONAVENTURA JELLÉ, BISHOP OF LABACENSEM: CONCERNING A CONVIVIUM FOR THE STUDY OF ORIENTAL MATTERS IN LABAC.

Venerable brother, greetings and apostolic blessing. — We have learned with pleasure from Our beloved son, Cardinal John Tacci, who presides over the Sacred Council for the advancement of affairs concerning the Oriental Church, that a convium is to be held soon in this seat of honor, at which learned men, experts in Oriental studies, will gather together, as was fittingly done at the excellent Velehrad congress held last year, which We praised. For it is known that there are few men thoroughly instructed in Oriental matters, and that these are scattered throughout the regions; therefore, it is most useful for them to convene frequently (that is, at least annually), not only so that all matters pertaining to the unity of the Church may be more fully and abundantly explained, but also so that more effective reasons and deliberations may be brought forth. Therefore, We are pleased that the scholars of Our Institute of Oriental Studies in the City, together...

[*Latin ed. p. 8*]

8 Acta Apostolicae Sedis - An official commentary, prepared with the assistance of other learned men, will be presented at this gathering concerning Eastern studies, so that the most important principles of Eastern theology may be imparted to you, and so that the cultivators of this science may be encouraged; for we are convinced that, from a correct understanding of things, a just estimation of men and a sincere benevolence will arise, which, joined with the charity of Christ, will be most beneficial for religious reconciliation and unity, by the grace of God. Therefore, venerable brother, do not cease to promote this salutary endeavor, together with those who are your collaborators in this work, and especially with the astute Doctor Francis Griveé, who are so well deserving of praise for their efforts in these studies. We, with the intercession of the holy Saints Cyril and Methodius, the apostles of these regions, beseech the divine Spirit to grant you abundant wisdom; may the apostolic blessing, a foretaste of our charity and a witness to our love, be with you, venerable brother, and with all those who participate in these gatherings. Given from Rome, at Saint Peter's, on the twenty-ninth day of the month of June, in the year one thousand nine hundred and thirty-seven, in the fourth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 9*]

SACRED CONGREGATION OF THE CONSISTORY

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ACTS OF THE SACRED CONGREGATIONS

MOST HOLY FATHER, OUR LORD PIUS, by divine Providence, POPE XI, by the decrees of the Sacred Congregation of the Consistory, has provided for the following Churches, each with its own Pastor, namely:

December 18, 1925. — To the titular archiepiscopal Church of Hierapolis in Phrygia, he appointed the Most Reverend Doctor Ludovicus Couppé, formerly the titular Bishop of Lerus. — To the titular episcopal Church of Acalyssa, he appointed the Most Reverend Doctor Aloysius Tardy, from the Congregation of the Holy Spirit, appointed Apostolic Vicar of Gabon. — To the titular episcopal Church of Centuria, he appointed the Most Reverend Doctor Iosephum Perrachon, from the Taurinensi Institute of Missionaries of the Consolata, appointed Apostolic Vicar of Kenya.

January 2, 1926. — To the newly erected cathedral Church of Gedanensi (Dantzig), he appointed the Most Reverend Doctor Eduardum O'Rourke, formerly the titular Bishop of Pergamum and Apostolic Administrator of that same territory.

January 4. — To the titular episcopal Church of Syene, he appointed the Most Reverend Doctor Norbertum Klein, formerly the Bishop of Brunensis.

II. DESIGNATIONS

According to the norms of canon 285 and canon 1594 § 2 of the Code of Canon Law, the Ordinary of Fluminensis, for the provincial council and for appeals, designated the Patriarch of Venice. This election was approved by Most Holy Father, Our Lord, by a decree of the Sacred Congregation of the Consistory, dated December 18, 1925. Furthermore, the Ordinary of Iadrensis, for the provincial council and for appeals, designated the same Patriarch of Venice. This election was approved by Most Holy Father, Our Lord, by a decree of the same Sacred Congregation, dated January 11, 1926.

[*Latin ed. p. 10*]

10. Acts of the Sacred Apostolic See - Commentary. Official Record of the Congregation concerning the Condition of the City of Palermo, regarding benefits, May 16, 1925. – As is explained more fully in the Apostolic Constitution of the Sacred Apostolate [ministry of Clement VIII], dated October 15, 1599 (according to Roch Pirro, *Notitia Uccis. Panormitano*, p. 186), the Senate of Palermo, intending to eradicate the abuses often deplored in the administration of the Sacraments, proposed abolishing the rights of patronage throughout the entire territory of the city, both for citizens and for foreigners, and providing suitable endowments for each parish that the city then enumerated; and it requested that the right to present suitable pastors be reserved to itself, "who must be citizens of the same city." Graciously accepting this petition, His Eminence, through the aforementioned Constitu-

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tion, accepted and confirmed the endowment, and at the same time granted to the same Senate the perpetual right to present "suitable persons from among the citizens of said city to the aforementioned churches... so that this right of patronage shall enjoy all privileges 'in all things and through all things,' as if it were established by foundation and endowment." However, concerning the so-called passive right of patronage, granted in favor of the citizens of the city of Palermo, a long-standing and serious controversy arose, concerning whether it should be restricted to native citizens, or to those born in the city, as some contend and maintain; or whether it should be extended to domiciled citizens, or to clerics who, although foreigners, have become citizens by domicile. Regarding this matter, which has been widely debated, both publicly in the city and elsewhere, the Most Reverend Archbishop of Palermo requested the opinion of the Sacred Congregation, asking that the following doubt be answered: "Whether the words 'citizens of the same city' should be understood to refer only to 'native' citizens, or to any citizens whatsoever, in this case."

FACTS OF THE MATTER. – Those who defend the first, namely the restrictive, interpretation of the words in the Bull, argue primarily from the very repetition of the words "citizens... of the city," as if to say "citizens born in the city." Thus, Marcus Serio, a parish priest of St. Hippolytus, who wrote a commentary on the Bull around the year 1650, wrote: "It is, with the best of right, for the Most Holy Senate to have said 'all... citizens of the same city,' with this, namely, repetition, in order to exclude citizens 'born or adopted through privileges of this city.'" They also argue from the opinions of legal experts of the Kingdom, and from certain royal decrees.

SYNOPSIS OF THE DISPUTATION.

[*Latin ed. p. 11*]

The Holy Congregation of Councils, in its eleventh session, or in its decrees, from which it is clear that, at that time, true citizens were not considered to be those who resided there, since domicile conferred a right to citizenship only to the extent that it strengthened titles of citizenship acquired elsewhere, e.g., a privilege, marriage to a native. But above all, they point to custom, whether interpretative or prescriptive. Indeed, no one doubts that the best interpreter of the law is custom, especially that which has prevailed during the time and place in which the law was introduced. Moreover, in this case, it is evident that the writers who wrote closest to the time of the Bullae of Palermo favored a stricter interpretation, as Salerno (Council Opinions of Law, Palermo, 1640, Vol. I, p. 314), Muta (Commentary on the oldest customs of Palermo, ibid., circa 1600, chapter 21 and following), Serio (Treatise on the Bull, no. 5), as mentioned above, and Mongitore, who (in an unpublished manuscript from 1663, Eibl. Commentary on Palermo)

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states: "By virtue of this Bull, the Pope granted the Senate the right 'to present the parish priests to the Archbishop,'... that they be elected, citizens of the city, born in the same city, not by privilege or origin." Furthermore, it is also evident that, at least from the years around 1650 up to our own time, a restrictive practice has indeed prevailed, and has even been gradually extended not only to all parish priests, but also to sacramental chaplains, and to other benefices with or without a cure of souls. Given this, even if the words of the original concession were ambiguous, or even if they admitted a broader interpretation, it is now clear that custom has established the opposite, namely that the privilege of exclusion against domiciliaries has been acquired by the natives. Nor is it advisable to abolish this now, even because this would impede the right acquired by a third party, namely the Senate of Palermo, which considers this right of patronage passively as an integral consequence of the right of active patronage, and therefore as a corresponding part of the endowment made; therefore, without its consent, nothing should be changed. On the other hand, the following arguments are put forward. In this case, it is undoubtedly a question of a privilege that derogates from common law: therefore, in case of doubt, the interpretation should be such as to at least minimize the harm to common law: canon 58, 60 (cf. Leuren., Canon Law, Book V, title 23, question 444, no. 5). Indeed, in this case, common law is at least harmed if domiciliaries are included along with native citizens: therefore, in case of doubt, this should be held, that is, until the will of the grantor or founder clearly does not allow for any other outcome. Cf. Sacred Congregation of Holy Orders in Rome, College of Beneficiaries, May 10 and August 14, 1916, and more explicitly, Lucca, Mantissa, decree of December 8, 1. 13, no. 16, 21, addressed to Vaden, June 18, 1705, stating: "It would seem that the truer opinion would be the opposite, namely that under the name 'those of the city' not only true and natural citizens, but also those who are 'fictitious' and those who are 'effectively' citizens should be included, and that one should refrain from excluding those who have acquired citizenship by residence or by a residential benefit."

[*Latin ed. p. 12*]

12 Acta Apostolicae Sedis - Official Commentary: "Given that opinion, which is clear and manifest regarding the Founder's will to the contrary." But where, in the Bull, is the clear and manifest will to exclude even those who reside there? This cannot be gathered from the words of the Bull, concerning those who are denounced: for both those who reside there, although less true and proper citizens, are nevertheless called citizens by law (cf. e.g., Ferraris, *Bibliotheca*, s.v. *Civilitas*, n. 42). And what is added about the reduplication "of the same city" is said through a clear equivocation: for there is no formal reduplication in this case, as is explained by Ferraris, *loc. cit.*, n. 90, but merely a material one, namely, to signify

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"the citizens of Palermo," that is, the city or town, of which mention had been made immediately before. As for the intention, whether of the petitioner or the grantor, it not only does not compel a restrictive interpretation, but excludes it. It is sufficient to consider, on the part of the petitioner, namely, the Senate of Palermo, that this concession was requested by them as a kind of complement to a provision, which was indeed made from the goods of the entire city, or from the contributions of all citizens, not only those who were native; and that it was requested for the better good of souls, namely, through the selection of worthy pastors, which was more effectively achieved not through limitation, but rather through extension of the candidates. Indeed, if it is permissible to argue from other petitions of a similar effect, it seems that the Senate intended to prevent foreign pastors from more easily abandoning their residence and dispersing the goods and revenues of churches outside the city and the kingdom, "because it is clearly seen in the aforementioned kingdom... that the revenues 'and income of those [sacred places] are not converted into the repair and ornamentation of the churches, but are transported outside the aforementioned kingdom, so that they may be used to grant benefits to people from outside the aforementioned kingdom; and 'because when their prelates are absent, they do not feed the flock but themselves, 'the cities lack their proper shepherd,' etc." (c. 34 suppl. ad Ferdin. I, a. 1509). To these evils, it was necessary to prevent, to exclude foreign or itinerant individuals, but not citizens who reside there. Finally, the grantor's intention may be inferred from the fact that the privilege, in this case, was granted with great difficulty, after several - at least five - years from the petition, and that, as it appears, the Archbishop of Palermo himself initially opposed it. Indeed, it is certain that the privilege must be interpreted and understood more strictly as being granted under duress, rather than by one's own motion, or at least spontaneously. Finally, as for custom, in this case, the right may be denied by the fact itself being transmitted. The fact itself may be weakened: for at least some arguments from the opposing side can be conveniently presented; and there have been, especially more recent ones, who have strongly defended the rights of the inhabitants or original citizens: hence Giampallari (*Dir. siculo*, TL, p. 43): "Regarding these words of the Bull 'who are citizens of the same city'..."

[*Latin ed. p. 13*]

The Sacred Congregation of the Council, in document 13, states that "continuous disputes have arisen." Jurists who universally examine domicile laws observe that "they appear not to have the rights of citizens; this is clearly related to the strict meaning of the word, as noted in the well-known passage from Quiacii: 'Citizens are those who originate there, or are admitted, added, or adopted; inhabitants are those who establish their domicile there.'" The style of the Royal Court clearly demonstrates this in

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the pragmatic sanction issued by Charles V in Brussels on March 12, 1550, where it is stipulated that the term "natives of the Kingdom" includes those who are citizens by a privilege granted by the Emperor to the cities, or those who possess fiefs, or those who have resided in the city for ten years. The custom of the Senate, which presents only those who originate there, in fact, receives only certain (albeit few and not fully explored) exceptions in this case, but it seems futile to insist on this when dealing with those who have domicile, since the Senate was not obligated to present those who have domicile, nor could those who were overlooked, appeal; moreover, it seems to have a false basis, namely, apart from a false understanding of the words in the Bull, there is the law enacted during the popular sedition of the year 1647, where, among other things, number 29 stipulated: "that all beneficiaries of this city are natives of Palermo." Although this law, once things were restored, was suppressed, it nevertheless, as is often the case, began to be observed by the Senate in practice, so that the desires of the people in the city, which seemed to manifest this, would be followed. But it must be carefully considered whether the privilege, hypothetically acquired by this prescriptive custom (c. 63, § 1), can still be maintained. Indeed, it is certain that, according to canon 77, "a privilege ceases if, with the passage of time, circumstances change so much that, in the judgment of the Superior, it has become harmful." Regarding this matter, although all judgment must be left to the Superior, it is worth noting that the present conditions of the clergy, even in Palermo, require that such restrictions be removed: for in the times when the privilege was granted or required, that city was so full of clergy that, in the year 1703, the Ordinary had to limit future ordinations by decree so that only one new priest would be ordained for every hundred souls, whereas there were already four or five for every hundred: today, including religious, there are barely 600 in the entire diocese for 550,000 inhabitants (cf. Annuario delle diocesi d'Italia, 1924, p. 820), and more than one parish priest and priest are forced to celebrate Mass twice on holidays. Reference may be made to the resolution issued by the Pontifical Commission for the interpretation of the Code, on November 26, 1922, (A. A. S., XV, 128), which, although it deals with only canonical benefices, nevertheless more strongly manifests the mind of the Church regarding parishes, or curacies. Therefore, etc.

RESOLUTION. — In the plenary session of the Sacred Congregation of the Council, held on May 16, 1925, in the Apostolic Palace at the Vatican, the following Fathers, after deliberation, reformulated the doubt in the following form: "Whether the words 'citizens of the same city'..."

[*Latin ed. p. 14*]

Acts 14 of the Apostolic See - Official Commentary: "Regarding citizens, should only those of original origin be considered in this case?" It was deemed that the response should be: Negative. Furthermore, a report was

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presented to His Most Holy Father, Pope Pius XI, by the undersigned Secretary of the Sacred Congregation, during an audience on June 2nd, and His Holiness deigned to approve and confirm the resolution. July, Bishop of the titular see of Lampsacus, Secretary.

SACRED CONGREGATION FOR RELIGIOUS ORDERS

DECLARATION CONCERNING THE JURIDICAL NATURE OF THE CONGREGATION OF SISTERS OF MERCY.

The following questions, for proper resolution, were submitted to the Sacred Congregation for Religious Orders:

I. Whether the Congregation of Sisters of Mercy, commonly known as the Sisters of Mercy, which, according to their Constitutions, approved on June 6, 1841, by Gregory XVI through the Sacred Congregation for the Propagation of the Faith, has separate houses under the respective jurisdiction and authority of the Bishop, should be considered a religious order of pontifical law or only of diocesan law.

Answer: Affirmative to the first part, and negative to the second part.

II. Whether similar congregations of Sisters of Mercy, of which several houses in various places, with the approval of the Holy See, have been united under a single central government, are also of pontifical law.

Furthermore, the Sacred Congregation, after mature deliberation in a meeting on November 7, 1925, deemed that the following response should be given:

To I: Affirmative to the first part, negative to the second part.

To II: Affirmative.

Furthermore, a report on the foregoing was presented to His Most Holy Father, Pope Pius XI, during an audience held by His Eminence, the Prefect of this Sacred Congregation, on November 24, 1925, and His Holiness approved and confirmed the resolution of the aforementioned Sacred Congregation and ordered that it be made public.

Given in Rome, from the Secretariat of the Sacred Congregation for Religious Orders, on the day, month, and year as above.

C. CARDINAL LAURENTI, Prefect.

L. S. Vincentius La Puma, Secretary.

[*Latin ed. p. 15*]

SACRED CONGREGATION FOR RITES

INTRODUCTION OF THE CAUSE OF BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, EZECHIEL MORENO DIAZ, OF THE ORDER OF ERMITES RECOLLECTS OF SAINT AUGUSTINE,

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BISHOP OF PASTOPOLITANA.

Alphari, in the diocese of Turiasonen, in Hispania, Ezekiel Moreno Diaz was born on the tenth of April in the year 1848, and on the same day he was regenerated by the sacred font of baptism. He was the third of five brothers, and together with them, he received a Christian and civil education, thanks to the study and care of his parents. From a tender age, he excelled among his peers in obedience, chastity, and piety, and was appointed as an example to them. When he was twelve years of age, in the church of Saint Dominic, adjacent to a monastery, he diligently performed the duties of an acolyte, a service offered by the nuns, for about eight months, being equally concerned about the beauty of the house of God and the splendor of the sacred furnishings, as well as about the spiritual progress of himself and the faithful. However, he voluntarily relinquished this duty in order to devote himself more diligently to the study of Latin grammar, which he had begun, and to prepare himself for embracing the religious and missionary life, as he had often foretold in words and deeds. In the year 1861, his brother, Eustachius, professed the religious life among the Eremite Recollects of Augustine, in the sanctuary of the Blessed Virgin Mary of the Camino. Ezekiel was present with his entire family, and, deeply moved by these sacred ceremonies and the sight of the most devoted image of Mary, he felt himself more confirmed in his religious vocation. However, he was not able to carry out this sacred purpose until some time later, after overcoming certain difficulties. Supported by the grace of the Divine Mother, on the twenty-first of September in the year 1864, he entered the Order of the Eremite Recollects of Saint Augustine and was enrolled among the novices. The young man, endowed with a good character, innocence of life, and splendor of virtues, began and diligently pursued his novitiate, until its happy conclusion.

[*Latin ed. p. 16*]

16 Acta Apostolicae Sedis - Official Commentary. Having entered with a joyous profession, having made greater progress in virtue, and having completed philosophical and theological studies with great excellence, he is deemed worthy to ascend through the grades to the sacred Orders, and to serve at the altar of God, as minister and priest of Christ and of the Church, offering the immaculate Host to the divine Majesty for the glory of God and the salvation of men. Ordained a priest on June 3, 1871, he celebrated his first Mass with no less heavenly light and joy than with seraphic love and ardor. Sent by his Superiors as a military chaplain and missionary to the region of Paragua, one of the islands of the Philippines, he undertook apostolic work both for the faithful entrusted to him and for the unbelievers, imparting to them the evangelical truth. However, shortly thereafter, he was afflicted by a serious illness and was forced to interrupt his mission and return to Manila. After recovering his health, he assisted his Provincial

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in administration, until, at the age of twenty-five, he was appointed by his Superiors as the Provincial Vicar of the island of Mondoño, and by the Archbishop of Manila, as a parish priest and rural vicar. Having diligently performed these duties, through his work and dedication, several missions were established on the island, which still flourish. After having resided in the Philippine Islands for fifteen years, in May of 1885, he was appointed by the Provincial Chapter of Manila, gathered together, as the rector of the primary college of the Order in Monteagudo, in the diocese of Tarazona, in Spain; in this college, a novitiate house was also established. Father Ezekiel, a good rector, devoted to prayer and the choir, an evangelical preacher both within and outside the house, moved the religious and the laity with doctrine andunction, even to tears. In 1888, the Province of the Most Blessed Virgin of Candelaria was placed under the Apostolic Commissioner of the Collections of Saint Augustine, and he himself, the aforementioned servant of God, was elected Provincial, who, armed with instructions and ample authority by the Commissioner himself, and refreshed by the blessing of the Apostolic Nuncio Di Pietro, set out on this mission, at the end of August, together with missionary fathers. Filled with faith, charity, and trust in God, he devoted himself entirely to his duties, both of administration and of ministry, for the good of each and every neighbor, directing also nuns from three monasteries and one hundred students of the College of the Sacred Heart of Jesus, in addition to the numerous functions celebrated in his own church. Furthermore, with the consent of the Ordinary Bishop of the place, the servant of God established a mission for the Guomvos and Salivas Indians in the town of Orocué. The mission in Casanare, through his work, became the head and center of five missions, namely Tamara, Arauca, Orocué, Tagaste or San Juanito, and Ghameza, under the guidance and presidency of the Apostolic Vicar and with the assistance of thirteen religious. The Apostolic Vicar, designated by the Superiors, was himself Father Ezekiel, who, although reluctant, at the command of the Most Reverend Apostolic Commissioner, accepted the burden and honor of this new office with a bowed head.

[*Latin ed. p. 17*]

The Holy Congregation of Rites. Then, by an Apostolic Brief from Pope Leo XIII, the Most Reverend Leonis was elected Bishop with the title of Pinaren, and was consecrated by the Archbishop of Bogota, the Most Reverend Herrera, on May 1st of the year 1894, in the presence of the sponsors, the Vice-President of the Republic, the Most Reverend Caro, and the Apostolic Delegate, the Most Reverend Sabatucci. This good shepherd cultivated that arid and barren land so that it was converted into a fertile and and productive one, and its inhabitants, having received the seed of the Gospel and having their lives blossoming in its fragrance, have abundantly produced the fruit of good works. But what Christ had foretold to

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His disciples: "If they have persecuted me, they will also persecute you," occurred throughout the entire region of Colombia, where wicked and impious men, who did not tolerate either legitimate civil authority nor the Catholic Church, harassed the missionaries and the Bishop himself, who, despite the civil unrest, continued to visit the mission with sacred rites, until he was persecuted by the impious, and was forced to return to the seat of the Cámara; nevertheless, he did not fear nor did he abandon defending his rights and his office. Soon after, the Supreme Pontiff, having learned of the apostolic qualities and virtues of the Servant of God, sent him to govern the episcopal see of Pasto, located in the southern region of Colombia, and the inhabitants and subjects thereof, sincerely and openly professing the Catholic faith, received Bishop Ezechiel with great affection and solemnity. In his pastoral office, he suffered many vexations from followers of liberalism, but he was aided and consoled, in defending the freedom and rights of the Catholic Church and the Roman Pontiff, by the powerful and beneficent hand of God, and by the works and fidelity of his sons and friends. It must also be noted what this holy Bishop accomplished in protecting his flock from the snares, threats, and power of liberalism, and, when a three-year war arose, in restoring peace, and in assisting widows, the sick, and the poor with his charity and industry. In so many difficulties, this Bishop and athlete sometimes troubled the Supreme Pontiff and asked him, perhaps remembering the words of the prophet Jonah in the storm and tempest of the sea, to kindly accept his resignation from the episcopal see, so that he, having laid down the burden and the honor, might return to his old and beloved cell, in preparation for a good death and a subsequent good judgment. Then he heard from the Vicar of Christ and the teacher of truth: "Depart from Pasto, for such Bishops are needed in the world." This humble son of Ezechiel completely conformed himself to this expressed will and command, and, having been exiled with an Apostolic blessing, he did not refuse, but rather increased, the episcopal labors until his death, knowing well that the good and faithful servant would be followed by his works to the final judgment and eternal life. Finally, this good shepherd, having been agitated by many injuries and sorrows, and having been broken by great labors in his arduous ministry, and afflicted by a serious illness in his throat, at the advice of doctors and friends, for the cure of his illness, in Turiaso,

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis ~ Official Commentary. Having returned to the diocese of Glaris, he was afflicted by a worsening, incurable illness, which he bore with great patience and fortitude. After being strengthened by the Sacraments of the Church and refreshed by the Apostolic blessing of Pope Pius X, and while fervently offering prayers, especially to the Most Sacred Heart of Jesus and to the most holy Virgin Mary, the Mother of

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God of El Camino, his mother and patroness of the College of Monteagudo (Navarre), he professed the faith of the Catholic Church, and, renowned for his virtues and merits, he fell asleep in the Lord on August 19, 1906. With a solemn funeral celebrated with a large gathering of clergy and people, and with great piety, the remains of the Servant of God were placed in a special place by the brothers in the chapel of the Blessed Virgin Mary of Consolation. Meanwhile, the fame of the holiness of this Prelate, both in life and after death, grew so steadily that Ordinary Inquiries were conducted by authority in the ecclesiastical courts of Tarazona, Manila, Bogota, and Pasto, together with three Eogatorial Processes in the dioceses of Madrid, Pamplona, and Segovia, concerning the Inquiry of Tarazona, and the life of the Servant of God, Ezekiel Moreno Diaz, which was written and published by the Bishop of Segovia, Toribio Minguella, and presented to the Sacred Tribunal of Tarazona as a supplement to his testimony. After these procedural acts were completed and transmitted to the Congregation for the Sacraments and Divine Worship, and after the legal order was observed and with the diligent efforts of the Reverend Father Daniel Delgado, of the Order of Eremite Fathers of Saint Augustine, and promoter of this Cause, with the fervent prayers of his Eminence, the General Prior, and of the entire Order, and also considering the letters of petition from the Most Reverend Cardinals and Archbishops of Burgos and Saragossa, and from the Most Reverend Archbishops and Bishops of the Republic of Colombia and the Kingdom of Spain, and also a letter from the President, Moderators, and Primates of the same Republic of Colombia, and also at the request of the archpriest, clergy, civil authorities, nuns, and religious sisters of the place of Alphare, the Most Reverend and Most Reverend Lord Anthony Vico, Bishop of Portuense and Saint Eufemia, as Promoter of this Cause, signed in the Ordinary Congregation for the Sacraments, convened in the Vatican, proposed the following question for discussion: Whether a Commission for the Introduction of the Cause should be appointed, in this case and for the purpose in question. And the Most Reverend and Most Reverend Fathers, entrusted with the care of the sacred rites, after hearing the report of the Reverend Promoter, and after hearing the voice and written opinion of the Reverend Father Angelo Mariani, General Promoter of the Faith, after careful consideration by all, they decided to respond: Affirmative, that is, that a Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy. On November 24, 1925. Subsequently, these facts were reported to our Most Holy Lord, Pope Pius XI, by the undersigned Cardinal, Prefect of the Sacred Congregation for the Rites, and His Holiness, approving the document of the same Sacred Congregation, deigned to sign the Commission for the Introduction of the

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Cause with his own hand.

[*Latin ed. p. 19*]

The Holy Congregation of Rites, in the 19th cause for the beatification and canonization of the Servant of God Ezekiel Moreno Diaz, of the Order of the Eremites of the Recollects of Saint Augustine, Bishop of Pasto, on the 25th day of the same month and year.

His Eminence, Cardinal Vic, Prefect of the Portuense and Rufinense Congregations, Sacred Roman College.

Reverend Father Alexander Verde, Secretary.

II. CONCERNING THE BEATIFICATION AND CANONIZATION of the Venerable Servant of God Anthony Mary Claret, Archbishop of Saint James of Cuba, and afterwards of Trajanopolis, Founder of the Congregation of the Missionary Sons of the Immaculate Heart of the Blessed Virgin Mary.

ON THE QUESTION: Whether it is established that the virtues of Faith, Hope, and Charity in God and in one's neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those things attached to them, were practiced in a heroic degree, in every circumstance, and with such effect, as is pertinent to the matter under consideration.

It is, indeed, and most fitting, that the work of saving the souls of our brothers and sisters be undertaken, and that we strive to bring the benefit of redemption to as many as possible. For, as Saint John Chrysostom says, "God shows how worthy a soul is to be saved, when He does not spare even His own Son" (Homily 60 on chapter 18 of Matthew).

Furthermore, in this most holy endeavor, which the Venerable Servant of God Anthony Mary so readily embraced as a task given to him from Heaven, he labored and excelled to such a degree that not only did he rightfully earn the praise of an excellent shepherd, but it is fitting to proclaim the marvelous things that he accomplished in his life.

As a young man, he scarcely managed to obtain his father's consent, and he entered the seminary in Vich, where he spent ten years diligently studying philosophical and theological disciplines. Having been thoroughly imbued with these studies, and having been ordained to the priesthood, he began to perform the duties of the sacred ministry in his native town; but, spurred by a fervent desire to save souls, he was impelled to undertake a journey to Rome, so that he might more easily obtain permission to be sent as a herald of the faith to the barbarian nations.

Having joined the novices of the Society of Jesus, he displayed a singular fervor of spirit; but, after a few months, being afflicted by illness, he was

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compelled to return to his homeland. Then, in the town of Viladrau...

[*Latin ed. p. 20*]

20 Acta Apostolicae Sedis - An official report was sent, so that she might assist the aging clergy; and in that place, she was given the opportunity to begin sacred missions, to which she devoted herself almost entirely, and she traversed almost all of Catalonia, gathering numerous groups for conversion everywhere. She also traveled to the Canary Islands, where she found not a few admirers. No kind of opposition ever managed to hinder her zeal. Meanwhile, she considered it the right time to establish a society of ecclesiastical men, who would completely dedicate themselves to sacred missions. She established its beginnings in Vich, and, as if it were a daughter born to her, she strove to foster it with all her efforts and to embrace it with all her care, and she saw it flourishing widely, and producing joyful fruits everywhere. Sent to the island of Cuba, to govern the archiepiscopal see of St. James, it is marvelous how much she endured and accomplished in her apostolic ministry, what struggles she sustained, how many victories she won, how many souls she brought to Christ, and how highly she merited for the Catholic religion. Although the times and places were very hostile to Christian virtue, the Venerable Prelate never ceased from her labors, leaving nothing undone in order to bring about a change in corrupted morals. She did not even fear, when she was wounded by the conspiracy of the wicked; but she generously granted forgiveness to her enemies, and at the same time, she openly declared that she was ready to give her own blood for the truth of the faith. After spending six years on the island of Cuba, she went to Marid, summoned by Queen Elizabeth II of Spain, who had chosen her as a guide for her spirit. In this office, the Servant of God acted so prudently and wisely, that she was able to avoid all distinctions in the royal court, and she never exceeded the defined limits of her office, and she did not cease from her missionary duties; indeed, she began to publish more books, with which she taught the people the truths of the faith, and greatly fostered the study of piety. She had already completed her sixtieth year, when she returned to the City, taking advantage of the occasion of the Vatican Council, which was then being held; but, struck by a stroke, she returned to France, and retired to the monastery of St. Mary of Monte Frigido, within the boundaries of the Carcassonne diocese; and there, on the 24th of October, in the year 1870, she passed away from this life, having refreshed all the members of the Church, and leaving behind a most excellent example of all virtues. When better times were seen, the body of the Venerable Servant of God was brought to Vich, and judicial investigations were held, adorned with the fame of her virtues and holiness; after these were duly conducted, the Apostolic See considered that this cause should be favorably received. Subsequently, in accordance with the law, religious investigations were diligently carried out, and a

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hearing was held on the heroic virtues. First, there was a discussion on these matters in the Congregation Antepraeparatorio-

[*Latin ed. p. 21*]

8. The Congregation of Rites, first in two Preparatory Assemblies, second and third; finally, on the fourth occasion, in the general assembly before the Most Holy Pope Pius XI, on December 9th of the past year. In this assembly, the Most Reverend Cardinal Anthony Vico, the Relator of the cause, proposed the following question for discussion: Does the venerable Servant of God, Anthony Mary Claret, possess the theological virtues of Faith, Hope, and Charity, in God and in his neighbor; and also the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those virtues which are attached to them, in a heroic degree, in the case and with the effects of which we are concerned? All those present, both the Most Reverend Cardinals and the Consultor Fathers, in turn presented their opinions. But the Most Holy Pope did not immediately reveal his mind, and in the meantime, he urged those present to offer prayers to obtain divine wisdom, light, and counsel. When he decided to make known his decretal judgment, he designated this day, on which the wise, adoring the Divine Child, were guided by the star; therefore, having diligently performed sacred duties, he ordered that the Most Reverend Cardinal Anthony Vico, Bishop of Porto and of St. Rufina, Prefect of the Sacred Congregation of Rites, and Relator of the cause, be summoned, together with the Reverend Father Charles Salotti, General Promoter of the Faith, and myself, as secretary, and in their presence, he solemnly declared: That the venerable Servant of God, Anthony Mary Claret, possesses the theological virtues of Faith, Hope, and Charity, in God and in his neighbor; and also the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those virtues which are attached to them, in a heroic degree, in the case and with the effects of which we are concerned. He ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites, on the eighth day before the Kalends of January, in the year 1926.

§8. A. CARD. VICO, Bishop of Porto and of St. Rufina, S. B. C. Prefect. L. © S. Angelus Mariani, Secretary. III POPAYAN. The Most Reverend Maximilian Crespo, Archbishop of Popayán, reverently requested the Sacred Congregation of Rites to provide a solution to the following questions: I. On January 18, 1907, the Supreme Pontiff Pius X, of blessed memory, granted indulgences to the faithful who devoutly contemplated the Holy Eucharist.

[*Latin ed. p. 22*]

22 Acta Apostolicae Sedis - Official Commentary: During the Mass, the sacrifice is elevated, and the words "Dominus meus et Deus meus!" are added during the elevation of the Host. Therefore, the following questions arise: 1. May the faithful present at Mass pronounce the words "Dominus

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meus et Deus meus!" aloud and with reverence during the elevation of the sacred Host? And also during the elevation of the Chalice? 2. May the celebrant himself perform this action, albeit in a subdued voice?

II. According to the Decree of the Sacred Congregation of Rites, dated April 29, 1922, the Masses for the twelve Apostles have strictly proper readings. However, since Saint Paul is not listed among the twelve Apostles, but, as Saint Bede the Venerly says, is the thirteenth Apostle, the question arises: Are the readings that are read in the Masses for the feasts of the Conversion and Commemoration of Saint Paul the Apostle, on January 25th and June 30th, strictly proper?

III. If a feast of double major, double minor, or semi-double rank is impeded by a feast of double major rank, and is only commemorated in Lauds, should the historical or strictly proper reading for the impeded feast be omitted from Matins?

IV. A priest who is to celebrate Mass on the fourth day of Lent in semi-public chapels, may he, before Mass, bless the ashes without singing and distribute them to all those who request them?

V. According to Canon 1100 of the Code of Canon Law, except in cases of necessity, the rites prescribed in the ritual books approved by the Church or the laudable customs received must be observed in the celebration of marriage. Therefore, the following question arises: 1. In these regions, is the Manual of Toledo, which is widely used in the celebration of marriage and in the administration of the Holy Eucharist and Extreme Unction, obligatory? 2. And, if the answer is affirmative, can the local Ordinaries permanently renounce its use, so that the Roman Ritual may then be used by all?

VI. Considering the declaration of the Sacred Penitentiary Apostolic (Section on Indulgences), dated July 21, 1919, and also the Decrees of the Sacred Congregation of Rites, dated October 15, 1920, and November 10, 1921, regarding the manner of singing the Lauretan Litany, the question arises: Is it permissible, in the recitation of the Litany without singing, to repeat the preceding invocations in this manner: T. Kyrie, eleison. 1$. Kyrie, eleison. - Y. Christe, eleison. 1$. Christe, eleison. - Y. Kyrie, eleison. 1$. Kyrie, eleison?

VII. Sisters of a certain Institute, according to a very ancient custom, whenever a Sister dies, they place the deceased Sister's body in a wooden box, wrapped in white cloth on all sides, or painted white on all sides, as a sign of virginity; this box is then, according to custom, used for the Office and Mass.

[*Latin ed. p. 23*]

The Holy Congregation of Rites, concerning the twenty-three deceased, which are placed in the middle of the chapel of the Community, but are surrounded on all sides by various ornaments of white color. Hence, the

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question arises: Can such an ancient custom be tolerated?

VIII. In many places, with God's favor, the association of the *Sociae* of the Most Sacred Heart of Jesus has been established, who strive to perform special exercises of piety in honor of the Divine Heart on the first Friday of each month, and to receive the Holy Communion; and then a votive Mass is celebrated for the Most Sacred Heart of Jesus, according to the general decree of the Sacred Congregation of Rites, no. 3712, of June 28, 1889. However, when such *Sociae*, especially in the countryside, are very distant from the parish church, and because of their poor condition they must devote themselves to necessary labors for their sustenance, and therefore cannot attend Mass in the church on Fridays without great inconvenience, the question arises: Can a votive Mass for the Most Sacred Heart of Jesus, permitted by the aforementioned decree, be celebrated on the Sunday of the first month in these cases, provided that at least one Mass is said for the Office of the day?

The Sacred Congregation of Rites, having heard the opinion of a special Commission, and after carefully considering the matters presented, judged that the following should be answered:

To I. Regarding the first part, negatively in all cases, according to the mind of the *Caeremoniale Episcoporum*, book I, chapter VIII, no. 70, and the general decree no. 3827, par. III, of May 22, 1894.

To II. Regarding the second part, negatively, according to canon 818 of the Code of Canon Law and the rubrics of the Roman Missal.

To III. Affirmative.

To IV. Affirmative, by concession, according to the *Memoriale Rituum*, published by the order of Pope Benedict XIII.

To V. It is advisable to use the Roman Ritual, according to decrees no. 3654, Carthaginiensis, February 16, 1886, and no. 3792, par. X, Strigonensis, August 30, 1892.

To VI. Affirmative.

To VII. The rubrics and decrees no. 3035, par. XI, Briocensis, July 21, 1855, and no. 4165, par. V, Dubiorum, August 4, 1905, must be observed.

To VIII. Negatively.

And thus it was written and declared on November 6, 1925.

[Signature] A. Card. Vico, Bishop of Porto and Santa Rufina, Prefect of the Holy See.

[Signature] L.©S. Alexander Verde, Secretary.

[*Latin ed. p. 24*]

Acts 24 of the Apostolic ACTA, Section - Official Commentary of the Sacred Apostolic Penitentiary. DOUBT CONCERNING CROWNS MADE OF GLASS.

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The following doubt, for proper resolution, was presented to the Sacred Apostolic Penitentiary:

The Sacred Congregation for Indulgences, on February 29, 1820, at 2 o'clock, expressly declared that crowns could be blessed for the granting of Indulgences, even if made of glass or crystal, provided that the beads are made of solid and compact glass.

However, in the Instruction No. 1, which provides the authentic list of Apostolic Indulgences, published on February 17, 1922, it is written: "Only crowns, rosaries, crosses, crucifixes, small statues, and medals are suitable for receiving the blessing for obtaining Apostolic Indulgences, provided that they are not made of iron, lead, glass, or any similar material that can easily break or be consumed."

Therefore, the question arises: Should the statement made in the aforementioned Instruction, concerning crowns made of glass, be understood as a modification or supersession of the aforementioned declaration of the Sacred Congregation for Indulgences?

And the Sacred Apostolic Penitentiary, on November 24, 1925, responded: Affirmative.

Furthermore, concerning the aforementioned matters, His Most Holy Lordship Pope Pius XI, by divine Providence, approved the response of the Sacred Apostolic Penitentiary in an Audience on December 18, 1925, and ordered that it be made publicly known.

Given at Rome, from the Sacred Apostolic Penitentiary, on December 21, 1925.

Fr. ANDREW Cardinal FRÜHWIRTH, Major Penitentiary.

L. S. Fagiolo, S. P. Secretary.

[*Latin ed. p. 25*]

Diarium Romanae Curiae 25 DIARIUM ROMANAE CURIAE SACRED CONGREGATION OF THE COUNCIL NOTICE OF COMPETITION In the Sacred Congregation of the Council, a competition will be held for a position of secretary. Priests who have not exceeded the 35th year of age and who wish to participate, must present to the Secretariat of said Sacred Congregation, by the 15th of next February, an application accompanied by a certificate of good standing from their respective Ordinary and from the Vicariate of Rome, together with other documents which they deem necessary and appropriate to present. The competition will consist of a written examination and will cover topics relating to the subject matter of the Sacred Congregation, with special reference to the canonical provisions for the teaching of the catechism and for religious instruction in schools. The examination will take place at the Secretariat of the Sacred Congregation on February 25th of the current year. From the Secretariat, January 14, 1926. Giulio, titular Bishop of Lampsacus, Secretary. SACRED

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CONGREGATION OF RITES NOTICE OF CONGREGATIONS OF THE SACRED RITES TO BE HELD IN THE YEAR 1926 1. - January 5th. Preparatory Congregation concerning the miracles of the Venerable Servant of God, Lucy Filippini. 2. - January 12th. Preparatory Congregation concerning the miracles of the Venerable Servant of God, Andrea Uberto Fournet. 3. - January 19th. Preparatory Congregation concerning the martyrdom, signs, or miracles of the Venerable Servants of God, Emanuel Ruiz and his Companions. 4. - January 26th. Preparatory Congregation concerning the miracles of the Venerable Servant of God, Giovanna Antida Thouret. 5. - February 9th. Antipreparatory Congregation concerning the martyrdom, signs, or miracles of the Venerable Servants of God, James Sales and William Saltomochio. 6. - February 23rd. Preparatory Congregation concerning the martyrdom, signs, or miracles of the Servant of God, Abba Ghebre Michele.

[*Latin ed. p. 26*]

26 7. — *Acta Apostolicae Sedis* – Commentarium Officiale, 2 Martii. Congregatio Generalis de miraculis Venerabilis Servae Dei Lucia Filippini.

8.-9 » Congregatio Preparatoria de miraculis Venerabilis Servae Dei Bartolomea Capitanio.

9. - 16 » Congregatio Generalis de martyrio, signis aut miraculis Servorum Dei Ioannis Mariae de Lau et Sociorum.

10. - 23 » Congregatio Preparatoria de martyrio, signis aut miraculis Venerabilium Servorum Dei Iacobi Sales et Guglielmi Saltomochio.

11. - 13 Aprilis. Congregatio Generalis de miraculis Venerabilis Servi Dei Andreae Uberti Fournet.

12. - 20 » Congregatio Generalis de martyrio, signis aut miraculis Servorum Dei Emanuelis Euiz et Sociorum.

13.-27 » Congregatio Generalis de martyrio, signis aut miraculis Venerabilis Servi Dei Abba Ghebre Michaelis.

14. - 4 Maii, Congregatio Preparatoria de martyrio, signis aut miraculis Servi Dei Natale Pinot.

15. - 11 » Congregatio Generalis de martyrio, signis aut miraculis Servorum Dei Iacobi Sales et Guglielmi Saltomochio.

16. - 18 » Congregatio Generalis de miraculis Venerabilis Servae Dei Bartolomeae Capitanio.

17.-1 » Congregatio Generalis de miraculis Venerabilis Servae Dei Ioannae Antidae Thouret.

18. - 8 Iunii, Congregatio Generalis de martyrio, signis aut miraculis Servi Dei Natale Pinot.

19. - 22 » Congregatio Ordinaria Particularis.

20. - 13 Iulii, Congregatio Ordinaria.

21. - 20 » Congregatio Preparatoria de virtutibus Venerabilis Servi Dei

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Ioannis Bosco.

22. - 3 Augusti. Congregatio Antipreparatoria de virtutibus Venerabilis Servae Dei Alice Le Clerc.

23. - 26 Octobris. Congregatio Antipreparatoria de virtutibus Servae Dei Mariae Crucifixae de Rosa.

24. - 16 Novembris. Congregatio Preparatoria de virtutibus Venerabilis Servi Dei Ioannis Baptistae Trona.

25. - 23 » Congregatio Antipreparatoria de virtutibus Venerabilis Servae Dei Mariae Dufrost de Lajmmerais, vidua Youville.

26. - 30 » Congregatio Ordinaria.

27. - 7 Decembris. Congregatio Generalis.

28. - 14 » Congregatio Preparatoria de virtutibus Venerabilis Servi Dei Vincentii Pallotti.

29. - 21 » Congregatio Antipreparatoria de virtutibus Venerabilis Servae Dei Paulae Frassinetti.

[*Latin ed. p. 27*]

From the Roman Curia Diary:

Wednesday, December 9th, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Eminent and Reverend Lords Cardinals, Prelates, and theological Consultors, who comprise the aforementioned Congregation, discussed and gave their vote on the question of heroic virtues in the Cause of the Venerable Anthony M. Claret, Archbishop of St. James of Cuba, founder of the Missionaries, Sons of the Immaculate Heart of Mary.

Tuesday, January 5th, 1926, in the Apostolic Palace at the Vatican, with the participation of the Most Eminent and Reverend Lords Cardinals, and with the vote of the Reverend Prelates and theological Consultors comprising the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the question of three miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Lucy Filippini, Foundress and Superior of the Institute of the Filippini Religious Teachers, as indicated by her surname.

Tuesday, January 12th, 1926, in the Apostolic Palace at the Vatican, with the participation of the Most Eminent and Reverend Lords Cardinals, and with the vote of the Reverend Prelates and theological Consultors, comprising the Congregation of Rites, the Preparatory Congregation was held to discuss two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Andrea Uberto Fournet, Founder of the Congregation of the Daughters of the Cross, commonly known as the Sisters of St. Andrew.

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SECRETARY OF STATE APPOINTMENTS:

By letters from the Secretary of State, the Holy Father Pius XI, may he reign happily, deigned to appoint:

December 24th, 1928.

Most Reverend Monsignor Angelo Mariani, Secretary of the Sacred Congregation of Rites.

Most Reverend Monsignor Carlo Salotti, Promotor General of the Faith.

Most Reverend Monsignor Giovanni Batt. Romagnoli, Assessor and Under-Promotor General of the Faith.

January 31st.

The Reverend Father M. Domenico Tavani, former Minister General of the Order of Friars Minor Conventual, Consultor of the Sacred Congregation of Religious.

January 8th, 1926.

The Reverend Father Giuseppe Tosto, of the Clerics Regular of the Mother of God, Consultor of the Sacred Congregation of Religious.

January 11th.

Most Reverend Monsignor Gian Domenico Pini, Ecclesiastical Assistant of the Opera of the Congresses of the Catholic International Youth.

January 12th.

The Reverend Father Lazzaro of Arbonne, of the Capuchin Minor Order, Consultor of the Sacred Congregation of Religious.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis - Official Commentary with Brief Apostolic Documents: During the blessed reign of Pope Pius XI, the Holy Father deigned to appoint: September 18, 2025. The Most Reverend Cardinal Camillo Lamenti, Protector of the Sisters of the Congregation of Saint Mary in Paris. October 21: The Most Reverend Cardinal Francesco Bagonesi, Protector of the Institute of the Sisters Daughters of Mary (Barcelona). November 28: The Most Reverend Cardinal Francesco Bagonesi, Protector of the Institute of the Sisters of the Immaculate Conception (Madrid). December 1: The Most Reverend Cardinal Pietro Gasparri, Protector of the Sisters School Teachers of Saint Francis (Milwaukee). December 10: Monsignor Clemente Micara, titular Archbishop of Apamea, Apostolic Nuncio to Belgium, Extraordinary Delegate and Special Commissioner to present the Golden Rose to Her Majesty Queen Elizabeth of Belgium. December 14: Monsignor Valerio Valeri, Apostolic Delegate for the presentation of the Cardinal's biretta to Monsignor Bonaventura Cerretti, titular Archbishop of Corinth, Apostolic Nuncio to France. Assistants to the Papal Throne: November 23, 1925. Monsignor Leopoldo Euiz y Flores, Archbishop of Michoacan. December 7: Monsignor Martino Trischler

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y Cordova, Archbishop of Yucatán (Menda). December 18: Monsignor Giacomo Klunder, titular Bishop of Selimbria. Apostolic Protonotaries, as if participating: July 9, 1925. Monsignor Zemrino Marois, of the archdiocese of Regina (Canada). September 17: Monsignor Vincenzo Blazewicz, of the diocese of Sejny. November 6: Monsignor Bernardo S. Conaty, of the diocese of Springfield. November 21: Monsignor Vincenzo Legé, of the diocese of Tortona. November 25: Monsignor Daniele A. Hanly, of the diocese of Seattle. November 30: Monsignor Cesare Bobbi, of the diocese of Bobbio. December 9: Monsignor Geremia S. Buckley, of the diocese of Manchester. December 22: Monsignor Giuseppe Nathan, of the archdiocese of Olmütz. Prelates of the Holy See: September 12, 1925. Monsignor Pompeo Camisa, of the diocese of Parma. Monsignor Enrico Grassi, of the same diocese. September 17: Monsignor Giuseppe Zlotkowski, of the diocese of Sejny. Monsignor Vincenzo Bogacki, of the same diocese. October 20: Monsignor Carlo Proulx, of the diocese of Mont Laurier (Canada). Edoardo Trinquier, of the same diocese. Monsignor: September 26: Monsignor Antonio Sandirocco, of the monastery of Monte Cassino, which is exempt. September 27: Monsignor Pietro Giulietti, of the diocese of Orvieto. Monsignor Antonio Dianzani, of the diocese of Grosseto. November 4: Monsignor Alfonso Desrochers, of the diocese of Springfield. Monsignor Giovanni F. Fagan, of the same diocese.

[*Latin ed. p. 29*]

From the Roman Curial Diary, November 4, 1925.

Most Reverend John F. Tonlin, of the diocese of Springfield.

Most Reverend John T. Sheehan, of the same diocese.

Most Reverend John Patrick Phelan, of the same diocese.

November 9.

Most Reverend Joseph Hossu, of the archdiocese of Alba Julia and Fagaras.

Most Reverend Ambrose Chetianu, of the same archdiocese.

November 23.

Most Reverend Joseph Iannotta, of the archdiocese of Capua.

November 26.

Most Reverend Vincent Marucco, of the diocese of Novara.

Most Reverend William Reyna, of the archdiocese of Turin.

November 30.

Most Reverend Theodore M. Ryan, of the diocese of Seattle.

Most Reverend William J. Noonan, of the same diocese.

Most Reverend James J. Stafford, of the same diocese.

Most Reverend Gustav Achtergael, of the same diocese.

Most Reverend John Sweens, of the same diocese.

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December 1.

Most Reverend Gaudenzio Bisetti, of the diocese of Bobbio.

December 3.

Most Reverend James Sehiavon, of the diocese of Treviso.

Most Reverend John Icart, of the diocese of Barcelona.

Most Reverend Raphael Aita, of the diocese of San Marco and Bisignano.

December 9.

Most Reverend Cornelius Arnold de Gruyter, of the diocese of Harlem.

Most Reverend Hugh Cameron, of the diocese of Argyll.

Most Reverend Innocent Ryan, of the archdiocese of Cashel.

Most Reverend Gerard Cotter, of the same archdiocese.

December 10.

Most Reverend Thomas I. Ernest Devoy, of the diocese of Manchester.

Most Reverend Raphael Alvarez, of the archdiocese of Guatemala.

December 15.

Most Reverend Henry Norman, of the archdiocese of Agra.

December 16.

Most Reverend Louis Drago (Rome).

HONORS

By Apostolic Briefs, the Most Holy Father, Pope Pius XI, may he reign happily, has deigned to bestow:

The Order of Saint Pius, Commander: December 8, 1925.

Upon Mr. Zenon Frydrychowicz, of the archdiocese of Gnesen and Posen.

The Order of Saint Pius, Knight: December 18, 1925.

Upon Mr. Gustav Kund, of the diocese of Veszprém.

The Insignia of the Order of Saint Gregory the Great, civil class: December 19, 1925.

Upon Mr. Count Renato Przezdziecki (Poland).

The Order of Saint Gregory the Great, Commander with Insignia, civil class: January 4, 1925.

Upon Mr. Nicholas Martelli, of the archdiocese of Florence.

[*Latin ed. p. 30*]

Acts of the Apostolic See - Official Commentary.

The Order of Saint Gregory the Great, civil class: June 30, 1925.

To the Reverend Doctor Carlo Duba, of the diocese of Langres.

August 25: To the Reverend Enrico Wijs, of the diocese of Harlem.

To the Reverend Vincenzo Loidi Zulaica, of the diocese of Vittoria.

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November 6: To the Reverend Judge Giacomo B. Carrol, of the diocese of Springfield.

To the Reverend Doctor Michele J. Fallón, of the same diocese.

November 7: To the Reverend Patrick Augustine Heney, of the diocese of Seattle.

To the Reverend William Pigott, of the same diocese.

To the Reverend John Baptist Tomegno, of the archdiocese of Milan.

November 12: To the Reverend Alfred Taillade, of the diocese of Perpignano.

To the Reverend Louis Candid Desiderat Cardon, of the diocese of Lille.

November 24: To the Reverend Anthony Caruso, of the archdiocese of Syracuse.

November 28: To the Reverend Professor Giuseppe Okinczyc, of the archdiocese of Paris.

December 3: To the Reverend Engineer Professor Crescentino Caselli, of the diocese of Casale Monferrato.

To the Reverend Eliodoro Sztark (Poland).

November 19: To the Reverend Lawyer Erberto Kelly, of the diocese of Shrewsbury.

The Knighthood of the Order of Saint Gregory the Great, civil class: April 20, 1925.

To the Knight Sigismondo Herz Lukanski, of the archdiocese of Warsaw.

November 7: To the Knight Peter Douicet, Attaché to the French Embassy at the Holy See.

November 20: To the Knight Doctor Ferruccio Ferrero, of the archdiocese of Turin.

November 24: To the Knight Peter Plinio Sabel, of the archdiocese of Turin.

To the Knight Albert Mabille de Poncheville, of the diocese of Lille.

November 28: To the Knight Maurizio Wibo, of the archdiocese of Malines.

To the Knight Hermann Tapke, of the archdiocese of New York.

November 30: To the Knight Giuseppe Mazzoni, of the diocese of Sant'Agata dei Goti.

The Order of Saint Sylvester Pope: July 29, 1925.

To the Knight Filippo Rinaldini (Boma).

December 11: To the Knight Doctor Vincenzo Petacci (Rome).

December 16: To the Knight Professor Francesco Zielinski, of the archdiocese of VI adislavi a.

The Knighthood of the Order of Saint Sylvester Pope: November 26, 1925.

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To the Knight John Spagnuolo (Jerusalem).

December 3: To the Knight Albert Geiger, of the archdiocese of Freiburg.

To the Knight Enrico Prinzenberg, of the archdiocese of Cologne.

December 11: To the Knight Giuliano Niccoli (Rome).

December 16: To the Knight Giuseppe Cornelis, of the diocese of Gand.

To the Knight Master Francesco Mannelli (Rome).

December 23: To the Knight Doctor Carlo Wimmer, of the diocese of Spires.

[*Latin ed. p. 31*]

From the Roman Registry of the Papal Household, dated November 31st, concerning the Curia: By order of His Holiness, Pope Pius XI, may He reign happily, the following individuals have been appointed:

Secret Chamberlains, Extraordinary:

November 23, 1925:

Most Reverend Monsignor Enrico Donat, of the diocese of Litomërïce.

November 24:

Most Reverend Monsignor Vitaliano J. Berroa, of the diocese of Huanco.

Most Reverend Monsignor Luigi Ortega, of the same diocese.

Most Reverend Monsignor E. Isacco Llerena, of the same diocese.

November 27:

Most Reverend Monsignor Carlo Muzio, of the diocese of Bobbio.

Most Reverend Monsignor Vincenzo Tassi, of the same diocese.

November 28:

Most Reverend Monsignor Sebastiano Siciliano, of the diocese of Nola.

Most Reverend Monsignor Ignazio Dematteis, of the archdiocese of Turin.

Most Reverend Monsignor Michele Peretti, of the same archdiocese.

Most Reverend Monsignor Vincenzo Musso, of the same archdiocese.

December 10:

Most Reverend Monsignor Stefano Woznicki, of the diocese of Detroit.

December 11:

Most Reverend Monsignor Zama Zamboni, of the archdiocese of Ravenna.

Most Reverend Monsignor Francesco Potenza, of the diocese of Nardo.

December 12:

Most Reverend Monsignor Giovanni Volf, of the diocese of Budweis.

Most Reverend Monsignor Adalberto Traxler, of the same diocese.

Most Reverend Monsignor Ferdinando Kadlacëk, of the same diocese.

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Most Reverend Monsignor Domenico Brunner, of the same diocese.

Most Reverend Monsignor Pedro Esmeraldo da Silva, of the diocese of Crato.

Most Reverend Monsignor Francesco Sylvano de Souza, of the same diocese.

December 15:

Most Reverend Monsignor Francesco Lukasinski, of the diocese of Tarnovia.

Most Reverend Monsignor Felice Argenteri, of the diocese of Alessandria.

December 16:

Most Reverend Monsignor Salvatore Scaccianoce, of the diocese of Acireale.

December 18:

Most Reverend Monsignor Giuseppe Dovera, of the diocese of Lodi.

Most Reverend Monsignor Luigi Fadini, of the same diocese.

Most Reverend Monsignor Vincenzo Ponzoni, of the same diocese.

December 23:

Most Reverend Monsignor Lorenzo Venanzini, of the archdiocese of Camerino.

January 2, 1926:

Most Reverend Monsignor Emerico Potyondy, of the diocese of Alba Reale.

January 6:

Most Reverend Monsignor Emilio Chiocchetti, of the diocese of Trento.

Secret Chamberlains, with Sword and Mantle, Extraordinary:

November 25, 1925:

Mr. Algernon Bowring, of the archdiocese of Westminster.

Mr. Ermanno Cameron Norman, of the same archdiocese.

November 30:

Mr. Carlo Buffer, of the archdiocese of Paris.

December 16:

Mr. Baron Agostino Pennisi di Fioristella, of the diocese of Acireale.

December 22:

Mr. Count Ferdinando Giovanni von und zu Trauttmansdorff-Weinsberg, of the archdiocese of Vienne.

[*Latin ed. p. 32*]

32 Acta Apostolicae Sedis - Official Commentary of the Chamberlain of Honour in peacock blue attire, 8th hour: December 12, 1925. Monsignor

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Damiano Kunst, of the diocese of Limburg. January 8, 1626. Monsignor Giovanni O'Reilly, of the Apostolic Vicariate of the Cape of Good Hope. Chamberlain of Honour of the Sword and Mantle, Supernumerary, of His Holiness: December 4, 1926. Mr. Vincenzo Santoro, of the archdiocese of Salerno.

NECROLOGY

* March 20, 1925. Monsignor Tommaso Boutry, Bishop of Le Puy.

* November 2. Monsignor Giovanni Patrizio Carrol, Bishop of Helena.

* December 2. Monsignor Agostino Migliore, Bishop of Monocoli.

* December 4. Monsignor Giovanni Vaughan, titular Bishop of Sebastopoli.

* December 14. Monsignor Enrico Ludovico Chapon, Bishop of Nice.

* Officials of the Curia are requested to inform, as soon as possible after the event, the Moderators of the Official Commentary of the death of Bishops, even titular ones, with diligent notes of the day and month; so that this information, which is commonly of such importance, may be made available to us in a timely manner.

[*Latin ed. p. 33*]

February 1st, 1926. Year XVIII - Vol. XVIII. No. 2. ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XI. BRIEF TO THE MOST REVEREND FATHER PETER, HOLDING THE TITLE OF SAINT LAWRENCE IN LUCINA, SECRETARY OF STATE, HOLY ROMAN CHURCH, CARDINAL GASPARRI.

Most Reverend Cardinal,

With particular pleasure, on the morrow of the Holy Year and on this sacred day at the Chair of Saint Peter in Rome, We see fit to bestow upon you, Most Reverend Cardinal, the beautiful and impressive Marschall medal, which accompanies these words; to you, whom the highest office designates as our daily collaborator and the authorized interpreter of our thoughts.

We hasten and are pleased to add that you have always been, and continue to be, an indefatigable collaborator and a faithful interpreter, finding comfort and joy in the midst of the difficulties and not inconsiderable trials, in the consciousness of serving the cause of the Divine King Jesus Christ, our Lord, and of His Church.

Thus, we can rightly apply to you, as we have to ourselves, the words of the Apostle Peter, read today: "In whom you shall rejoice, though now for a little while, if it must be, you are in tribulation."

With all our heart, we bless you.

February 18th, 1926.

Affectionately, in Christ.

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PIUS PP. XI.

ACTS, Vol. XVIII, No. 2. — February 1st, 1926. variis tentationibus.

[*Latin ed. p. 34*]

34 Acta Apostolicae Sedis - Commentary CONSTITUTIONES Official Acts of the SUPREME APOSTOLIC COUNCIL concerning the GREATER DIVISION and UNION. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter: In the high mountains of Sabina, between the rivers Saltum and Turanum, in a certain solitary and mountainous plain, at the beginning of the twelfth century, as is reported, the monks of Saint Benedict erected a monastery called *Ss.mi Salvatoris* [Holy Savior], which quickly rose to the honor of an abbey, exempt from any diocese, and obtained jurisdiction, not only ecclesiastical but also civil, over several surrounding towns and parishes. In more recent times, the Abbey of *Ss.mi Salvatoris*, like that of Farfa, with all its revenues, goods, and jurisdictions, passed into the *commendam*, which the Supreme Pontiffs were accustomed to grant to one of the Cardinals of the Holy Roman Church; until, in those great changes which occurred after the Napoleonic wars, our Predecessor, Pope Pius X, in the year one thousand eight hundred and forty-one, suppressed the jurisdiction of the Holy Savior (as was the case with Santa Maria de Farfa), and added the entire territory, from which the Abbey itself consisted, to the new diocese of Mandelensi, erected by the same Pontiff by division from the suburban diocese of Sabina. But in our own days, with the conditions of things and places greatly changed, since We have considered it fitting to entrust the care and jurisdiction of the diocese of Mandelensi to the Suburban Bishop of Sabina, it became clear, as many had already observed, that that part of the diocese of Mandelensi, which formerly was under the jurisdiction of the Abbey of *Ss.mi Salvatoris*, was separated from the other parts of the diocese of Mandelensi and was located in the midst of the diocese of Reatina; indeed, of the seven parishes which constituted the territory of the Abbey, three, namely Valle Cupola, Pratojanni, and Vaccareccia, are civil fractions of the municipalities commonly called Bocca Sinibalda and Concerviano, which are under the jurisdiction of the Bishop of Reatina. Therefore, at the request of our venerable brother, the Bishop of Sabina, and with the consent of our venerable new brother, the Bishop of Reatina, We, Apostolic

[*Latin ed. p. 35*]

By the fullness of power, We decree and ordain that seven parishes, which surround the church and monastery of the Most Holy Savior, and which are now called Pratojanni, Vaccareccia, Longone, Valle Cupola, Bocca Vittiana, Poggio Vittiano, and Varco Sabino, together with the aforementioned church and monastery, be separated from the diocese of Mandelensi and united to the diocese of Reatina, to which, therefore,

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We grant the title of Abbot of the Most Holy Savior Major to the Bishop thereof for the time being, together with all goods, revenues, and rights belonging to said Abbey, saving the canons and tithes which formerly belonged to the Seminary of the Most Holy Savior, and which have long since been assigned to the Seminary of Mandelensi, notwithstanding any contrary provisions. Furthermore, whatever has been decreed by Us in these Apostolic Letters, it shall be permitted to no one, at any time, to infringe upon it, or to oppose it, or to act in any way contrary to it. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against such offenses, according to the statutes of ecclesiastical jurisdiction. To all of the above, We entrust for execution Our venerable brother Caietan, Bishop of Sabinensem, S.R.E., Cardinal De Lai, to whom We grant the appropriate and necessary powers, including the power to delegate, to any person holding office or ecclesiastical dignity, to carry out the aforementioned purpose, and to submit to the Sacred Congregation Consistorial within six months from the date of these Letters, a certified copy of the completed execution. Finally, We declare that these Our Letters shall be valid, notwithstanding any contrary provisions, even those deserving of special and explicit mention. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-five, on the third day of the month of June, in the fourth year of Our Pontificate.

O. CARD. CAGIANO,

R. CARD. POMPILJ,

Episc. Velitern.
8. B. E. Cancellarius.
Ioseph Wilpert, Decanus
Ioannes Loco
£g Plumbi
Reg. in Cane. Apost., XXX, n. 56.
Zani-Caprelli,
Collegii Proton.
Apostolicus Protonotarius Apostolicus.

[*Latin ed. p. 36*]

Acta Apostolicae Sedis - Official Commentary II. THE BISHOP OF SABINA AND MANTELENSIS, SERVANT OF THE SERVANTS OF GOD. FOR THE PERPETUAL REMEMBRANCE. The boundaries of the Suburbicarian Diocese of Sabina, which, at the beginning of the tenth century, were being disputed due to a certain controversy, were

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definitively established in the year 1945 by Apostolic Letters addressed to Bishop John, as fully recounted by the historian Sperandius, and have not since suffered any diminution, but have remained substantially intact and preserved, until Our Holy Father, Pope Pius X, Predecessor of Ours, through Apostolic Letters dated the twenty-third day of the month of November of the year of Our Lord one thousand eight hundred and eighty-one, erected the Diocese of Mandelensis. By these, a portion of the middle part of the Suburbicarian Diocese of Sabina was separated, and, together with seven other parishes located in the high mountains of Sabina, formerly subject to the ancient Abbey of the Most Holy Savior, a new diocese was erected. The reason given for this was the length and ruggedness of the roads at that time. Thus, the Diocese of Sabina was divided into two parts, one near the City, and the other beyond the Diocese of Mandelensis. In our own day, with the roads having become more numerous and easier to travel, and with the reason for the division having ceased to exist, and with the Diocese of Mandelensis being vacant, through the translation of the venerable Brother Aloysius Ferretti to the Cathedral Churches of Macerata and Tolentino, with the advice of our venerable Brothers, the Most Reverend Cardinals of the Sacred Congregation Consistorial, we considered it expedient and decreed to entrust the care and administration of this Diocese of Mandelensis to the venerable Suburbicarian Bishop of Sabina, which we accomplished through a decree of the Sacred Congregation Consistorial. With these matters arranged in this way, that part of the Diocese of Mandelensis, located in the high Sabina, and formerly belonging to the Abbey of the Most Holy Savior, quickly remained within the Diocese of Rieti. Therefore, at the request of the present Cardinal Bishop of Sabina and with the consent of the present Bishop of Rieti, We, through these letters issued on this very day, grant and add those seven parishes, together with the Abbey of the Most Holy Savior, to the Diocese of Rieti, beginning in the high mountains of Sabina.

[*Latin ed. p. 37*]

37. The Acts of Pope Pius XI. By these Letters, We join the parishes of the diocese of Mandelensis to the Suburbicarian diocese of Sabina once more, or, as it were, We restore them to their former state according to the law of resumption, retaining, however, the name of the diocese of Mandelensis with its cathedral chapter, so that henceforth the Suburbicarian Bishop of Sabina shall be called also the Bishop of Mandelensis, notwithstanding any contrary provisions. Whatever We have decreed by these Apostolic Letters, no human being, at any time, may infringe, or oppose, or in any way contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction.

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To these matters, We entrust the execution to Our venerable brother Caietan, Cardinal of the Holy Roman Church, the present Bishop of Sabina, granting him the necessary faculties for this undertaking, and also authorizing him to delegate another man constituted in ecclesiastical dignity, and to pronounce a definitive judgment on any difficulty or opposition that may arise, with the obligation to report to the Sacred Congregation of the Consistory within six months, transmitting a faithfully authenticated copy of the absolute execution of this Our mandate. Finally, We decree that these present Letters shall be valid, notwithstanding any contrary provisions, even those deserving of special and explicit mention. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-five, on the third day of the month of June, in the fourth year of Our Pontificate. O. CARD. CAGIANO, © B. CARD. POMPILJ, Bishop of Velitern. R. B. Cancellarius. Joseph Wilpert, Becanus. John Loco £8 Plumbi. Registered in Cane. Ap., vol. XXX; n. 33. Zani-Caprelli, Protonotary of the College. Apostolic Protonotary.

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis - Official Commentary III

THE DIVISION AND ERECTION OF THE DIOCESE OF GEDANENSIS.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS MATTER:

The care for all the Christian faithful, which is entrusted to Us as Supreme Pastor of the Church, compels Us to establish new dioceses through the division of older ones, whenever necessity or evident utility demands it. Now, since the city of Gedanensis, with its adjacent territory, has recently been established as a free state, and since, through the Apostolic Constitution *Vixdum*, the territory of the diocese of Culmensis has been restricted to the political boundaries of the Republic of Poland, We, after mature deliberation, have judged it expedient to establish a separate and distinct diocese there as well. Therefore, by the fullness of Our Apostolic authority, having heard those with an interest, and having obtained, as far as necessary, the consent of others who may have a presumed interest, We erect into a distinct diocese the entire territory which is included in the aforementioned free state of Gedanensis, and which previously belonged to the dioceses of Culmensis and Varmiensis, and which, a few years ago, had been placed under Apostolic administration, now ceasing the Apostolic administration. We name this diocese Gedanensis and subject it immediately to the Apostolic See. We establish its episcopal see in the city of Gedan, with all the rights and privileges that other episcopal sees rightfully enjoy. Furthermore,

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We elevate the parish church of Olivae, under the title of the Most Holy Trinity, which exists in the aforementioned city, to the dignity and honor of a cathedral church, preserving its title and parochial status, and We grant to that Church and to its Bishops, for the time being, the insignia, honors, privileges, and rights that are due to other cathedral churches and their Bishops by common law. Moreover, We grant to the Bishop of Gedanensis the faculty of assuming the benefice of the aforementioned parish church of Olivae, as soon as it becomes vacant, provided that he appoints there a suitable Vicar or Administrator who will actually exercise care for souls. We therefore prescribe that concerning the election of a Capitular Vicar, in the absence of a Bishop, the rights and duties of the clergy and the faithful, and other matters of this kind, should be properly observed.

[*Latin ed. p. 39*]

89. The acts of Pope Pius XI are to be observed, as the sacred canons prescribe. Finally, We command that all documents and acts pertaining to the new diocese be transmitted as soon as possible to the episcopal curias to which they pertain, to the Curia of the diocese of Danzig, so that they may be preserved in its archives. And those things which, by Our Apostolic authority, We have decreed in these letters, it is not permitted to any person, at any time, to infringe, or to oppose, or in any way to contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. For all of these matters, We entrust the execution to the venerable brother Edward O'Rourke, hitherto titular Bishop of Pergamum and hitherto Apostolic Administrator of Danzig, granting him all the faculties necessary and appropriate for this purpose, including the power to delegate to any man constituted in ecclesiastical dignity, to remit the completed execution to the Sacred Congregation of the Consistory within six months, a certified copy of the completed execution. Finally, We decree that these present letters shall be valid, notwithstanding any contrary provisions, even those deserving of special and explicit mention. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-five, on the thirtieth day of the month of December, in the fourth year of Our pontificate.

O. CARD. CAGIANO,

8. B. B.
£8 C.

CARD. DE LAI,

Episc. Sabinen.,

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Cancellarius.
8. C. Consistorialis
Dominicus Iorio,
Alfonsus Carinci,
Loco £g Plumbi.
Beg. in Cane. Apost., vol. XXXIII, n. 6.
Secretarius.
Protonotarius Apostolicus.
Protonotarius Apostolicus.

[*Latin ed. p. 40*]

IP Acta Apostolicae Sedis - Official Commentary

ACTA SS. CONGREGATIONUM

SUPREMA SACRA CONGREGATIO S. OFFICII

DECRETUM

SAC. ERNESTUS BUON AIUTI EST NOMINE EXCOMMUNICATUS ET EXPRESSE VITANDUS.

Die 25 Ianuarii 1926, per decretum die Feria IV, 26 Martii 1924 (cfr. Acta Apost. Sedis, vol. XV, p. 159), Reverendissimus Pater Ernesto Buonaiuti fuit condemnatus excommunicationis, et omnia sua libri et scripta condemnata sunt, et ei vetitum est scribere, conferre lectiones, et docere in publicis scholis de rebus ad religionem pertinentes.

Alio decreto die Feria IV, 28 Ianuarii 1925 (cfr. Acta Apost. Sedis, vol. XVII, p. 69), idem Reverendissimus Pater Buonaiuti, propter pertinacem eius oboedientiam, privatus est iuris ut vestimentum ecclesiasticum indueret, et simul novae eius publicationes, necnon Rivista Ricerche religiose ab eo directa, condemnatae sunt.

Sed nec hoc quidem tempus, ut omnibus notum est, adimplevit has categoricas dispositiones et injunctiones superioris auctoritatis ecclesiasticae.

Plerumque, proclamavit declarationem, quam ipse inseruit in supradicta Rivista (vol. I, Martius 1925, p. 203), quae sequitur:

DECLARATIO.

"Per decretum die 30 Ianuarii 1925, Suprema Congregatio Sancti Officii voluit sollempniter proscribere omnes novae publicationes meas, et monere fideles ut se a opere meo, ut magistri et scriptoris, abstineant.

Conatus sum explicare in una fide et disciplina rationes conscientiae quae me ad contravenerum injunctioni quae mihi data est in praecedenti

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decreto, ut cathedram meam relinquerem.

Eaedem rationes me inducunt ad continuandum operum meum extra academicum.

Non habeo causam ut aperiam ad curiositatem publicam tristitiam animae meae, quae, coacta a voce imperiosa vocationis inexpugnabilis, ad assumendum, reluctante, actitudinem apparentis indisciplinae, quae mortificat profundissimae meae necessitates religiosas.

Sed ad diffidam quae mihi redditur, in nomine canonis qui saepissime invocatur pro aliis argumentis indignitatis sacerdotis, ut relinquam signum missionis meae, debeo, cum humilitate sed cum firmitate, respondere quod..."

[*Latin ed. p. 41*]

The Most Holy Office, being aware that the priesthood is indelible, and feeling within myself more than ever the strict and constant obligation, it is a peremptory duty, an irresistible right, to present its outward symbol and conspicuous seal before the world. Ernesto Buonaiuti. After so much obstinacy, from which even the most recent reminders and warnings have not succeeded in dissuading the rebellious priest, this Most Holy Sacred Congregation, confirming all previous dispositions, injunctions, prohibitions, and sanctions, in the name and with the authority of the Holiness of Our Lord the Supreme Pontiff, declares by this Decree the aforementioned priest, Ernesto Buonaiuti, excommunicated specifically and personally, and, according to the provisions of canon 2258 § 2, expressly forbids him, with all legal consequences. Therefore, the faithful are warned that, as a result of this Decree, all communication with the aforementioned priest, Ernesto Buonaiuti, is forbidden to them, in accordance with the terms of canon 2267. Given at Rome, from the Palace of the Most Holy Office, January 25, 1926. Luigi Castellano, Notary of the Most Holy Congregation of the Holy Office.

SACRED CONGREGATION CONSISTORIALIS

BEIENSIS

TRANSLATION OF THE ECCLESIASTICAL CATHEDRAL DECREE

R. P. D. Joseph of the Patronage of the Divine, Bishop of Beja, has taken care to expound the following to His Most Holy Lord, Our Pope Pius XI, by divine Providence.

By virtue of the Apostolic Letters of July 10, 1770, by which the diocese of Beja was established, the church of the College of the Society of Jesus, dedicated to Saint Sizenand, which had scarcely begun to be built at that time, was constituted as the cathedral, and it persevered in this state until

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the year 1910, when the civil government took possession of it and of other properties. In the meantime, the church of the Most Holy Savior was used as the cathedral, as it was closer to the episcopal residences; but it is too small and less suitable. However, since in...

[*Latin ed. p. 42*]

In the city of Beja, there existed a church of Saint James the Greater, notable for its antiquity, size, and artistic works. The Bishop requested that the Most Holy Pope would deign to elevate it to the status of a cathedral church, under the principal invocation of "The Most Sacred Heart of Jesus," while retaining the title of Saint James the Greater as a secondary title. Furthermore, the Most Holy Pope, having carefully considered all matters, deemed it fitting to grant this request. Therefore, by the fullness of Apostolic authority, and supplementing what may be necessary, with the consent of those whose interests are involved, the aforementioned church of Saint James the Greater is hereby erected as the cathedral church of the Diocese of Beja, under the principal invocation of The Most Sacred Heart of Jesus, while retaining the secondary title of Saint James the Greater, with all rights and privileges that belong to other cathedral churches, either by law or by custom: all contrary things notwithstanding, and with special mention or derogation, if deemed worthy. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 14th of November, 1924.

His Eminence, Cardinal De Lai, Bishop of Sabina, Secretary.

The Most Reverend Father Raphael C, Archbishop of Thessalonica, Assistant.

II. DECREE CONCERNING THE MILITARY ORDINARY IN ITALY.

For the purpose of attending to the spiritual care of the military in Italy, the Most Holy Pope Pius XI, by the present Consistorial decree, elects and establishes the Military Ordinary, the Reverend Father Camillo Panizzardi, General Procurator of the Pious Society of Saint Joseph, with the rights, faculties, and privileges that are proper to other Military Ordinaries. Therefore, his jurisdiction will be both personal and local, and will extend to military chaplains and to all units, whether land-based or aerial, as well as to stations or locations belonging to or assigned to those units, while observing the due respect owed to the Ordinaries of each place.

Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 6th of March, 1925.

His Eminence, Cardinal De Lai, Bishop of Sabina, Secretary.

The Most Reverend Father Raphael C, Archbishop of Thessalonica, As-

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sistant.

[*Latin ed. p. 43*]

SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS

ULTRECHT.

ON GODPARENTS

July 24, 1925

On October 8, 1924, the Reverend Archbishop of Utrecht submitted the following petition to this Sacred Congregation:

Most Blessed Father,

The Archbishop of Utrecht, prostrate at the feet of Your Holiness, humbly requests a solution to the doubts which are presented below:

According to canon 765, § 5 of the Code of Canon Law, in order for someone to be a godfather, it is necessary that, during the actual act of baptism, he physically holds or touches the person being baptized, or immediately lifts him up, or receives him from the sacred font, or from the hands of the baptizer; and according to canon 768, the godfather contracts a spiritual bond with the person being baptized, which, according to canon 1079, invalidates marriage.

Now, as is our custom, he who wishes to act as godfather does not confer an explicit mandate upon anyone, but, unless he himself performs the office of godfather, the baptizer or the parents of the person being baptized invite another person to act as godfather in the absence of the former.

Hence, the following doubts are proposed for resolution:

I. Does a godfather who is absent, through this manner of acting, contract a spiritual bond, and does an impediment arise from canon 1079? And if not,

II. What must be done by the godfather so that he may act through a proxy? Namely:

a) Must he confer a special mandate upon a specific person?

b) Or is it sufficient that he give a general mandate, either in writing or verbally, for a person to be designated by the parents or by the baptizer?

c) Or is a presumed general mandate sufficient for any person?

The Most Reverend Fathers, in a plenary session on July 24, 1925, responded as follows:

"To I. If the godfather, knowing of such a custom, intends to conform to it, and another person can be a godfather according to canon 765, then the answer is affirmative."

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"To II. Provided that what is stated in I is true. However, the aforementioned custom is to be condemned:

1° because it must undoubtedly be the case that the godfather is, in the eyes of the Church, a proper..."

[*Latin ed. p. 44*]

44 Acta Apostolicae Sedis - Commentarium Officiale, that [the custom] has undertaken a function which, through said custom, remains uncertain and ambiguous; 2° because the godfather ought to undertake his office with full knowledge and awareness of the obligation arising therefrom, according to canon 769, which seems to be excluded by the aforementioned custom, since it reduces the godfather's office to a certain empty rite; 3° because, with such a received custom, the faculty is almost entirely removed from the parish priest to investigate the conditions, which are required by canons 765 and 766, so that someone may validly and licitly undertake the office of godfather." "With these things before their eyes, let the Instruction be issued for the Most Reverend Ordinaries of the places." Furthermore, a report on all of this was made to His Most Holy Father Pope Pius XI by the undersigned Secretary of this Sacred Congregation, on July 29, 1925, and His Most Holy decision was ratified and confirmed by the Most Reverend Fathers. f A. Capotosti, E p. Thermen., Secretary. INSTRUCTION From the responses given to the proposed doubts, it is gathered what the opinion of the Most Reverend and Venerable Cardinals was on this matter. Indeed, in the spiritual regeneration of man, which takes place through baptism, godparents are used, according to the most ancient custom of the Church, who are called by the authors of sacred things, sponsors, or sureties; and the mention of these is already found in the early centuries of the Christian religion, as is the case with Tertullian, De baptismo, chapter 18. Since spiritual life begins with baptism and is perfected with confirmation, the Church has, from a very remote age, had the baptizer or confirmer, as well as the godfather and godmother, as spiritual parents of the baptized or confirmed; hence the names godfather and godmother. From this spiritual relationship, it followed over time that an impediment was introduced that dissolves marriage; and this was religiously excepted by the law of Justinian (1. 26 Cod. V, 4), giving this reason: "because nothing else can induce paternal affection and a just prohibition of marriage, than such a bond by which, with God's help, the souls of those are united." And according to the prescription of our present Code in canons 768, 797, the institution of spiritual relationship has persevered unchanged in its substance; but today its effect is changed, because only the relationship that arises from baptism carries with it the impediment that dissolves marriage (canon 1079), and it is also restricted within narrower limits. Furthermore, the Church, according to the different conditions of time, has restricted the impediment established for spiritual relationship within different limits;

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nevertheless, the Decrees of the Most Holy Popes, the instructions issued by the Councils and by the Sacred Congregations, constantly teach one thing, namely that...

[*Latin ed. p. 45*]

The Holy Congregation for the Discipline of the Sacraments, mindful of the concern that the Church has always shown to ensure that godparents properly fulfill their duties, and that their obligations are faithfully discharged, has observed that the bonds and duties between a godfather and godchild are very close. Pope Nicholas stated: "A man ought to love him who 'has been taken from the sacred font, as a father' (c. 1, C. X X X, q. 3)." And the ancient sacred canons clearly describe the obligations of godparents: "You, both men and women, who have received children into baptism, I urge you above all to know that you have become sureties before God for those whom you have received from the sacred font. Therefore, always admonish them to keep chastity, to love justice, and to practice charity. Above all, you yourselves must hold fast to the Creed and the Lord's Prayer, and show them to those whom you have received" (c. 105, D. IV, De consecr.). Indeed, the Church has repeatedly warned godparents and has ordered them to be diligent in the religious upbringing of the godchild, as explained by the Sacred Congregation of the Holy Office on December 9, 1745, to the Missionaries of Egypt, referring to the origin and nature of godparenthood, and also citing the teaching of St. Thomas: "The spiritual regeneration that takes place through baptism is, in a certain way, similar to carnal generation; and just as a newly born infant needs nourishment and a tutor, so too in spiritual regeneration, someone is needed who will act as a substitute for nourishment and a tutor, instructing the spiritual child in those things that pertain to the faith and the Christian life" (S. Th., $. I I I, quaest. 67, art. 7). Similarly, in other Instructions of the same Sacred Congregation, such as in January 1763, to the Prefect of the Mission in Tripoli; and on September 15, 1869, to the Apostolic Administrator of Perthen. And just as the Catechism of the Council of Trent strictly reminds: "Let those who receive [children] always remember that they are bound by this obligation above all" (part. I I, cap. I I, n. 28), so too the Code of Canon Law, in very serious terms, prescribes the obligations of godparents with regard to baptism: "It is the duty of godparents, by reason of the office they have accepted, to have the spiritual child perpetually entrusted to them, and to take care diligently that he conduct himself in all things in such a manner as he promised by the solemn ceremony he would be in the future" (can. 769). And in the Roman Ritual, recently adapted to the norms of the Code, the duties of godparents are instilled with the same words (De patrinis, n. 38, tit. I I, c. I). And with regard to confirmation, the Roman Pontifical states: "The Bishop announces to the godfather and godmother that they are to instruct their child in good morals, that he should avoid evil

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and do good, and that they should teach him the Creed, the Our Father, and the Hail Mary, because they are obligated to do so" (tit. De confirmandis). And the Code of Canon Law, can. 797: "The godfather is bound by the obligation to have the confirmed person perpetually entrusted to him and to care for his Christian education."

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - Commentarium Officiale. Wherefore, the Church has always prohibited the admission of those to the office of godfather who do not wish to faithfully fulfill its obligations, or who are not able to do so diligently; and the Code of Canon Law has distinctly enumerated the conditions required for the lawful assumption of this office, namely, for baptism, canons 765 and 766, which are also mentioned in the Roman Ritual, lib. I, cap. c, nos. 35-36; and for confirmation, canons 795 and 796. As for the questions proposed by the Most Reverend Archbishop of Utrecht, even the Provincial Synod of Utrecht, held in 1865, strongly insisted that the office of godfather was being undertaken and performed too lightly and negligently, stating: "This office is treated with too much negligence in our days, and those to whom the care of inducting godparents belongs, as well as those who undertake this sacred charge, scarcely think about it." And the Catechism of the Council of Trent severely condemns this practice: "This office is so negligently treated in the Church, that only the name of this function remains, and men do not even seem to suspect what is contained in it" (lib. I, cap. c, no. 28). This contempt for ecclesiastical discipline is all the more deplorable in these times, in which the need for the instruction of the Christian faithful is so urgent. Wherefore, the Eminent Fathers Cardinals of this Sacred Congregation for the Discipline of Sacraments, when answering the proposed doubts, having learned of the spiritual relationship being contracted, as mentioned above, strongly condemned this practice, and ordered that reasons pertaining to the matter be published for the general good, namely, with an Instruction attached, so that the gravity of the office of godfather and its obligations may be explained faithfully to the faithful, and may be more closely known by them, especially since the Code sets forth the laws concerning godparents in baptism, lib. III, part I, title I, chapter IV, which are again mentioned in the Roman Ritual, and for confirmation, title II, chapter IV. Indeed, just as no one should be admitted by the parish priest to the office of godfather who does not fulfill the conditions required for the valid or lawful assumption of this office, so too, whenever someone performs the duties of a godfather not in his own name, but in the name of a certain and definite person, and by his mandate, such mandate or the will of the mandator must be legitimately proven, either by suitable witnesses or by a written and legitimate document, unless the intention of the mandator has been certainly and unequivocally ascertained by the parish priest, so that the

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parish priest may investigate whether the designated godfather possesses the qualities legally required, and the name of both the procurator and the mandator must be recorded in the books, where the administration of the sacrament is noted according to the canons; these are the reasons by which the Sacred Order here condemns this practice.

[*Latin ed. p. 47*]

47. It follows a custom which, although rightly observed, generally presupposes a certain obligation. Finally, it must be noted that the office of godparents pertains by its very nature to the laity; therefore, in the Catechism of the Council of Trent, book 1, chapter 26, it is prescribed that pastors and sacred lecturers should diligently ensure that the faithful understand what is most necessary for properly fulfilling this office. First of all, it is necessary to explain the reason for which godparents are appointed, what their duties are, and what is expected of them; these matters must be explained especially during the administration of the sacrament, both to all the faithful and especially to those who undertake this office. It must be particularly emphasized that godparents, having accepted the office of guarantor, are to care for the Christian upbringing of their spiritual child (cc. 769, 797, 1335), and that they must always consider him as entrusted to their care; hence, it is highly improper for one who has professed to be another's educator and guardian to abandon him, whom he once received into faith and allegiance, until he understands that he needs his works and his support (Catech. Trid., ibid., ch. 28). This is all the more urgent in our times, in which faith and good morals are more endangered, since sometimes even parents, forgetting their grave duties, do not diligently attend to the Christian education of their children; therefore, the work of godparents must be undertaken with greater diligence "so that the Christian charity, which instituted and commends it, may not be lacking in the observance of the office, of which the name and sign are retained by customs." (From the Provincial Council of Prague, 1860). While these very serious matters are being considered, it is worth noting that this institution of godparents, which has been seen as so noble, excellent, and effective by this Church, has been so widely adopted in civil nations that godparentship or patronage has been introduced, for example, for children who attend schools, or who have left school; in other words, for almost all such needs, in which parents or civil authorities themselves are not able to provide sufficient support; but now, as Christian faith cools, this sacred godparentship, already instituted by the Church long ago, is disregarded or diminished, while, on the contrary, efforts are diligently given to secular institutions. But this very serious and very reprehensible disadvantage must be completely eliminated from among Christians, and obedience must be given to the holy Mother Church, so that it may also be converted to the benefit of the civil community itself. Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on

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November 25, 1925. M. CARD. LEGA, Prefect. L. S. f A. Capotosti, E p., Secretary.

[*Latin ed. p. 48*]

48. SESSION OF THE SACRED CONGREGATION OF THE COUNCIL OF ATRI. CONCERNING INCARDINATION, held on February [date missing] and July 11, 1925. A certain priest, born in the diocese of Atri and ordained therein, who served as a curate, petitioned in 1907 to be excardinated and incardinated in the diocese of Cervia; which he obtained through letters of excardination granted by the Ordinary of Atri on November 4, and letters of incardination from the Ordinary of Cervia on the 7th of the same month. In this diocese, he obtained a prominent parochial benefice, but in 1914 he resigned from it, and with the permission of the Ordinary of Cervia, he went to the diocese of Montifalcisco, where he obtained a parochial benefice in the town of L... Again, at the end of 1918, due to poor health, he relinquished this benefice and exercised the office of schoolmaster in the city of Assisi. While continuing in this role, he was invited by a certain Bishop of Sardinia to take charge of the seminary and a cathedral canonry. But scarcely had he entered the new diocese when the Supreme Bishop died, and the priest, being regarded as an outsider by his brethren, was compelled to return to his own Ordinary. However, the Ordinary of Atri rejected him, considering him formally excardinated, while the Ordinary of Cervia did not accept him and challenged him to an equivalent incardination through the granting of a residential benefice by the Ordinary of Faliscodunense, with the consent of the other; whereupon the latter finally declared that such an incardination could not be sustained in law. Therefore, the matter being presented before this Sacred Congregation, the following question is raised: STATEMENT OF FACTS. To which diocese should the priest N. be considered to belong in this case? Since, contrary to what appeared in the initial investigation of the case, it is now established that letters of incardination were issued by the Ordinary of Cervia on November 7, 1907, without which the previous letters of excardination from the Ordinary of Atri would undoubtedly not have completed the matter (S. C. C., decree of April 20, 1898; Eota, in London, January 9, 1912, A.A. 8, IV, 249), the entire question is reduced to a dispute between the Ordinaries of Cervia and Faliscodunense, regarding the validity of an equivalent incardination granted through the granting of a residential benefice by one Ordinary with the consent of the other, especially considering that, on Pentecost of 1918, when the Code of Canon Law, and with it canon 114, came into force, the priest in question still held the parochial benefice in the place L., in the diocese of Montifalcisco, and

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was still holding it.

[*Latin ed. p. 49*]

The Holy Congregation has deliberated on this matter for several months. Hence, two questions arise: 1) Whether, in the year 1914, the equivalent rule of incardination was valid by virtue of the acquisition of a residential ecclesiastical benefice; 2) And, to the extent that the answer to the first question is negative, whether the force and validity of the incardination, continuing with such a grant, should be attributed by means of Canon 114 of the Code. Regarding both questions, the OPINION of the CONSULTOR has been heard.

I. The ordinary and customary method of excardination and incardination in the older law was the promotion of someone to the first tonsure or to the Orders, with assignment to a particular church and, through this, also to a diocese, performed by a Bishop who was considered the proper promoting Bishop for some reason, based on titles that were established by various laws of the Church at different times. The oldest of these titles were the title of origin and the title of benefice, of which Clement I or Clement IV spoke in chapter 1, section 9, of the sixth book. To these, Boniface VIII added the title of domicile, and, after almost three centuries from the Council of Trent, session XXIII, decree 9, the title of triennial familiarity. According to these laws, the Bishop who was considered the proper promoting Bishop for one of the aforementioned reasons, could, without requiring letters of dismissal from another Bishop regarding the person to be promoted, promote the ordination with only the testimonial letters of the Bishop of origin (or domicile), so that the ordained person would, by reason of the Order conferred, already be considered incardinated in the diocese of the ordaining Bishop, and therefore, legitimately excardinated from the diocese to which he had previously belonged. Similarly, when a Bishop who was not the proper one promoted a subject to the Orders, having received perpetual letters of dismissal from the Bishop who was properly responsible, the person ordained thereby was excluded from the jurisdiction of the Bishop who was previously responsible, and was placed under the jurisdiction of the ordaining Bishop, or was incardinated in the diocese of the latter, having been excardinated from the former diocese (Cf. Gasparri, De sacra Ordinatione, vol. II, n. 863).

Therefore, in the cases enumerated thus far, it was not the title of ordination, nor perpetual letters of dismissal, but the ordination itself that effected or completed the excardination and incardination.

II. Another method of excardination and incardination was one that was entirely independent of ordination (and also of any benefice transferred or conferred in another diocese). It consisted of the perpetual dismissal of a cleric from the diocese to which he previously belonged, and his reception in another diocese, also perpetually. This excardination was formerly ef-

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fected by perpetual letters of dismissal from the Bishop from whom the cleric was dismissed; the incardination, on the other hand, was by the consent (written or even unwritten) of the Bishop to whom the cleric was received. Thus, already in Canon 6 of the Council of Carthage I (year 348): chapter 6, D. LXXI, and also in Canon 21 of the Council of Carthage III (year 397): chapter 2, D. LXXII. This discipline is confirmed by the decrees of Alexander III, ACTA, vol. XVIII, n. 2.

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis - Official Commentary, chapter 5, X, concerning non-resident clergy, section III, and after many centuries from the Council of Baltimore, section III (year 1884), number 62, 63, 66, is called "formal," if it is done by a written document from the Bishop from whom and to whom; it is presumed, if the excardination is done in writing, while the incardination is by the three-year or five-year probation of the cleric in a foreign diocese, whereby the consent of the Bishop to whom is presumed by law for the incardination. Finally, by the decree *A primis* of the Sacred Congregation of the Council, July 20, 1898, in addition to the formal written excardination, a formal written incardination is also prescribed for the validity of the transfer to a foreign diocese, whenever the transfer is made independently of ordination. These formal excardination and incardination, or those perfected by writing, were also extended by the Sacred Congregation of the Council, by decree of January 24, 1906, to laymen to be assigned to the seminary of a Bishop not their own (A. A. S., XI, 105, 106). III. Another, besides these two modes of excardination and incardination, did not exist in the ancient law, according to the general law written before the Code. If some extend this so-called equivalent excardination and incardination, of which we speak in Code canon 114 (which also occurs through the granting of a benefice in a foreign diocese, with the consent of the originating Bishop), to times before the Code: they certainly do not know that, as we have indicated above, in the ancient law, the incardination of a cleric made by the granting of a benefice to him by a foreign Bishop was not immediately perfected, but through ordination, to which the Bishop granting the benefice, as the proper Bishop for ordination, legitimately acquired the right. Indeed, the texts of the law, which speak of incardination in connection with a benefice, refer only to incardination through ordination. Thus, as cited above, chapter 1, section I, 9, in V, in the same way, according to countless decisions of the Sacred Congregation of the Council, the Bishop who granted a true benefice to a cleric, promoted by the originating Bishop for tonsure or for some Order, became the cleric's proper Bishop for ordination, so that he could either himself promote him to higher Orders (Sacred Congregation of the Council, Aversa, April 10, 1683; Siena, December 9, 1690; Cusenza, January 30, 1694; Pallotti, under the heading *Sacramentum Ordinis*, § II, numbers 49, 52, 57), or he could

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send him to another Bishop through ordination (Sacred Congregation of the Council, Gubbio and Camerino, year 1588; Tirassena, year 1596; Sarsena, May 4, 1641; Pallotti, *Sacramentum Ordinis*, § II, numbers 43, 46, 73). While, according to these laws, any benefice, even a small one, indeed the smallest, was sufficient, Innocent XI, in his constitution *Speculatores*, November 4, 1694, decreed that, in order for the cleric to be legitimately subject to a foreign Bishop for the reception of Orders, the benefice must be of such a revenue that, after deducting expenses, it would suffice, according to the synodal norms of the region, for the proper support of the cleric.

[*Latin ed. p. 51*]

The Holy Congregation, with whatever faculty it possesses to supplement what may be lacking, even by the addition of a more substantial endowment, which must be obtained in the same or another diocese. This is confirmed by the Apostolic Constitution of Innocent XIII, May 23, 1723, and the Constitution *In supremo* of Benedict XIII, September 23, 1724 (C.I.C. Fontes, nos. 280, 283), as well as by the Decrees of the Holy Office, August 23, 1721; Pienza, July 18 and August 8, 1733; Tarragona, July 1, December 16, 1741, and April 18, 1744; Spoleto, November 20, 1756; Camerino and Sutri, September 17, 1794 (Pallottini, *s.v. Sacramentum Ordinis*, § I, nos. 61, 60, 64, 66, 57). Contemporary writers on canon law also understood the meaning of these laws. It is sufficient to cite the following: Engel, *Collegium Universi Iuris Canonici* (ed. 1670), Book I, Title II, no. 28, where the author does not distinguish between residential and non-residential benefices. Schmalzgrueber, *Ius Eccles. Univers.*, Part III, Book I, Title XI, no. 36, where the author explains what is required in order for a Bishop to lawfully confer Orders, and states: "It is required that the Bishop be the proper Bishop for the ordination, or at least that he have permission from his own Bishop..." "Indeed, one can be the proper Bishop in three ways, so that one can lawfully receive Orders from him according to common and ordinary law, namely, by reason of origin, domicile, and benefice. Therefore, if someone is born in one diocese, lives in another, and holds a benefice in a third, he can be ordained by the Ordinary of each of these dioceses." He then describes the "Bishop of the benefice" more precisely (ib., no. 40): "The Bishop of the benefice is said to be the one in whose diocese someone holds a benefice. In order for someone who is born elsewhere or has his domicile elsewhere to be ordained, the following are required: 1° that the benefice which he is to hold be a true ecclesiastical benefice; 2° that such a benefice must actually have been conferred; 3° that it must have been given to him in title; 4° in addition to the title, he must also possess the benefice that has been given to him in title." And immediately afterwards he adds (ib., no. 41): "In order for someone to be ordained by the Bishop of the benefice, it is sufficient that it be a true benefice, because c. Nullus, 3, h. t.

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in VI, is general, and makes no distinction between benefices. Therefore, 1° it is sufficient if it is also a manual benefice: for although one cannot be ordained in the title of that benefice, one can nevertheless be ordained for another title by the Bishop of the place where such a benefice is located; 2° even if it is a small benefice; 3° even if it does not require residence in the place of the benefice, nor does the cleric actually reside there: otherwise, he could not be ordained by the Bishop of the benefice, but rather by reason of domicile, which is acquired by a benefice that requires residence; and thus there would be only two ways in which someone, with regard to the reception of Orders, would be subject to the Bishop, namely, by reason of origin and domicile." Pichler, *Ius Canon.*, Book I, Title XI, no. 10, also states that a true ecclesiastical benefice, whatever it may be, is sufficient.

[*Latin ed. p. 52*]

52 Acta Apostolicae Sedis - Official Commentary: The proper Ordinary is considered to be the Bishop to whom the cleric is assigned for the conferral of Orders. Wernz also (Ius Decret., second edition, vol. I, part I, no. 26) refers only to the Bishop proper for ordination in connection with incardination and benefices: "Boniface VIII, in chapter 3, h. t., generally established that only the Bishop was proper to confer Orders, who was either the Bishop to be ordained, or by reason of origin, or of a benefice, or of domicile. Later, the Council of Trent and Innocent XI, in the constitution *Speculatores*, in 1694, confirmed with certain added conditions the custom gradually introduced of the four titles (Session XXIII, de ref., c. 9). To these four titles, a fifth title of incardination in the clergy of a new diocese has now been added, according to the decree of the Sacred Congregation, July 20, 1898." Therefore, according to the cited laws and the explanations given by the authors, a cleric, by reason of any true (sufficient) benefice obtained in a foreign diocese, is subject to the jurisdiction of the Bishop in whose diocese that benefice is located; however, this subjection does not yet constitute incardination, just as neither does a similar subjection by reason of origin, domicile, or familiarity, because these can be held simultaneously in several dioceses, while incardination can only take place in one diocese; but it does mean that the Bishop of the diocese in which the benefice is held is the proper Ordinary for the ordination of the cleric who holds that benefice. If anyone were to claim that subjection by reason of a benefice constitutes incardination, or were to assert that in the cited laws, a benefice is described in connection with the incardination of a cleric, then he must either maintain, according to the cited laws for incardination, that any true (after the constitution *Speculatores* of Innocent XI: sufficient) benefice, whether residential or non-residential, is sufficient for incardination, or he must produce a law that requires a residential benefice for incardination. Since, as we have already stated, such a law does not exist, it must be distinguished between the conditions that were required in the ancient

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law for a licit ordination and the conditions of incardination itself. Having the conditions for ordination (i.e., origin, benefice, domicile, familiarity) did not necessarily entail incardination, unless after and through ordination (otherwise, the same cleric, considering origin, benefice, domicile, and familiarity, would have been incardinated simultaneously in several dioceses); whereas, having the conditions for incardination, incardination necessarily followed. The laws cited in no. 1 prescribe the conditions for Ordination and, through Ordination, for incardination; the laws cited in II. IV. prescribe the conditions for incardination independently of ordination. Furthermore, to claim a just incardination, namely, one that is independent of ordination, and is accomplished simply by the conferral of a residential benefice in a foreign diocese, is a futile endeavor.

[*Latin ed. p. 53*]

The decisions of the Holy Congregation of Councils, because they also deal with either incardination, which is perfected through Holy Orders, or with formal incardination, which follows formal excardination. Such decisions are cited in the acts as follows: Holy Congregation, Cologne, or Limburg, February 24, 1893 (A. 8. 8., XXV, 727 sq.), which, however, is evidently not relevant to the matter; because it concerns excardination and incardination not through a benefice, but through Holy Orders. Specifically, a certain person, originally from the archdiocese of Cologne and subsequently excardinated, who was admitted as a novice to the Congregation of the Holy Spirit, is said to have been incardinated into the diocese of Limburg after receiving letters of dismissal from his religious superior. Therefore, the Archbishop of Cologne is not obliged to accept him. Holy Congregation, Extraordinary Penitentiary and Regular, Viterbo, July 14, 1905 (A. S. S., XXXIX, 207 sq.) decided that a layperson, originally from the diocese of Civita Castellana, who was received into the seminary of the diocese of Viterbo and ordained in that diocese with letters of dismissal from the Bishop of origin, had been incardinated into the diocese of Viterbo, even though he had previously obtained benefices in that diocese (namely, a canonry in 1872 and a parish in 1887) before the Holy Congregation's decree. This resolution can be explained as follows: if the letters of dismissal from the Bishop of origin were intended to be permanent for the purpose of receiving him for Holy Orders in the diocese of Viterbo, then the incardination in the diocese of Viterbo took place already through the Holy Orders themselves; if, however, they were not intended to be permanent, then the excardination and incardination were perfected with the consent of both Bishops, which was manifested at the time the benefice was conferred upon the cleric; because, in 1872, for this legal act, a written document was not required for its validity. However, if the consent of the other Bishop was lacking for the incardination, then it is not perfected, as decided in the Holy Congregation, Bottemburg, March 26, 1866 (A. S. 8., XIX, 87 sq.).

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Holy Congregation, Diocese of T., January 27, 1917 (A. A. S., X, 18 sq.) does not uphold the excardination of a secular religious from the diocese of the Bishop who receives him benevolently, because a secular religious is perpetually subject to this Bishop by force of the vow of obedience, as the very words of the resolution and the teachings of jurists attest (cf. Pius Montensis, Praelect. Iuris Regul., vol. I, p. 187, Qu. 190). Furthermore, not only are written laws lacking for equivalent incardination in ancient law, but it cannot be asserted that there is any legitimate custom, because there is no trace of it before the Code. Moreover, if a law or custom had existed before the Code, the authors of canon law would undoubtedly have spoken of it, because excardination and incardination were always matters of great importance for the administration of dioceses. However, the authors are silent about equivalent incardination, and, as we have seen, they speak of incardination only in connection with a benefice, and only in a dependent manner on Holy Orders, so that incardination is not through a benefice.

[*Latin ed. p. 54*]

54 Acta Apostolicae Sedis - Official Commentary. This, however, is perfected not by mere intention, but by ordination. Thus, in the 2nd edition of Synopsis rerum moral, et iuris ponti], no mention is made of *aequipollente incardinatio* (see Dimissoriae, Excardinatio, Incardinatio, Ordo). Moreover, if the decision of the Sacred Roman Rota (London, January 9, 1912; A. A. S., IV, 249 sq.) asserts that *aequipollente incardinatio* was in use under the old law, it adds: "provided that it was certainly known of the will of both Bishops to permanently and absolutely dismiss him, and likewise to permanently and absolutely receive him," and therefore it is not contrary to our opinion, because the assertion of the Rota refers to times before the decree *A primis* of the Sacred Congregation of the Council, and it affirms that incardination is perfected even without written consent from both Bishops, which we readily concede for that time.

VI. Therefore, before the decree *A primis* of the Sacred Congregation of the Council, *aequipollente incardinatio* did not exist either by written law or by custom; therefore, it should not have been revoked. But even if a general law or custom had indeed existed, by the aforementioned decree *A primis*, as a general law, it would have been revoked, as the presumed incardination is declared to be revoked (Sacred Congregation of the Council, Romana et al., September 15, 1906, to the first question; A. S. S., XXXIX, 486 sq.). It is best to bring forward these words from the aforementioned case of Viterbo, July 14, 1905: "If the present controversy (in which the collation of the benefice took place in 1872) were to be judged according to the decree of the Sacred Congregation of the Council, July 20, 1898, which prescribes that incardination must be made in writing under penalty of nullity, it would be beyond doubt that the priest M. belonged to the diocese of Civitas Castellana" (loc. cit., p. 208).

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VII. Finally, with regard to the force of canon 114 concerning the state of affairs in 1918 in the aforementioned case, the following should be noted:

1. Excardination and incardination, although performed by two Bishops, are nevertheless one and the same legal act, namely a quasi-contract, by which the Bishop from whom the cleric is permanently dismissed, and the Bishop to whom the same cleric is permanently received. Truly, one and the same contract must be perfected under the same law. Indeed, since excardination and incardination are so closely related that one cannot be done without the other, it has never been the case that excardination was governed by one law, and incardination by another, but constantly the same law, which prescribed the rules for excardination, also exhibited the rules for incardination.

2. Neither the excardination nor the incardination were validated by the Code, because the Code, having found the quasi-contract invalid, also left it invalid, lacking the retroactive force of canons (canon 10). Therefore, in the case of *aequipollente incardinatio*, the matter is very similar to that of invalidly contracted marriages before the Code, despite the existence of a diriment impediment that was removed by the Code. For such is the case.

[*Latin ed. p. 55*]

5. Fifty-five marriages were governed by the law in force at the time of their celebration. Therefore, even if the consent of the parties persists after the Code, marriages (or contracts) were not rendered valid by the Code, but, lacking the retroactive effect of the Code, remained invalid and required validation, according to the resolution of the Pontifical Commission for the authentic interpretation of the canons of the Code, June 2-3, 1918, paragraphs 4, 6, and 7 (A.A.S., X, 346).

6. Even, granted, that another law might govern excardination, and another (namely, in this case, the Code) incardination: according to canon 114, incardination cannot be maintained in this case, because, in this hypothesis, the cleric's incardination should have been effected by canonical provision of a benefice at the time when the Code had already begun to be in force. However, the canonical provision, which consists in the granting of the title and is completed by the taking of possession of the benefice, occurred in this case even before the Code. Therefore, even because of the unfulfilled condition prescribed in the Code, such incardination must be considered invalid. Do not say that the mere retention of the benefice under the Code is sufficient, because the retention of the benefice is not the same as the granting of the benefice, which the Code requires for an equivalent incardination.

7. Furthermore, it cannot be said that, according to canon 114, an incardination begun in 1914 can take effect after May 19, 1918, according to canon 116, because canon 116 does not have retroactive effect. What canon 116 says: "excardination does not take effect unless followed by incardination

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in another diocese," was true even before the Code, but then it referred only to the laws governing excardination and incardination in force at that time: that is, to incardination by ordination and to formal incardination according to the decree *A primis*. In other words, before the Code, a formal excardination did not take effect unless followed by a formal incardination in another diocese. Therefore, etc.

RESOLUTION. In the plenary session of the Sacred Congregation of the Council, held on July 11, 1925, concerning the proposed question: "To which diocese should the Reverend N. be assigned in this case?" the Fathers ordered that the following be written: "To the diocese of Cervia." Subsequently, Our Most Holy Father Pope Pius XI, through the undersigned Secretary of the Sacred Congregation, deigned to approve and confirm the resolution given above.

July.

[Signature]

Most Reverend, Titular Archbishop of Lampsacene, Secretary.

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RELIGIOUS ORDERS

APPROVATIONS

Our Most Holy Lord Pope Pius XI, by the divine Providence, having considered the decrees of the Sacred Congregation for Religious Orders:

November 10, 1925. – Approved the religious congregation of the Ursulines in Poland, whose principal house is located in Cracow, under a new form of simple vows and under the governance of a General Superioress, and also, for the purpose of experimentation, its Constitutions for a period of seven years.

November 24, 1925. – Approved definitively the Constitutions of the Congregation of Sisters, who are called the Daughters of the Immaculate Conception of the Blessed Virgin Mary, whose principal house is located in the place commonly called Jazlowiec, in the archdiocese of Lviv.

December 20, 1925. – Approved the Institute of Sisters of the Holy Family, of the Third Order of St. Francis, whose principal house is located in the diocese of Modigliana, and also, for the purpose of experimentation, its Constitutions for a period of seven years.

Approved the Constitutions of the Institute of Sisters called the Sisters of the Holy Infant Jesus, whose principal house is located in the diocese of St. Florence, for the purpose of experimentation, for a period of seven years.

SACRED CONGREGATION FOR THE PROPAGATION OF THE

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FAITH

NOMINATION

By decree of December 30, 1925, the Reverend Angelus Sagarminaga was appointed President of the National Council of the Pontifical Mission for the Propagation of the Faith for Spain.

[*Latin ed. p. 57*]

The Holy Congregation of Rites.

SACRED CONGREGATION OF RITES.

DOUBTS CONCERNING THE RESPONSORIES OF THE FIRST VESPERS AND THE GOSPEL AT THE END OF SUNDAY MASS.

The following doubts have been humbly proposed to the Sacred Congregation of Rites for appropriate resolution:

I. When the Readings of the First Vespers of any impeded Sunday are resumed or anticipated, must they always be recited with their Responsories, even if these have been recited on preceding Sundays or weekdays?

II. At the end of Mass on a feast of the first or second class with a commemoration of the occurring Sunday, must the Gospel of that same Sunday be recited, even if the Sunday Mass is celebrated within the week?

III. At the end of Mass of the Office of the day with a commemoration of the Sunday Mass celebrated for the first time within the week, must the Gospel of that same Sunday be omitted?

And the Sacred Congregation itself, having heard the vote of a special Commission, decided that the proposed doubts should be answered as follows:

To I. Affirmative, according to the new general rubrics of the Roman Breviary, title I, n. 4; unless the Readings of the First Vespers of the Sunday of October fifth are anticipated, which are recited with the Responsories of the current weekday, according to a special rubric.

To II and III. Affirmative, according to the new general rubrics of the Roman Missal, title X, nn. 1 and 2.

And thus it was written and declared, on December 11, 1925.

[Signature] A. Card. Vico, Archbishop of Porto and Santa Rufina, Prefect of the Sacred Congregation.

[Signature] S. Alexander Verde, Secretary.

[*Latin ed. p. 58*]

Acts 58 of the Apostolic See - Official Commentary II.

A QUESTION concerning the form of vestments was recently raised by the Congregation of Holy Rites: "Is it permissible, when preparing and us-

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ing vestments for the sacrifice of the Mass and for sacred functions, to deviate from the custom received in the Church, and to introduce another style, even an ancient one?" And the same Holy Congregation, after hearing the opinion of a special Commission, and after careful consideration, decided that the answer should be: "It is not permissible to deviate without consultation with the Apostolic See," according to the Decree or circular letters of the Holy Congregation of Holy Rites addressed to the Most Reverend Ordinaries on August 21, 1863. And so, with the approval of the Supreme Pontiff Pius XI, it was written, declared, and ordered to be observed on December 9, 1925.

[Signed:] A. CARD. Vico, Archbishop of Porto and Santa Rufina, Prefect of the Sacred Congregation.

L. S. Alexander Verde, Secretary.

[Regarding these letters:] My Lord, as a brother, I write to you. Since some Roman Bishops and other ecclesiastical and lay men have reported that certain dioceses in England, Sabandja Su, Germany, and Belgium have changed the form of the sacred vestments used in the celebration of the Holy Sacrifice of the Mass, and have conformed them to what they call the Gothic style, with indeed more elegant workmanship; the Holy Congregation, diligently dedicated to preserving the rites, did not fail to institute a careful examination of this matter. Furthermore, from this examination, although the same Holy Congregation knew that those sacred vestments, preferring the Gothic style, were prevalent especially in the 13th, 14th, and 15th centuries, it also observed that the Church of Rome and other churches of the Latin rite throughout the world, without any complaint from the Apostolic See, had abandoned the use of these vestments from the 16th century, that is, from almost the time of the Council of Trent, until our own time; and that,

[*Latin ed. p. 59*]

The Holy Congregation of '59 Rites, maintaining the same discipline and without consulting the Holy See, judged that nothing could be innovated, as the Supreme Pontiffs have repeatedly taught in their wise Constitutions, warning of these changes, since they can often be contrary to the established order of the Church, and can lead to disturbances and cause the minds of the faithful to be filled with wonder. But since the Congregation of Sacred Rites has considered that there may be reasons of some importance that have led to this change, therefore, having heard the oracle of the Most Holy Lord Pope Pius IX, it judged it fitting to invite Your Eminence, so that, to the extent that such changes have taken place in Your Diocese, you may explain the very reasons that gave rise to them. In the meantime, I pray that all may go well with Your Eminence from the Lord. Your Eminence, in Rome, on the 21st of August, 1863. As a brother, C. E. p. Portuensis et S.

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Rufinae CARD. PATRIZI, Prefect. D. Bartolini, Secretary.

[*Latin ed. p. 60*]

ACTS OF THE APOSTOLIC SEE 60 ACTS of the Seat - Official Commentary of the Sacred Tribunals of the Roman Rota. Citations by edict. I. NULLITY OF MARRIAGE (ANGERMEYER-DERTINGER). Since the actual place of residence of Julia Dertinger in the aforementioned case is unknown, we summon her to appear, either in person or through a legitimately appointed procurator, before the seat of the Tribunal of the Sacred Roman Rota (Roma, via della Dataria, 94), on the first of March, 1926, at 11 o'clock, to resolve the disputed matter, or to subscribe to the following, and to determine the date for the formal hearing before the Rota for the definition of the case: I. Whether the marriage is null in this case. The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned residence of Julia Dertinger, are to take care to inform her of this edictal citation. U. Mannucci, Secretary. L. S. From the Chancery of the Tribunal of the Sacred Roman Rota, January 17, 1926. Johannes Ladelci, Notary.

[French text follows, translated below]

Since the place of current residence of Madame Julie Dertinger, defendant in this case, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, via della Dataria, n. 94), on the 1st of March, 1926, at 11 o'clock, to resolve or subscribe to the doubt reported below, and to set the date for the hearing of the case before the Rota.

I. Does the marriage exist in this case?

The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the residence of the aforementioned Madame Julie Dertinger, must, insofar as possible, inform her of this citation.

[*Latin ed. p. 61*]

The Sacred Roman Rota, Session 61, Volume II, concerning the Nullity of Marriage (EHRHARDT-LANGE). Since the actual place of residence of Alfred Lange in this cause is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Rota (Rome, via della Dataria, 94), on the first day of March, 1926, at the hour of 12, to resolve the doubt through discussion, or to affix his signature to the following, and to designate the day for the formal hearing of the cause: namely, whether there exists a nullity in the marriage in this case. The Ordinary of the place, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned residence of Mr. Alfred Lange, are to take care that he be informed of this edictal citation. IL Mannucci, L. © S. Ponens. From the Chancery of the Tribunal of the Sacred Rota, on the 17th day of January, 1926. Johannes Ladeici, Notary.

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[French Translation, included for context, but not to be translated]:

Since the place of current residence of Mr. Alfred Lange, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Rota (Rome, via della Dataria, n. 94), on the 1st of March, 1926, at 12 o'clock, to resolve or affix his signature to the doubt reported below, and to fix the date of the hearing before the Rota. Does a nullity of the marriage exist in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Alfred Lange, must, as far as possible, inform him of this present citation.

[*Latin ed. p. 62*]

625 Acta Apostolicae Sedis - Commentarium Officiale DIARIUM ROMANAE CURIAE SACRA CONGREGAZIONE DEIRITI. Martedì, 19 gennaio 1926, nel Palazzo Apostolico Vaticano, con la presenza degli Eminenti e Reverendissimi Signori Cardinali e con il voto dei Reverendissimi Prelati e dei Consultori teologi, membri della Sacra Congregazione dei Riti, si tenne la Congregazione Preparatoria per discutere se la causa di Emanuele Ruiz e dei suoi Compagni, dell'Ordine dei Frati Minori, costituisse un caso di martirio, e per esaminare le ragioni del martirio e i segni o prodigi attribuiti a questi Venerabili Servi di Dio, i quali, a quanto si afferma, furono uccisi in odio alla Fede. Martedì, 26 gennaio 1926, nel Palazzo Apostolico Vaticano, con la presenza degli Eminenti e Reverendissimi Signori Cardinali e con il voto dei Reverendissimi Prelati e dei Consultori teologi, membri della Sacra Congregazione dei Riti, si tenne la Congregazione Preparatoria per discutere tre miracoli che si afferma siano stati operati da Dio per intercessione della Venerabile Serva di Dio Giovanna Antida Thouret, Fondatrice delle Suore della Carità, e che vengono proposti per la sua beatificazione.

S. CONGREGAZIONE PER LA CHIESA ORIENTALE. COMUNICATO. Dal 20 giugno scorso, mediante comunicazione dell'Eminente Cardinale Segretario di Stato all'Eminente Cardinale Segretario della Sacra Congregazione per la Chiesa Orientale, la Santità di Nostro Signore, per accelerare l'esame e la risoluzione delle questioni e delle cause riguardanti i Russi – sia quelli residenti in patria sia quelli che si trovano all'estero – si è degnata di costituire, all'interno della Sacra Congregazione per la Chiesa Orientale, una speciale Commissione, sotto la Presidenza dell'Eminente e Reverendissimo Signor Cardinale Segretario della stessa Sacra Congregazione, e con a capo l'Eminente e Reverendissimo Signor Cardinale Luigi Sincero, in qualità di Relatore stabile per tutte le suddette cause. Della stessa Commissione sono stati chiamati a far parte: Monsignore Isaia Papadopulos, Assessore della Sacra Congregazione per la Chiesa Orientale; il Reverendissimo Padre Michele

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D'Herbigny, S.L., Preside del Pontificio Istituto Orientale, con la qualifica di Consultore speciale; e Monsignore Carlo Margotti, Minutante della predetta Congregazione, in qualità di Minutante speciale.

[*Latin ed. p. 63*]

Diarium Romanae Curiae 63

SECRETARY OF STATE

BY ORDER OF

With letters from the Secretary of State, the Holy Father Pius X, reigning happily, has deigned to appoint:

January 20, 1926.

The Reverend Father Mark Sales, O.P., Master of the Sacred Apostolic Palaces, and the Reverend Father Luigi Fizzotti, of the Regular Clerics of the Passion, as Consultors to the Holy Congregation of Rites.

January 24, 1926.

The Reverend Father Giuseppe Tosto, General Rector of the Regular Clerics of the Mother of God, as a Consultor to the Holy Congregation of Propaganda Fide.

THE PAPAL HOUSEHOLD

BY ORDER OF

With letters from His Excellency, the Reverend Monsignor, the Papal Chamberlain, the Holy Father Pius X, reigning happily, has deigned to appoint:

As Extraordinary Secret Chamberlains to His Holiness:

December 11, 1925.

Monsignor Lorenzo Mantellini, of the diocese of Cervia.

January 15, 1926.

Monsignor Ermenegildo Brugnola (Rome).

January 18, 1926.

Monsignor Gioviniano Barreto, of the diocese of Crato.

Monsignor Miguel Tavares Campos, of the same diocese.

Monsignor Aleramo Cravosio, of the archdiocese of Turin.

Monsignor Giovanni Vörös, of the diocese of Veszprém.

Monsignor Andrea Rimanóczy, of the same diocese.

Monsignor Michele Horváth, of the same diocese.

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Monsignor Gaetano Mauro, of the archdiocese of Cosenza.

Monsignor Giovanni Cavigioli, of the diocese of Novara.

January 20, 1926.

Monsignor Guglielmo Burke, of the diocese of Dunedin.

January 21, 1926.

Monsignor Stefano Kulinski, of the diocese of Włocławek.

January 23, 1926.

Monsignor Emmanuele Navarro de Alba, of the archdiocese of Seville.

January 25, 1926.

Monsignor Silvio Boni, of the diocese of Foligno.

As Extraordinary Secret Chamberlains with Sword and Cape to His Holiness:

January 15, 1926.

Mr. Guglielmo Giuseppe O'Reilly, of the archdiocese of Armagh.

January 23, 1926.

Mr. Marchese Oddo Pellicano, of the diocese of Gerace.

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis - Official Commentary of the Honorary Chamberlains in peacock blue attire of His Holiness: January 18, 1926. Monsignor José da Lima, of the diocese of Orato.

Monsignor Francesco d'Assisi Feitosa, of the same diocese.

Monsignor Vito Provenzano, of the diocese of Nicastro.

January 21.

Monsignor Adamo Jankowski, of the diocese of Vladislavia.

Monsignor Giuseppe Lesnik, of the same diocese.

January 23.

Monsignor Natanaele Boattini (Rome).

Honorary Chamberlains of Sword and Cloak, Supernumerary, of His Holiness: January 19, 1926.

Mr. Doctor Agostino Matthis, of the archdiocese of Turin.

Mr. Jesús Cenai Prieto, of the diocese of Oviedo.

Mr. Giuseppe Casinello Damas, of the archdiocese of Granada.

Honorary Chamberlain *extra Urbem*: January 21, 1926.

Monsignor Vincenzo Gmachowski, of the diocese of Vladislavia.

NECROLOGY: May 12, 1925.

Monsignor Guglielmo Kloske, titular Bishop of Theodosiopolis of Cappadocia.

June 17.

Monsignor Giuseppe Beniamino Keiley, titular Bishop of Scillium.

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June 22.

Monsignor Matteo Gibney, titular Bishop of Balanea.

December 7.

Monsignor Giovanni Maria Camilleri, titular Bishop of Modona.

January 13, 1926.

Monsignor Antonio Hernández, titular Bishop of Traili.

January 22.

Monsignor Andrea Machado, Bishop of Guayaquil.

January 23.

Most Reverend Cardinal DESIDERATO MERCIER, of the title of Saint Peter in Vinculis, Archbishop of Malines.

January 26.

Monsignor Giuseppe Sarsfield Glass, Bishop of Salt-Lake.

[*Latin ed. p. 65*]

Year XVIII - Vol. XVIII, March 1, 1926, No. 3.

ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY.

ACTS OF POPE PIUS XI.

LETTERS ENCYCLICAL TO VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ECCLESIASTICAL SUPERIORS IN COMMUNION WITH THE APOSTOLIC SEE: CONCERNING THE PROMOTION OF SACRED MISSIONS.

PIUS XI.

TO THE VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

Those who reflect upon the events of the Church's history cannot fail to recall that, from the earliest ages, the principal concerns and thoughts of the Roman Pontiffs have been directed towards bringing the benefits of the Christian faith and Christian humanitas to those peoples who "such as sat in darkness and in the shadow of death," never deterred by any difficulties or obstacles. For the Church was founded for no other purpose than to make all men partakers of the saving redemption, by extending the kingdom of Christ throughout the world. And he who, in the earth, divinely fulfills the role of the Prince of Shepherds, is far from being able to rest content with merely guarding and preserving the flock entrusted to him; rather, he fails in his principal duty unless he strives with all his

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mighty to bring others to Christ and to draw them closer to Him.

[*Latin ed. p. 66*]

66 Acta Apostolicae Sedis - The official records show that Our predecessors have always instructed all nations, at no time neglecting this, and it is certain that those sent by them, men of the sacred order, have striven to spread our faith in Europe and in lands, recently discovered, explored, and subsequently unknown, with varying success; we say with varying success, for it has sometimes happened that, while missionaries were working almost without resources, or were killed and driven out, the land they had begun to cultivate would either barely yield its harvest, or, having previously been converted into a garden of flowers, would then, abandoned by itself, gradually revert to thorns and bushes.

Meanwhile, it is pleasing to note that, in recent years, those societies which carry out sacred missions among pagan peoples have doubled their efforts, their care, and their fruitfulness, and have responded to the generosity of aid and support offered by the Christian faithful. It is not to be doubted that that Apostolic Letter, which Our predecessor, the late Most Blessed Pope, issued on the 30th day of the month of November in the year 1919, "on the propagation of the Catholic faith throughout the world," to all the Bishops, has been of great benefit; for, while the Pontiff urged them to assist with industry and diligence, they were also instructed with the wisest advice by the Prefect and Vice-Prefect of the Apostolic Missionary Office, regarding what ought to be done to overcome the inconveniences that hindered the fruitful exercise of the sacred mission.

As for Us, Venerable Brothers, you know and have observed that, from the very beginning of Our pontificate, We have resolved to spare no effort in order to open up a single path to salvation for ethnic peoples, illuminating them daily with the light of the evangelical truth through apostolic preachers. In this matter, two things seemed particularly desirable, both necessary rather than opportune, and closely connected with each other; namely, that a much larger, and therefore more knowledgeable, number of workers should be sent to the vast and boundless regions where Christianity has not yet taken root, and that the faithful should understand that, with ardent zeal, they should contribute to this most sacred and fruitful work, through prayer to God.

[*Latin ed. p. 67*]

Acts of Pope Pius PP. 67, concerning the urgent matter in which generosity must be enlisted. Do we not intend this very thing, when We ordered that the sacred affairs of the Missions be publicly displayed within Our own buildings? And We attribute this to the most benign God, that, as We have heard, the minds of some young men, upon seeing this spectacle, and as if witnessing divine grace, have conceived the first sparks of the

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Catholic apostolate; and that the admiration which so many crowds of onlookers have shown for the workers of the apostolate is not empty, but will, we confidently predict, bear good fruit in the future. However, so that the documents and warnings of the greatest importance, which have silently emerged from the very affairs of the Missions, may never be lost or destroyed, We have decreed that a Museum be established within Our buildings at the Lateran Palace, composed of the most exquisite objects, arranged in a more fitting manner, in that very place from which, after the peace granted to the Church, so many apostolic men, remarkable for the sanctity of their lives and their devotion to religion, were subsequently sent forth by Our predecessors to regions that already appeared ripe for the harvest. Indeed, those who will visit this Museum, especially the leaders and, so to speak, the soldiers of the Missions, will, after comparing the various accounts among themselves, look forward to even greater and more important things; and We believe that those from the people who approach it will be no less moved than those who attend the Vatican Exhibition. In the meantime, in order that this awakened zeal of the faithful towards the sacred Missions may be further inflamed, We call upon you, Venerable Brothers, as it were, to proclaim and to employ your efforts; and, if it ever seemed fitting to devote yourselves to another matter, in this particular endeavor, your office and dignity forbid you from refusing, and your piety towards Us encourages you. Although We shall rely on divine providence for the rest, We shall continuously be anxious and concerned about these aspects of the apostolic work; for We often consider that the number of non-Christian people reaches tens of thousands, even hundreds of thousands, and We find no rest for Our spirit.

[*Latin ed. p. 68*]

The trumpet of the Apostolic See resounds, and this very commentary also echoes with that voice; cease clamoring, as if it were your own. It is unnecessary to explain to those who are of the flock of Christ how much they should care for those who, unfortunately, wander outside the fold, for how far such concern is from the charity with which we ought to embrace God and all men. It is certainly our duty of charity, not only to increase, as far as we can, the number of those who know and adore God "in spiritu et in veritate," but also to bring as many as possible under the loving dominion of the Redeemer, that the "utilitas in sanguine" [benefit in His blood] of Christ may be ever more abundant, and that we may give greater thanks to Him, for nothing could be more pleasing to Him than that men should be saved and come to the knowledge of the truth. Since Christ has declared that this is the distinguishing mark and characteristic of His disciples, to love one another, would we not show greater charity to our neighbors if we endeavored to lead them out of the darkness of superstition and to imbue them with the seed of Christ's faith? This, indeed, surpasses all other works

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of charity and testimonies, just as the soul surpasses the body, heaven surpasses the earth, and eternity surpasses time; and whoever exercises such a work of charity, as far as it is in his power, demonstrates that he values the gift of faith as it ought to be valued, and that he opens his heart to the goodness of God, and that he makes this very gift, the most precious of all, and all that is joined with it, available to the poor pagans. If, therefore, no one in the community of the faithful is able to perform such a duty, can the clergy, who participate in the priesthood and apostolate of Christ the Lord, by His wondrous choice and grace, be excused? Can you, Venerable Brothers, who, according to your own abilities, are outstanding among the Christian clergy and people, and who are endowed with the fullness of the priesthood, be excused? We read, not of Peter alone, to whom we owe the Cathedra, but of all the Apostles: *God is a spirit* (John 4:24); *What profit is there in my blood, whilst I go down to corruption? Shall dust confess to thee, or declare thy truth?* (Ps 29:10).

[*Latin ed. p. 69*]

69 The acts of Pope Pius XI, whom you have succeeded, record that He commanded: "Go forth into the whole world, and preach the Gospel to every creature." From this it is clear that the care of propagating the faith pertains to Us, so that you, joining Us in this labor, and assisting Us in this matter, as much as your particular and proper fulfillment of your office allows, ought, without any doubt, to do so. Therefore, do not hesitate, Venerable Brothers, but, encouraged by Us with a paternal spirit, obediently comply, for God will, at some time, demand an account from you for this great matter. And first, strive, by speaking and by writing, to instill and gradually increase among yourselves the custom of praying to the Lord of the harvest, that He may send laborers into His harvest, and of praying for the help of heavenly light and grace for the unbelievers; a custom, we say, and a stable, perpetual practice, which no one can deny is far more efficacious and powerful before divine mercy than prayers offered once or repeatedly. Indeed, those who preach the Gospel to the nations labor, toil, and even risk their lives; they employ diligence, ingenuity, and every kind of human art; but they will accomplish nothing, and all their efforts will be in vain, unless the grace of God touches the hearts of the unbelievers and draws them to Himself. It is easily understood that the abundance of prayer is not denied to anyone, so this support for missions, and as it were, nourishment, is within the power of all; and therefore, you will be doing something that is in accordance with Our wishes and is not foreign to the understanding and sensibilities of the people, if you order, for example, that in the chancery and in other churches, a certain prayer for missions and for bringing the nations to the faith be added and recited. In this very thing, Venerable Brothers, let boys and young girls especially be invited and encouraged; we desire, indeed, that in schools, in orphanages,

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which are called by that name, in children's games and colleges, and also in all houses and convents of religious women, prayer should be offered daily, and descend upon all.

1 MARC, XVI, 15.

2 MATTH., X, 38.

[*Latin ed. p. 70*]

Acta 70 Apostolicae Sedis - Commentarium Officiale:

Unhappy are those men, in whose midst the mercy of God for the pagan peoples is so abundant; for what does the Heavenly Father deny to those who live innocently and piously? Furthermore, it should not be doubted that, in the tender hearts of children, as many as, when the first flower of charity blossoms, become accustomed to praying for the eternal salvation of the unbelievers, the desire for the apostolate can be instilled, by the grace of God: which, if carefully nurtured, may, with the passage of time, produce workers not unequals to those engaged in the apostolic ministry. We scarcely touch upon a matter of such great importance, to which, Venerable Brothers, you should devote your most diligent consideration. We believe that no one is ignorant of the considerable damage that the recent war has inflicted upon the propagation of the faith, since some missionaries, recalled home, have perished in the midst of the terrible conflict, while others, driven from their fields of labor, have left their respective territories long neglected. These damages and losses must not only be repaired today, but the situation must be restored to its former state, indeed, it must be improved and expanded. Moreover, whether we consider the vast regions that have not yet been opened to Christian humanity, or the immense number of those who, to this day, are deprived of the benefits of redemption, or the needs and difficulties with which missionaries are burdened, owing to their small numbers, it is necessary that the united efforts of all Catholic bishops be directed towards increasing and multiplying the number of those who are sent forth as messengers of the sacred mysteries. Therefore, if in your respective dioceses you see young men, or clerics, or priests, who seem to be divinely called to such an excellent apostolate, you should, with all due deference, encourage their intentions and studies, and in no way hinder them. You may, with a clear conscience, test whether their spirits are from God; but if you judge that a most salutary purpose, inspired by God, has begun to take root and to flourish, then neither the lack of clergy nor the needs of the diocese should discourage you or prevent you from giving your consent, since your people, having the means of salvation at hand, as it were, are far less distant from salvation than are the pagans,

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especially those who are steeped in savagery and barbarism.

[*Latin ed. p. 71*]

Acta Pii PP. XI 71 stunt. However, given the circumstances of this matter, and with a spirit of equanimity, for the love of Christ and of souls, if you make a contribution, which we must call a contribution; for he whom you have lost is an assistant and a companion in your labors, the Divine Founder of the Church will certainly provide, either through a more abundant outpouring of graces in the diocese, or through the encouragement of other young men to the sacred ministry. But, so that this undertaking may be properly integrated with other pastoral duties, you should either order the establishment of a Missionary Association of the Clergy among you, or encourage an already established one to take more vigorous action through counsel, encouragement, and your authority. This Association, providentially founded eight years ago, has been aided by Our Predecessor with many indulgences, and he desired that it should promote the Christian name in the diocese of the Sacred Council; and We ourselves, in numerous Catholic dioceses throughout the world, in recent years, have honored it with no small testimony of pontifical benevolence. Those priests who are members of it, and those students of sacred disciplines who are suited to its purpose, are, according to its constitution, to implore the gift of faith for the countless pagans and for themselves, especially in the midst of sacred rites; whenever and wherever it is permissible, to promote the apostolate by speaking to the infidels, or by preaching to the people, or by diligently ensuring that, on fixed days and in gatherings, it is carried out communally and fruitfully; to widely disseminate writings on the subject, in which they have observed the seeds of this same apostolate; to provide access to suitable instruction and education for those; and to foster, in the boundaries of their diocese, the Work of the Propagation of the Faith and the two that serve it as auxiliaries, in every way possible. How much the Missionary Association of the Clergy has already contributed to these very works, and how much more it will be able to provide in the future – as the generosity of the faithful increases year by year – you, Venerable Brothers, should not overlook; for many use it as patrons and promoters for each territory; it is to be hoped, however, that there will be no priest who is devoid of this flame of charity. For the Work of the Propagation of the Faith, and for all those others that are dedicated to the sacred missions...

[*Latin ed. p. 72*]

The Acts of the Apostolic See contain, indeed, a matter of great importance, namely that, with the most pious woman who founded it still alive, and with the glory of the city of Lyons, we have transferred it here, and have bestowed it upon Rome as if it were a city, and that the Christian people ought to contribute to it with generosity, so that it may fully meet

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the needs of the numerous missions which exist now, and those which will come in the future. These needs, however numerous they may be, such as the frequent lack of resources among those who preach the Gospel, were clearly evident from the Exposition held in the Vatican; yet, perhaps, many did not fully understand, their eyes being captivated by the abundance, novelty, and beauty of the things presented. Therefore, Venerable Brothers, let it not shame or grieve you to be considered as beggars for Christ and for the salvation of souls, and to urge your people with eloquence, so that they may increase, with generosity and kindness, the harvest which the Propagation of the Faith collects each year. For, indeed, there are none so poor or destitute, none so weak, hungry, or thirsty, as those who lack the knowledge of God and His grace; and no one who has shown mercy to the most needy of all men can doubt that they will not be forsaken by divine mercy and recompense. Furthermore, two other institutions have been joined to the work of the Propagation of the Faith, as we have said, which, when the Apostolic See has done its part, assist and support the faithful in carrying out other works which have a particular purpose, namely, one from the Society of the Infant Jesus, and another named after Saint Peter. The former aims to ensure that all our children may learn, and that they may become accustomed to contributing their own resources, especially to the children of the infidels, wherever they are cast out or threatened with death, so that they may be restored and educated in the Catholic faith; the latter, through prayers and the collection of money, seeks to ensure that chosen natives may be properly educated in seminaries and advanced to the sacred orders, so that, in time, their efforts may more easily lead them to Christ, or confirm them in the faith. To this association of Saint Peter, as you know, we have recently attributed Saint Teresa of the Child Jesus as its heavenly patron, because she,

[*Latin ed. p. 73*]

The Acts of Pope Pius XI, page 73, state that while he lived a cloistered life, he had taken on one or two missionary endeavors, as if by a right of adoption, for which he was accustomed to offer prayers and voluntary or prescribed bodily penances, and especially the sufferings caused by the severe illnesses he endured, to the Divine Spouse. And, under the auspices of the Virgin of Lisieux, we promise you more abundant fruits; and we are greatly pleased that many bishops have agreed to count themselves among the permanent members of this work, and that seminaries and other gatherings of Catholic young men have undertaken to establish and support one indigenous cleric at their own expense. Both of these endeavors, which are rightly called subsidiary works of the principal work, as our predecessor, Pope Benedict XV, commend to you through the Apostolic Letter we mentioned, so we do not cease to commend them to you; and with these encouragements, we trust that the faithful will not allow themselves

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to be surpassed in generosity by those who are un-Catholic, who are so abundantly promoters of their errors.

Now, we turn our attention to you, Venerable Brothers, beloved Sons, who, through your long, laborious, and prudent service in the missionary apostolate among the nations, have become worthy to be appointed vicars and prefects with apostolic authority. And as we address the matters that concern you, and which the Missions have, in recent years, greatly increased, we congratulate you most sincerely on your due charity and diligence, and on the evangelization efforts that you govern and direct. Indeed, our predecessor, with such wisdom and magnificence, taught you the most important duties that were incumbent upon you, and the inconveniences to be avoided in the performance of those duties, that nothing could surpass it; nevertheless, we wish to share with you, Venerable Brothers, beloved Sons, our thoughts on certain matters. And first of all, we recall your considerations regarding the importance of incorporating indigenous people into the clergy; and we believe that if you do not do this to the best of your ability, your apostolate will be less deficient than the constitution and order of the Church in these regions will be delayed and hindered for a longer time.

[*Latin ed. p. 74*]

We readily acknowledge and recognize that, in some places, efforts have been made to consult and provide for the establishment of seminaries, where young men of the best character, native to the region, are properly instructed and prepared to attain the dignity of the priesthood and to instill the Christian faith in the people of their lineage; however, we are still far from the necessary progress in this matter. Remember what our blessed predecessor, Benedict XV, said on this subject: "It is to be lamented that there are regions into which the Catholic Faith was brought many centuries ago, and in which one does not find a native clergy, except of a deplorable character; also, that there are some peoples who have been illuminated by the light of the Gospel, who have emerged from barbarism to a degree of civilization, and who possess men outstanding in all branches of the arts, and who, although they have been touched for many centuries by the salutary power of the Gospel and of the Church, have nevertheless not yet been able to produce bishops from whom they might be governed, nor priests whose discipline might guide the citizens." It is perhaps never sufficiently considered by what means and in what manner the Gospel was propagated, and how the Church of God began to be established among all the nations; and while we have, as they say, touched upon this matter lightly, in connection with the public exposition of missions, we observe that it is manifestly evident from the earliest monuments of Christian antiquity that the clergy was appointed by the Apostles to every new community of believers, not from elsewhere, but chosen and

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selected from those born in that very region. Therefore, you must not think that the Roman Pontiff has entrusted you, with your helpers, with the apostolic mission of preaching the Christian truth to ethnic peoples, so that the native priests should be solely for the less important missionary services, and that their action should in some way supplement those of others. For what purpose are sacred missions, if not to establish and strengthen the Church of Christ in so vast a multitude of places? And how can this be accomplished among ethnic peoples today, if not from all those elements from which it was formed among us, that is, from each region, and each people, and each clergy, and each of its religious men and women? Therefore, the native clergy... 1 1 Ap. Maximum.

[*Latin ed. p. 75*]

Acta PUPP. 75 XI: Quid est illud, qui est proprius et nativus ipsius, qui, agro colendo, scilicet a gubernatione populi sui abstinetur? Iam, ut vobis liceat ad alios et alios infideles Christo lucrandos cotidie expeditioribus modis progredi, nonne proderit vehementer, si sacerdotibus indigenis stationes custodiendas et uberius excolendas relinquatur? Immo etiam, in regno Christi latius proferendo, ipsi praeter omnem exspectationem profecturi sunt. "Nam sacerdos indigena, ut verbis Nostri ipsius decessoris utamur, qui ortu, ingenio, sensibus studiisque cohaeret cum suis populis, mirum quantum valet ad Fidem eorum mentibus insinuandam; multo enim melius, quam quisquam alius, novit quibus modis quidpiam eis persuadere possit. Ita saepe fit ut illuc faciles aditus habeat, quo advenae sacerdoti pedem inferre non licet." Quid quod missionarii externi, ob inchoatam sermonis cognitionem, sensa quidem sua exprimere interdum prohibuntur, ita ut valde praedicationis suae vis et efficacitas infirmetur? Huc profecto accedunt aliae incommodae causae, quarum aequam rationem habere oportet, licet aut ea rarius incidere aut non magno negotio amoveri posse videantur. Fac, ex bello aliisve politicis eventis in alicuius Missionis territorio, alterum regimen alteri suffici, et aut posci aut decerni missionalium externorum e certa quadam natione discessum: fac item - quod sane difficilius eveniet - indígenas, qui ad altiorem humanitatis gradum pervenerint et civilem quandam maturitatem attigerint, velle, ut sui iuris fiant, externae civitatis sibi imperantis et procuratores et copias et missionarios ab suo territorio exigere, idque aliter, quam vi adhibita, impetrare non posse. Quae tum, rogamus, impenderet per eas regiones Ecclesiae pernicies, nisi, quasi quodam rete sacerdotum indigenarum per totum territorium disposito, necessitatibus plebis Christo adiunctae esset plene consultum? At praeterea - neque enim praesenti rerum condicioni minus illud Christi congruit: Messis quidem multa, operarii autem pauci; vel ipsa Europa, unde plerique missionariorum proficiscuntur, clero.

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MATTH., X, 37; Luc., X, 2.

[*Latin ed. p. 76*]

76. The Acts of the Apostolic See require a proper commentary today, and all the more so, with God's help, so that dissenting brothers may be restored to the unity of the Church and delivered from their heretical errors; and no one is unaware that, although the number of young men called to the priesthood or religious life is not smaller now than it was before, the number who actually respond to the divine call is far smaller. From these things which we have mentioned, Venerable Brothers, beloved sons, it follows that it is necessary for your territories to have a supply of native priests, who, without regard for the presence of foreign clergy, are themselves sufficient to promote the spread of the Christian faith and to govern the community of the faithful within their own nation. In some places, as we mentioned earlier, seminaries have been established to receive native students, and most of these are located in a central location among the neighboring missions, and are entrusted to the same Order or Congregation; and there, vicars and apostolic prefects send the most promising young men, who are supported by their own expenses, to be initiated into the priesthood and to be prepared for the sacred ministry. Therefore, what some have begun in some places, we desire and command all those who are in charge of missions to accomplish in a similar way: that from among the natives, no one should be deprived of the priesthood and the apostolate, which, undoubtedly, are called by God. Certainly, it is necessary to select and train as many students as possible; the more you choose, the greater the expense you will incur; but do not despair, confident in the most beloved Redeemer, whose providence will ensure that, as the generosity of the Catholic world increases, the Apostolic See will not fail to provide for you, in order to achieve the beneficial effect of this plan, and will generously support you. But if you are to ensure that the number of native students is as large as possible, you must also strive to properly instruct and cultivate them in the sanctity that is fitting for the priesthood, and in the spirit of the apostolate, combined with a zeal for the salvation of their brothers. Above all, it is important that they are not confused at the same time by profane and sacred disciplines.

[*Latin ed. p. 77*]

The Acts of Pope Pius XI, page 77, and to undertake, not a brief and somewhat abridged program, but to instruct through the customary curriculum of studies with a rich abundance of doctrines. For those whom you have recognized as conspicuous for their integrity of life and piety, and who are eminently suited and highly skilled for the sacred ministry, and who are the most expert teachers of divine law within the walls of the Seminary, they will not only be held in honor among their peers, or among learned

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men, but also, when the time comes, and if it pleases God, nothing will stand in the way of their being appointed to parishes and dioceses, and they will be favorably considered. It is certainly wrong for anyone to judge such indigenous individuals as being of an inferior sort or of dull intellect. For it has long been known through experience that the peoples who inhabit the eastern and southern regions do not yield to ours, and that they can even compete with us in intellectual pursuits. And if you find a certain slowness in men who come from the depths of barbarism, it is almost a necessity, since the use of their intelligence is restricted by the very small necessities of daily life. If you, Venerable Brothers, beloved sons, are permitted to be witnesses of this, we too can bear witness, for we have seen with our own eyes that indigenous people, as many as are educated in urban colleges in all kinds of disciplines, are not only equal to other students in the quickness of their intellect and the fruits of their learning, but often surpass and excel them. Furthermore, let us not allow our priests who are indigenous to be held in a lower position or assigned to less important duties, as if they did not possess the same priesthood as your missionaries, or as if they were not entirely participants in the same apostolate; but rather, let us hold them in high regard, so that they may one day be entrusted with the leadership of churches and future Catholic communities, which you have founded through your sweat and labor. Therefore, let there be no distinction or difference between Europeans and indigenous missionaries, but let them be united with each other in reverence and charity. And since, as we have pointed out above, everything that is necessary to build the Church of Christ among your people, according to divine providence, must be used, it follows that they must be included in the most important parts of your work, such as the religious orders.

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis - Official Commentary on the establishment of indigenous sodalities for both sexes: For, indeed, those new followers of Christ whom the Most High God has touched with His divine inspiration and impelled to higher things, surely they will profess the evangelical principles? In this matter, let it not be the case that missionary women, working in your very land, are so absorbed by the charity, which is certainly praiseworthy and right, of each Institute, and by a broader understanding of affairs, that they are deprived of their rightful place and prevented from contributing. If there are indigenous individuals who desire to be incorporated into existing sodalities, provided they appear suitable for imbibing their spirit and for establishing a similar, yet not degenerate, foundation in their regions, it is wrong to dissuade them and to prevent them from participating; rather, carefully and thoroughly consider whether it would be more beneficial to found new sodalities, which are more suited to the talents and studies of the indigenous people and to the conditions of the

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place and its circumstances. Another matter, which is of great importance for the propagation of the Gospel, must also be considered: how much benefit will result from the multiplication of catechists – whether chosen from Europeans or, preferably, from among the indigenous people – who will assist the missionaries, especially in instructing the catechumens and preparing them for baptism: it is hardly necessary to say what kind of catechists are needed, so that they may attract the unbelievers to Christ not only by their words but also by the example of their lives. But to you, Venerable Brothers, beloved sons, let it be clearly understood that you must carefully instruct them so that they may expound the Catholic doctrine, and that, when they present and explain it, they may know how to adapt themselves to the understanding and intelligence of the audience: this will be easier for them to do the more deeply they have understood the nature of the indigenous people. Regarding the associates who are to be chosen and the labors that are to be undertaken, one thing remains to be added, so that it may be brought to your studious attention: if this is put into effect, we believe that it will greatly contribute to the more rapid spread of the faith. As for the contemplative life, which We call by that name, sufficient witness is provided by that Apostolic Constitution, by which, just a year ago, after a thorough revision in accordance with the canons of the Code, We freely bestowed the Apostolic confirmation upon the proper law of the Carthusian Order, which had been approved from the beginning by pontifical authority. This life of contemplation is indeed more austere...

[*Latin ed. p. 79*]

Acts of Pope Pius XI —●● . 79 : —», woe to the custom whereby, in the territories of the missions, monasteries are founded or further expanded; the highest superiors of these Orders, as We earnestly exhort you, Venerable Brothers, beloved sons, diligently strive to ensure this; for these men, living in solitude, will bring you a great abundance of heavenly graces through their labors. And there is no doubt that such monks will find a suitable place among you, since the inhabitants, in some places at least, although largely of a different ethnic group, are naturally inclined to solitude, and to prayer, contemplation, and reflection. In this regard, We recall with pleasure that great monastery, which the Reformed Cistercians of Trapp have established in the apostolic vicariate of Peking. There, nearly one hundred monks, most of whom are Chinese, through the perfect practice of virtues, the constancy of prayer, the austerity of their lives, and the endurance of labor, strive to appease and propitiate the divine favor, both for themselves and for the unbelievers, thus leading these very people to Christ through the power of example. Thus, it becomes clearly apparent that our monks, living according to the law and the spirit of the Founder, experiencing no distractions and no activity that detracts from their lives, can contribute greatly to the more successful outcome of the sacred missions. If the superi-

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ors of such Orders were to follow your requests and establish their houses, wherever it may be deemed suitable through common deliberation, they would accomplish a great deal, and would bring particular benefit to this vast multitude of people, and would be accepted and pleasing to Us, more than can be said. Now, Venerable Brothers, beloved sons, let us proceed to some matters that pertain to the better management of the missions: in this regard, Our predecessor recently taught and warned of similar things, and it is pleasing to reiterate them, because We believe that they will be a just and worthy aid to fruitful apostolic activity. Therefore, since the success of the Catholic apostolate among the various ethnic groups largely depends on you, We desire that these matters be arranged by you, so that access to the propagation of Christian wisdom may be easier in the future, and so that the number of those who will happily embrace it may increase. Therefore, let these matters be made known to you with all sincerity, so that no territory will be...

[*Latin ed. p. 80*]

80 Acta Apostolicae Sedis - Commentarium Officiale. Let a portion remain vacant for the preaching of the Gospel, and let it be reserved for cultivation at a later time. Therefore, proceed further, establishing missions in certain places, as if they were centers, around which smaller stations are located, each entrusted to at least one catechist and enhanced by a sacred chapel, so that missionaries from the central location may regularly, at a fixed time, visit these stations for the sake of ministry. Meanwhile, let the heralds of the Gospel remember that, just as the Divine Master associated with the people on earth, they must approach the natives. For, before teaching the crowds, He was accustomed to heal the sick: "He healed all that were ill; and He healed many that were afflicted with diseases and plagues; and He commanded them to take the ships and come after Him." * And having given them power, He commanded the Apostles: "And as you go, preach, saying: The kingdom of God is at hand." * They went out, and it is indeed the case that the missionaries, just as Jesus showed Himself to be kind and lovable to children and young people, whom, when the disciples rebuked, He commanded not to be driven away. It is fitting to recall what we have said before: that missionaries, who preach God to the unbelievers, should know that, even in those regions – where human hearts are easily won over by acts of charity – whoever cares for public health and heals the sick, whoever is kind to children and young people, will certainly win the goodwill and affection of the people. They go through the towns, evangelizing and caring for everyone. * And returning to what we have just touched upon, if, in those places where you, Venerable Brothers, establish your domicile and headquarters, and also in larger stations due to the number of inhabitants, it is necessary to build the house of God and other buildings for the mission, it is to be avoided that they be excessively

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luxurious and large.

1 MATTH., VIII, 16.

2 MATTH., XII, 15.

3 MATTH., XIV, 14.

* Luc, X, 8-9.
5 Luc, X, 6.

6 MATTH., XI, 19-14.

[*Latin ed. p. 81*]

The Acts of the Holy Father, 81, XI: Let temples, oratories, or buildings be erected, as if they were cathedrals and episcopal residences, to be compared to future dioceses; this will be more convenient in due time. Do you not know that, in certain dioceses already canonically erected, such temples and dwellings have either been constructed recently or are currently being constructed? Nor are places and works rightly and properly established, either as a primary station or in the place where you yourselves reside, which protect the good of souls and bodies; for if they are of great importance and weight, they can already vindicate the presence and solicitude of missionaries, so that the salutary examination of the entire territory, for the sake of the Gospel, may gradually diminish and cease. Since mention is made of these works, besides hostels or retreats for the care of the sick and the provision of remedies, and also libraries and games – which institutions should never be lacking – it is fitting that, for those who have passed the age of childhood, access be provided to higher disciplines or, especially, to laborious arts, in the schools that you establish. And at this point, we urge you not to neglect the best of the region, and those under their influence. Indeed, the word of God and its heralds are more easily admitted by the humbler members of the people; indeed, Jesus Christ Himself testified of Himself: "The spirit of the Lord is upon me. Wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart." But, besides the fact that we must have before our eyes what Paul said: "I am a debtor to the wise and to the unwise," we are also taught by experience that, once the leading citizens of a city have been converted to the Christian religion, the humbler members of the people easily follow in their footsteps. Finally, Venerable Brothers, beloved sons, what follows is of the utmost importance, as is known and perceived, so that, with the fervor of your zeal for the religion and the salvation of souls, you may receive

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these matters with piety and readily comply. Those territories, of whose care the Apostolic See entrusts to you, so that you may add them to Christ the Lord, are often,

[*Latin ed. p. 82*]

82 Acta Apostolicae Sedis - The Official Commentary: It can sometimes happen that the number of missionaries from your respective Institutes is far fewer than what necessity demands. Therefore, just as in a diocese it is customary for a Bishop to invite other religious men, whether from another sodality or clerical or lay institute, and other Sisters from another Congregation, to assist, so too, in the propagation of the Christian Faith, in the instruction of the indigenous youth, and in promoting other similar benefits, you should invite and admit religious members and missionaries who are not from your own sodality, whether they possess the priesthood or belong to lay institutes called to that vocation. Religious Orders and Congregations rightly glory in the missions given to them for the evangelization of pagan peoples, and in the additions made to the Kingdom of Christ up to this day; but they must remember that they have not received the territories of the missions by some particular and perpetual right, but are subject to the will of the Apostolic See, to which, therefore, the right and the duty belong to provide for their proper and complete cultivation. Therefore, the Roman Pontiff does not fully fulfill his apostolic office merely by distributing territories of greater or lesser size among various Institutes; but – which is of greater importance – he must, with all his care and at no time, provide that these very Institutes send forth as many missionaries as possible, and especially those who, by their wide-ranging activities, can adequately illuminate the Christian truth in the regions entrusted to them and render effective service. Moreover, since the Divine Shepherd requires from our hands the flock whenever it seems necessary, or more useful for promoting the holy purposes of the Church, we will not hesitate to transfer the territories of the missions from one sodality to another, and to divide them again and again, and to entrust new vicariates and prefectures to the indigenous clergy or to other sodalities. Finally, it remains only to urge you all, Venerable Brothers, who throughout the Catholic world share with us the duties and consolations of the pastoral office, to once again encourage the sacred missions with the means and supports that we have mentioned.

[*Latin ed. p. 83*]

Acta Pii PP. XI 83. Indeed, that these things, as if by a certain renewal of strength, may bring forth a much more abundant harvest in the future. May the most holy Queen of the Apostles, Mary, graciously smile upon and favor these undertakings, who, having commended all men to her maternal heart in Calvary, nourishes and loves those who are ignorant of having been redeemed by Christ Jesus, no less than those who happily enjoy the benefits

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of His redemption. As a witness to the auspiciousness of heavenly gifts and the paternal benevolence of Ourself, We impart to you, Venerable Brothers, and to your clergy and people, the apostolic blessing with all Our heart. Given in Rome, at Saint Peter's, on the twenty-eighth day of the month of February, in the year 1926, the fifth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Official Commentary. BRIEF TO THE MOST REVEREND FATHER PETER, BISHOP OF THE TITLE OF SAINT LAWRENCE IN LUCINA, CARDINAL GASPARRI, SECRETARY OF STATE. Most Eminent Cardinal, It has been reported that the proposals formulated by the Ministerial Commission concerning ecclesiastical legislation in Italia are to be translated into appropriate draft laws by the Ministry of Justice, and then presented to Parliament. As Your Eminence well knows, this concerns that reform of ecclesiastical legislation of which there has been frequent public discussion in the press. It was intended to argue and to make it believed that the reform itself was being studied and prepared in agreement with the Holy See and with the supreme ecclesiastical authority, because ecclesiastical experts were invited to be part of the Commission established for the study and preparation of said reform; but it has already been clearly demonstrated on more than one occasion that this argument was false, and that there was no agreement, since the aforementioned ecclesiastical experts had received no mandate. If their Superiors gave them permission to accept the invitation, they acted rightly, not knowing precisely what was intended to be done, nor from what premises it was desired to start, and to what results it was intended to arrive. When sufficient information about these matters was subsequently obtained, there was further confirmation of the incorrect and untrue conclusions drawn regarding the agreement and cooperation of the supreme ecclesiastical authority; and therefore, it could not fail, and indeed did not fail, for appropriate observations and corrections to be made, fully in accordance with Our thoughts, while taking due account of the improvements and alleviements that the aforementioned reform seemed to promise to the Church and the Clergy in Italia. Now that the proposals are to be translated into law, and it is therefore necessary to legislate on matters and persons that are under...

[*Latin ed. p. 85*]

The Acts of Pope Pius XI, page 85, pertain, at least in principle, to the sacred power which God has bestowed upon Us, and they impose upon Us the duty of the apostolic ministry, for which We are accountable to God alone, to declare and affirm that We cannot recognize any rights or power of legislation in others concerning such matters and persons, unless there have been suitable negotiations and legitimate agreements with this

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Holy See and with Us. And certainly, no one in the world will easily believe that, without such negotiations and agreements with the Supreme Pontiff in Rome, Catholics in this very Rome have dared to attempt to give a new legal structure to the Catholic Church in Italia; for this is now the matter at hand, and not merely one or another measure, such as those intended to restore to the school of a Catholic people the instruction in religion, or to the clergy and to the churches some portion of what has already been unjustly taken away. How We regard measures of this sort, We have, not long ago, clearly indicated by speaking on a solemn occasion, that is, in the consistorial allocution of December 14, 1925; but no suitable negotiations, no legitimate agreement, has taken place, nor could or will take place, as long as the unjust condition imposed upon the Holy See and the Roman Pontiff endures. We have judged it opportune and necessary to communicate these things to you, Cardinal, so that you may, in turn, make the appropriate and necessary communications; and We impart to you, from our heart, the Apostolic Blessing. February 18, 1926. PIUS PP. XI.

[*Latin ed. p. 86*]

86 Acta Apostolicae Sedis - LETTERS. Official Commentary of the APOSTOLIC SEE I » ERECTION OF THE APOSTOLIC PREFECTURE OF UCAYALI IN PERU INTO AN APOSTOLIC VICARIATE. PIUS PP. XI For the sake of posterity. — Exercising the supreme office of the apostolate, divinely conferred, from this Chair of Saint Peter, as lofty as a sublime watchtower, We direct the gaze of Our mind to all regions of the Catholic world, whether separated by vast distances of land and sea, and with diligent and paternal concern, We deliberate on matters that may better promote the administration of sacred things there. Indeed, since the Apostolic Prefecture of Ucayali, which was the first among the Peruvian missions to be established, has shown remarkable growth, especially through the constant efforts of the Missionaries of the Order of Friars Minor, so that it seems opportune to raise this same Prefecture to the rank of Apostolic Vicariate, We, after consulting with the Most Reverend Fathers, Cardinals of the Holy Roman Church, entrusted with the affairs of the Propagation of the Faith, whose opinions are written below, have decided on the following. Therefore, by Our own initiative and with certain knowledge and mature deliberation, by the fullness of Our Apostolic authority, by the present document, We erect and establish the Apostolic Prefecture of Ucayali in Peru, retaining the same name and boundaries. We decree that these present Letters shall always remain and endure, and shall have and obtain their full and complete effect; and that they shall, and shall be considered, most amply to benefit those to whom they pertain, or may pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be declared void and of no effect from this moment, if anything contrary to these should be attempted by anyone, knowingly or unknowingly,

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with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the fourteenth day of the month of July, in the year 1925, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 87*]

ACTA PII PP. XI 87 II. DISMEMBERMENT OF TERRITORY. FROM THE APOSTOLIC VICARIATE OF UPPER NILI. IT CONCERNS THE APOSTOLIC PREFECTURE OF KAVIRONDO IN CENTRAL AFRICA.

POPE PIUS XI. For the sake of future memory. – In order that, with an increase in the number of pastors, we may more abundantly provide for the care of the Christian flock, following in the footsteps of Our Predecessors, We are determined to establish new missions, especially in regions widely separated from this center by land and sea. Guided by this counsel, and in order that the abundant fruits of salvation, which have already been happily received in the Apostolic Vicariate of Upper Nili in Central Africa, may be increased with greater joy, We have deemed it fitting to separate from the same Apostolic Vicariate, entrusting the care of a portion of the territory to the Missionaries of the Institute of Mill-Hill, who are active in a vast territory, and to establish a new mission there. After due deliberation with the Most Reverend Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all the circumstances of the matter, We have decided, decreed, and ordered the following: By Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the present document, We establish a new Apostolic Prefecture, called Kavirondo, in Central Africa, and We entrust it to the same Fathers of the Institute of Mill-Hill. Furthermore, by Our authority, We separate the territory of this new Prefecture from the Apostolic Vicariate of Upper Nili, and We establish its boundaries as follows: To the west, by the civil boundaries existing between the Protectorate of Uganda and the colony of Kenya, but so that the small islands which are found in Lake Victoria also belong to the new Apostolic Prefecture of Kavirondo; to the north, east, and south, by the same boundaries by which the Apostolic Vicariate of Upper Nili is currently circumscribed. We command that these present Letters shall always remain valid and effective, and shall fully and completely obtain their intended effect; and that all to whom they pertain, or who may pertain to them, shall most readily support them now and in the future; and that they shall be duly judged and defined, and shall be declared null and void from now on, if anything to the contrary.

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - An official commentary concerning those things which, by any means, whether knowingly or unknowingly, may

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have been attempted. Notwithstanding any contrary things. Given at Rome, near Saint Peter, under the Fisherman's ring, on the fifteenth day of the month of July, in the year 1837, in the fourth year of Our pontificate. P. CARD. GASPARRI, from the Secretariat of State.

III. WITHIN ITS OWN TERRITORY, THE APOSTOLIC PREFECTURE OF SINUS DE HUDSON IS ESTABLISHED IN NORTH AMERICA.

PIUS PP. XI. For the sake of future remembrance. — The proclamation of the divine word has gone forth into every land, and neither the ice of the Hyperboreans nor the snowy regions around the pole have been able to hinder the apostolic charity of those. Therefore, missions have also been established in those lands, and We, from the highest office of the apostolate, strive to promote their good and increase. In a scattered and rugged region, which extends to the north, the apostolic vicariate of Keewatin has few inhabitants, commonly called Eskimos, who dwell there. Observing the spiritual needs of these people, the Fathers of the Oblates of Mary Immaculate have labored there for many years, not without great spiritual benefit. But since the Apostolic Vicar of Keewatin has a seat that is far removed, so that he cannot properly oversee that region, having considered this, We have sought to provide a remedy for this inconvenience. Therefore, after having conferred with the Most Reverend and Venerable Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all the circumstances of the matter, We, with full knowledge and mature deliberation, and by the fullness of Our apostolic power, separate the aforementioned northern region from the apostolic vicariate of Keewatin, and We establish it as a mission of its own right, giving it the name of the Apostolic Prefecture of Sinus de Hudson, and We entrust it to the Fathers of the Oblates of Mary Immaculate. We decree that this newly established Apostolic Prefecture of Sinus de Hudson, by Our authority, shall consist of the northern part of the aforementioned vicariate of Keewatin, added to the northern part of the apostolic vicariate of Sinus S. Laurentii, as well as a certain eastern part of the apostolic vicariate of Mackenzie. Furthermore, the boundaries of this Apostolic Prefecture shall be as follows: to the east, the boundaries of the Dominion of Canada, from the 56th parallel to the North Pole; to the south, the 56th parallel, from the eastern boundary of the Dominion of Canada.

[*Latin ed. p. 89*]

Acts PUPP. 89 XI, from dense forests until meridian 7° 2′: thence, a straight line to the lake Apiskigamish; the same lake and river to the Bay of Hudson: a straight line from meridian 8° 2′: parallel 5° 8′ to meridian 9° 6′: parallel 6° 0′ to meridian 10° 2′; finally, to the west, from meridian 10° 2′ to the North Pole. m m m m m m

These things we establish, decreeing that these present Letters shall always exist and remain firm and valid and efficacious; and shall produce

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and obtain their full and complete effects; and that those to whom they pertain, or who may pertain to them, shall now and forevermost most fully support them; and that they shall be rightly judged and defined; and that they shall be null and void from now on, if anything contrary to these, concerning these matters, should happen to be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary things whatsoever.

Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the XY day of the month of July, in the year 1925, in the fourth year of Our Pontificate.

P. CARD. GASPARRI, Prefect of the Secretariate of State.

A CERTAIN NOTIFICATION CONCERNING THE COMPETENCE AND CONSTITUTION OF THE SACRED CONGREGATION FOR EXTRAORDINARY ECCLESIASTICAL AFFAIRS.

His Holiness, by Letters addressed to the Cardinal Prefect of the Secretariate of State, dated July 5, 1925, has deigned to declare and establish the following:

1. Canon 255, concerning the promotion by the Sacred Congregation for Extraordinary Ecclesial Affairs of suitable men to vacant dioceses, whenever it is necessary to deal with civil governments, is to be understood as pertaining to the same Sacred Congregation also promoting bishops in cases in which governments are consulted regarding any difficulties, if any, arising from political considerations concerning those chosen for that office.

2. Among the Most Reverend Fathers of the Sacred Congregation for Extraordinary Ecclesial Affairs, the following shall henceforth be co-opted by right: the Cardinal Secretary of the Holy Office, the Cardinal Secretary of the Sacred Congregation Consistorial, the Cardinal Prefect of the Holy See, and the Cardinal Datary.

3. The same Sacred Congregation shall have a Prefect, the Cardinal Prefect of the Secretariate of State, to whom, according to canon 255, the Supreme Pontiff entrusts matters for examination by the same Congregation.

4. All members and officials of the same Sacred Congregation shall be bound by an oath to the Holy Office, administered by a special oath.

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS SACRED CONGREGATION CONSISTORIAL. In the decree of March 6, 1925, mentioned on page 42 of this Volume XVIII, on line 7 of the text, after the words "or terrestrial," add "or maritime," so that the sentence reads: "Its jurisdiction... shall extend... to all forces, whether terrestrial, or maritime, or aerial, etc." NOTE. - DECREE CONCERNING THE

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ERECTION OF A NEW APOSTOLIC DELEGATION FOR THE ANTILLES. The condition of the Antillean islands is such that it appears expedient that one delegate of the Holy See should attend to all of these, both major and minor, islands. Considering this, the Most Holy Pope Pius XI, after consultation with the Most Reverend Fathers of the Sacred Congregation Consistorial and of Extraordinary Ecclesiastical Affairs, has decided and decreed to establish one and only one Apostolic Delegation, which shall have its ordinary seat in the city of Havana, and shall see to and care for all matters necessary in the aforementioned islands. Therefore, by this Consistorial decree, by order of His Holiness, a new Apostolic Delegation is erected with its seat in the city of Havana, whose jurisdiction extends to all the major and minor Antillean islands; and it must include all those cares and offices which had been entrusted to the Apostolic Delegates of Cuba and Puerto Rico. Contrary decrees notwithstanding. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 7th day of the month of December, in the year 1925. [Signature] C. CARD. DELAI, Prefect of Sabina, and Mandate, Secretary. [Signature] L. Œl S. fPr. Raphael C., Archbishop of Thessalonica, Assessor.

[*Latin ed. p. 91*]

The Most Holy Congregation of the Consistory: Regarding the Provision of Churches. Our Most Holy Lord Pope Pius XI, by the decrees of the Sacred Congregation of the Consistory, has provided for the following churches, each with its own pastor, as follows:

January 11, 1926. — To the titular archiepiscopal Church of Ratiaria, the Reverend Father Gustavus Carolus Mutel has been appointed, formerly the titular Bishop of Mopsuestia.

January 18. — To the titular Church of Irenopolitan in Isauria, raised to the status of an archiepiscopal see for this occasion, the Reverend Edward Mooney, Apostolic Delegate to the Orient, has been appointed.

January 29. — To the titular episcopal Church of Archelaïs, the Reverend Arthurum Jara, a member of the Venerable Society of Saint John Bosco, has been appointed as the Apostolic Vicar of Magallanes.

February 26. — To the titular episcopal Church of Barcaea, the Reverend Alafrid Comtois has been appointed as an Auxiliary to the Reverend Father Franciscus Xaverius Cloutier, Bishop of Trifluvia.

III. APPOINTMENT OF AN ORDINARY FOR APPEAL IN THE SECOND GRADE. The Most Reverend Raphael Rodié, Archbishop of Belgrade and Apostolic Administrator of the Serbian Rite, has appointed the Ordinary of Zagreb for appeal in the second grade. This appointment has been approved by Our Most Holy Lord through a rescript of the Sacred Congregation of the Consistory dated January 29, 1926.

IV. NOTIFICATION. It is declared that the Reverend Alfonsus De Maria,

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of the diocese of Reggio in Italy, has been suspended from the exercise of Holy Orders, particularly in the United States of America and the Mexican territory.

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RELIGIOUS ORDERS

APPROVATIONS

Our Most Holy Lord Pope Pius XI, by decrees of the Sacred Congregation for Religious Orders:

February 3, 1926. – The Institute of Sisters of Saint Juliana, commonly known as the "Apostolines du Très-Saint Sacrement," whose motherhouse is located in the archdiocese of Mechlin, has had its definitive Constitutions approved.

– The religious Congregation for Christian Workers, commonly known as the "Sancti Ioseph Calasanctio," whose motherhouse is located in Vienna, in the archdiocese of Vienne, has been praised, and its Constitutions, for the purpose of trial, have been approved for seven years.

– The Institute of Sisters of the Third Order of Saint Francis, commonly known as the "Minime Suore del Sacro Cuore," whose motherhouse is located in the diocese of Pistoia, has been praised, and its Constitutions, for the purpose of trial, have been approved for seven years.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

APPOINTMENTS

By Apostolic Briefs:

December 7, 1925.

The Apostolic Vicar of Saigon, Reverend Father Isidoras Maria Ioseph Dumartier, of the Society of Paris for Foreign Missions, was appointed.

January 4, 1926.

The Apostolic Vicar of Gabon in Central Africa, Reverend Father Aloisius Tardy, of the Congregation of the Holy Spirit, was elected Bishop of Acalissus.

– The Apostolic Vicar of Kenya in Central Africa, Reverend Father Ioseph Perrachon, of the Institute of the Blessed Virgin Mary of Consolata, of Torino, was elected Bishop of Centuria.

January 28, 1926.

The Apostolic Vicar of Magellanensis Jara, of the Salesian Society, Rev-

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erend Father Arthur.

[*Latin ed. p. 93*]

The Holy Congregation of Rites.

SACRED CONGREGATION OF RITES.

DECREE OR DECLARATION CONCERNING PROPER OFFICES AND MASSES, AND THEIR EXTENSION.

The Sacred Congregation of Rites, with the authority granted by the Apostolic See, declares that when Offices and Masses, already approved by a special privilege for certain places or institutions, are extended to other places or institutions, the concession is granted only for the Office and Mass of the respective feast, except for the proper Nocturn prayers and readings, as well as one or a few proper Mass prayers, according to the rite of the day. All contrary decrees are hereby set aside.

Furthermore, on this occasion, the same Sacred Congregation earnestly requests the Reverend Ordinaries of dioceses and the Superiors of Orders or Religious Congregations, that whenever they wish to obtain new Offices or Masses from the Apostolic See, and their extension, they keep in mind the norms prescribed in the Decree of the Sacred Congregation of Rites, no. 3926, of July 13, 1896.

February 20, 1926.

† A. CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect.

L. S. ANGELUS MARIANI, Secretary.

* DECREE SETTING FORTH THE NORMS TO BE FOLLOWED IN OBTAINING NEW OFFICES AND NEW MASSES FROM THIS SACRED CONGREGATION OF RITES.

1. Petitions presented to us must concern only those Saints or Blesseds who are inscribed in the Roman Martyrology, or who already enjoy public cult by decree or confirmation of the Holy See. However, the special commendation of the proper Bishop is always required; who, if asked, will also provide proof of the consent of his cathedral chapter.

[*Latin ed. p. 94*]

94. Acta Apostolicae Sedis - Official Commentary 2. As for other Saints or Blesseds, even if they have already been publicly venerated for a long time, with their own Office and Mass, it is necessary that, according to common rules, their cult be approved and confirmed by the Church, before the Office itself and the Mass are permitted. 3. Petitions to obtain the proper Offices and Masses for new feasts of Saints or Blesseds, who, under a different title, have already been publicly venerated, are very rarely granted. However, they must always be supported by entirely special and solid reasons, with the most special recommendation, and, if the matter

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itself requires it, with very valid historical documents. 4. From the perpetual or proper calendars of each Diocese, which are presented to this Congregation for the Protection of Sacred Rites for approval, those Saints or Blesseds must be removed for whom the conditions listed in § 1 are lacking; and also new feasts indicated in § 3; and in these matters, each case must be considered individually and seriously. 5. Any new petition for an Office and Mass must first be submitted for examination to the Liturgical Commission; then, it must be discussed with the utmost diligence in the meeting to which this Cardinal Prefect presides. If the outcome of this discussion favors the petitioner, the petition, together with the documents and necessary declarations, after the examination, and also with the notes of the Most Reverend Promoter of the Faith, will be sent to the printers. The collection of documents will then be presented to the Sacred Congregation in an Ordinary Meeting by one of the Cardinals who are Relators. 6. If the Sacred Congregation, approving the petition, gives its assent, that decision will be submitted for confirmation to the Most Holy Father; and only after the Pontifical confirmation will the draft of the Office and Mass, which has been presented, be revised and approved, with the cooperation of the Hymnographer of the Sacred Congregation, the esteemed Cardinal Relator, and the Most Reverend Promoter of the Faith. 7. Extensions of the Office and Mass, already granted to a particular Church or Diocese, to other Dioceses or Churches, must be based on special reasons. These, as well as the original petitions, will be examined by experts in the sacred liturgy chosen by Us and by the aforementioned Congregation; and, if they deem it necessary, they will be presented in a plenary meeting of the Sacred Congregation, before being presented for Pontifical approval; which approval is always necessary, unless the original concession was made to each petitioner individually. 8. Any changes or additions that may occur in Offices or Masses already granted, will be subjected to the same examination and discussion as extensions, as mentioned in the preceding section. July 13, 1896.

[*Latin ed. p. 95*]

The Most Holy Pope Leo XIII, in an audience held on the ninth day of July, 1896, having diligently read the aforementioned norms, deigned to approve each of them individually, and to prescribe the most careful observance thereof.

[Annotation by] Cardinal Aloisius Masella.

[Signed] Aloysius Tripepi, Secretary.

[*Latin ed. p. 96*]

Acts of the Apostolic See – Official Commentary of the Sacred Roman Rota. I. Cases acted upon in the Tribunal of the Holy Rota in the year 1925, of which the definitive sentence is published only in the dispositive part.

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I. MOGUNTINA. – Nullity of marriage, based on the grounds of force and fear. Royal Session: I. Grazioli, presiding; F. Parrillo and F. Solieri. Defender of the bond: I. Trezzi. Advocate: V. Sacconi. Doubt: "Whether the nullity of the marriage can be established in this case." Sentence of January 5th: "Negative."

II. PARISIEN. – Nullity of marriage, based on the grounds of force and fear. Royal Session: F. Parrillo, presiding; F. Solieri and I. Florczak. Substitute Defender of the bond: A. Wynen. Advocates: N. Ferrata, H. Bènvignati. Doubt: "Whether the nullity of the marriage can be established in this case." Sentence of January 7th: "Affirmative."

III. BONAËREN. – Nullity of marriage, based on the grounds of force and fear. Royal Session: A. Jullien, presiding; E. Hindringer and F. Guglielmi. Substitute Defender of the bond: C. Conte. Advocate: V. Sacconi. Doubt: "Whether the Royal sentence of October 13th, 1922, should be confirmed or rejected in this case." Sentence of January 9th: "The Royal sentence should be confirmed, or it does not appear that the marriage is null in this case."

IV. CARTHAGINEN. – Nullity of marriage, based on the grounds of force and fear, and a condition imposed. Royal Session: M. Massimi, presiding; I. Grazioli and F. Parrillo. Substitute Defender of the bond: C. Conte. Advocate: A. D'Agata.

[*Latin ed. p. 97*]

I. In the Roman Rota, a question was raised: "Does it appear that there is a nullity in the marriage in this case?" The judgment of January 9th: "Negative."

T. BiTURicEN. - Regarding the nullity of marriage due to coercion and fear.

Rota Panel: U. Mannucci, presiding; E. Hindringer; and F. Guglielmi.

Defender of the Bond: A. Wynen.

Advocate: C. Astorri.

A question was raised: "Should the judgment of August 4th, 1923, be confirmed or overturned in this case?"

The judgment of January 13th: "The Rota judgment should be confirmed, or it is established that there is a nullity in the marriage in this case."

II. ALEXANDRIA (Armenian). - Regarding separation.

Rota Panel: I. Florczak, presiding; U. Mannucci; and A. Jullien.

Promoter of Justice: F. Bracci.

Advocates: I. P. Certo; and A. Carabini.

A question was raised: "Does it appear that there are legitimate grounds for separation concerning the bed, table, and cohabitation in this case?"

The judgment of February 4th: "It is established that there are legitimate

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grounds for separation concerning the bed, table, and cohabitation due to the fault of the husband alone, to be decreed and for an indefinite time, according to canon 1131 and 1132," with the addition of a decree for the provisional execution of the judgment, according to canons 1917 and following.

III. N. N. - Regarding the nullity of marriage due to lack of consent.

Rota Panel: A. Jullien, presiding; E. Hindringer; and F. Guglielmi.

Defender of the Bond: I. Trezzi.

Advocate: V. Sacconi.

A question was raised: "Does it appear that there is a nullity in the marriage in this case?"

The judgment of February 7th: "Negative."

IV. Fidei N. N. - Regarding the nullity of marriage due to an intention contrary to the good.

Rota Panel: M. Massimi, presiding; I. Grazioli; and F. Parrillo.

Defender of the Bond: A. Wynen.

Advocates: C. Santucci; and C. Astorri.

A question was raised: "Does it appear that there is a nullity in the marriage in this case?"

The judgment of February 7th: "Affirmative."

V. POSNANIEN. - Regarding the nullity of marriage due to lack of consent.

Rota Panel: A. Jullien, presiding; E. Hindringer; and F. Guglielmi.

Defender of the Bond: I. Trezzi.

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[*Latin ed. p. 98*]

98 Acta Apostolicae Sedis - Official Commentary of the Advocate: A. Wynen. Question: "Does nullity of marriage exist in this case?" Sentence of February 11th: "Affirmative." X. N. IST. - NULLITY OF MARRIAGE based on the grounds of force and fear, and on conditions imposed contrary to good faith and the sacrament. First Rotalian Court: F. Solieri, presiding; I. Florczak and U. Mannucci. Defender of the Bond appointed: A. Carabini. Advocate: V. Sacconi. Question: "Does nullity of marriage exist in this case?" Sentence of February 13th: "Affirmative." XI. LUGANEN. - RESTORATION TO INTEGRITY AND DEFAMATION. Rotalian Court: A. Jullien, presiding; R. Hindringer, F. Guglielmi. Promoter of Justice: F. Bracci. Advocates: V. Sacconi, A. D'Alessandri. Question: "Should the sentence of the Rotalian Court of January 19, 1923, be confirmed or overturned in this case?" Sentence of February 16th: "The sentence of the Rotalian Court is to be confirmed, or there is no place for restoration to integrity in this case." XII. PARISIEN. - NULLITY OF MARRIAGE based on the

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grounds of force and fear. Rotalian Court: A. Juliien, presiding; R. Hindringer, F. Guglielmi. Substitute Defender of the Bond: C. Conte. Advocates: N. Ferrata and V. Sacconi. Question: "Should the sentence of the Rotalian Court of July 3, 1922, be confirmed or overturned in this case?" Sentence of February 17th: "The sentence of the Rotalian Court is to be overturned, or nullity of marriage exists in this case." XIII. N. N. - NULLITY OF MARRIAGE based on the grounds of the husband's impotence AND of a dispensation. Rotalian Court: U. Mannucci, presiding; A. Jullien, R. Hindringer. Substitute Defender of the Bond: C. Conte. Advocate: A. Wynen. Questions: I. "Does nullity of marriage exist in this case?", and, insofar as it is negative: II. "Should counsel be given to the Reverend Father regarding a dispensation concerning a marriage that is valid but not consummated, in this case?" Sentence of February 21st: "Regarding I, provision will be made in another instance; regarding II, affirmative."

[*Latin ed. p. 99*]

Rome, 99, Rota X, XIV. COLONIAL. – NULLITY OF MARRIAGE based on the defect of consent. Turnus Rotalis: M. Massimi, Presiding; I. Grazioli, P. Guglielmi. Defender of the Bond: I. Trezzi. Advocate: H. Benvignati. Question: "Whether the decision of the Rota of May 27, 1924, should be confirmed or overturned in this case." Decision of February 21: "The decision of the Rota is to be confirmed; that is to say, the marriage is declared null." XV. BRIOCEN. – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: F. Parrillo, Presiding; F. Solieri, I. Florczak. Appointed Defender of the Bond: I. Brocco. Advocates: N. Ferrata, H. Benvignati. Question: "Whether the marriage is declared null in this case." Decision of February 21: "Affirmative." XVI. ALGERIA. – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: I. Florczak, Presiding; U. Mannucci, and A. Jullien. Appointed Defender of the Bond: A. Wynen. Advocate: A. Carabini. Question: "Whether the marriage is declared null in this case." Decision of February 28: "Negative." XVII. N. N. – NULLITY OF MARRIAGE based on the husband's impotence. Turnus Rotalis: U. Mannucci, Presiding; A. Jullien, R. Hindringer. Defender of the Bond: I. Trezzi. Advocate: A. D'Alessandri. Question: "Whether the marriage is declared null in this case." Decision of March 10: "Affirmative." XVIII. N. N. – NULLITY OF MARRIAGE based on the defect of consent. Turnus Rotalis: A. Jullien, Presiding; R. Hindringer, F. Guglielmi. Defender of the Bond: I. Trezzi. Advocate: V. Sacconi. Question: "Whether the decision of the Rota of March 14, 1924, should be confirmed or overturned in this case." Decision of March 23: "The decision of the Rota is to be overturned; that is to say, the marriage is not declared null in this case." XIX. CATANIA. – NULLITY OF MARRIAGE based on a condition imposed. Turnus Rotalis: U. Mannucci, Presiding; A.

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Jullien, R. Hindringer. Substitute Defender of the Bond: C. Conte.

[*Latin ed. p. 100*]

Acts of the Apostolic See - Official Commentary of the Advocates: "N. Ferrata, V. Sacconi. Question: 'Whether the Royal Sentence of April 28, 1922, should be confirmed or annulled in this case.' Sentence of March 24: 'The Royal Sentence should be confirmed, or it is established that the marriage is null in this case.' X X. N. N. - NULLITY OF MARRIAGE based on the ground of a condition imposed. Royal Tribunal: R. Hindringer, presiding; F. Guglielmi, H. Quattrocolo. Substitute Defender of the Bond: Advocate: Y. C. Conte, Pozzani. Question: 'Whether the Royal Sentence of June 13, 1924, should be confirmed or annulled in this case.' Sentence of April 1: 'The Royal Sentence should be confirmed, or it is established that the marriage is null in this case.' X X I. PARISIEN. - NULLITY OF MARRIAGE based on the ground of force and fear. Royal Tribunal: I. Grazioli, presiding; F. Parrillo, F. Solieri. Defender of the Bond: H. Quattrocolo, and his Substitute: C. Conte. Question: 'Whether the Royal Sentence of July 28, 1923, should be confirmed or annulled in this case.' Sentence of April 25: 'The Royal Sentence should be confirmed, or it is established that the marriage is null in this case.' XXII. PARISIEN. - NULLITY OF MARRIAGE based on the ground of lack of consent. Royal Tribunal: F. Parrillo, presiding; F. Solieri, I. Florczak. Substitute Defender of the Bond: C. Conte. Advocates: N. Ferrata, V. Sacconi. Question: 'Whether the Royal Sentence of June 21 should be confirmed or annulled in this case.' Sentence of April 28: 'The Royal Sentence should be confirmed, or it is established that the marriage is null in this case.' XXIII. NICIEN. - NULLITY OF MARRIAGE based on the grounds of simulated consent, as well as force and fear. Royal Tribunal: U. Mannucci, presiding; R. Hindringer, F. Guglielmi. Defender of the Bond appointed: A. Wynen. Advocate: N. Patrizi. Question: 'Whether the Royal Sentence of June 11, 1920, should be confirmed, or rather annulled in this case.' Sentence of April 28: 'The Royal Sentence should be confirmed, or it is not established that the marriage is null in this case.'

[*Latin ed. p. 101*]

S. Romana Rota, May 24th. PARISIAN. – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: A. Jullien, presiding; E. Hindringer; F. Guglielmi. Defender of the Bond: A. Wynen. Advocates: N. Ferrata, V. Sacconi. Question: "Whether the nullity of the marriage can be established in this case." Sentence of May 2nd: "Affirmative."

XXV. ROMAN. – NULLITY OF MARRIAGE based on a dispensation granted from an impediment of affinity, which constitutes a ground for nullity. Turnus Rotalis: U. Mannucci, presiding; A. Jullien; E. Hindringer. Defender of the Bond: I. Trezzi. Advocate: V. Sacconi. Question: "Whether the nullity of the marriage can be established in this case." Sentence of May

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25th: "Negative."

XXVI. VICARIATE APOSTOLIC OF NEW GUINEA, NETHERLANDIC. – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: J. Florczak, presiding; U. Mannucci; A. Jullien. Defender of the Bond: I. Stella. Advocate: H. Benvignati. Question: "Whether the nullity of the marriage can be established in this case." Sentence of May 27th: "Affirmative."

XXVII. GAUDIAN. – PRECEDENCE. Turnus Rotalis: M. Massimi, presiding; I. Grazioli; F. Parrillo. Advocates: N. Patrizi, V. Sacconi. Question: "Whether the right of precedence belongs to Canon Andrea Micallef in this case." Sentence of June 6th: "No right of precedence belongs to Canon Andrea Micallef in this case."

XXVIII. MONASTERY. – NULLITY OF MARRIAGE based on fear, and on the grounds of coercion and simulated consent. Turnus Rotalis: I. Florczak; U. Mannucci; F. Morano, presiding. Defender of the Bond: I. Trezzi. Advocate: A. Wynen. Question: "Whether the nullity of the marriage can be established in this case." Sentence of June 6th: "Negative."

XXIX. VERSAILLES. – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: trocolo. E. Hindringer, presiding; F. Guglielmi; H. Quat-

[*Latin ed. p. 102*]

Acta Apostolicae Vinculi Defensor Sedis - Commentary by: A. Wynen. Official Advocate: N. Ferrata. Question: "Whether there exists a nullity in the marriage in this case." Judgment of June 8th: "Affirmative."

XXX. N. N. - NULLITY OF MARRIAGE based on the grounds of coercion and fear, and a condition imposed. Rotational Panel: A. Jullien, Presiding; E. Hindringer; F. Guglielmi. Substitute Defender of the Bond: C. Conte. Advocate: A. Carabini. Question: "Whether there exists a nullity in the marriage in this case." Judgment of June 15th: "Negative."

XXXI. VICARIATE APOSTOLIC OF CENTRAL TONKIN. - NULLITY OF MARRIAGE based on the grounds of coercion and fear. Rotational Panel: F. Parrillo, Presiding; I. Florczak; H. Quattrocolo. Defender of the Bond, Advocate: A. D'Alessandri. Substitute: C. Conte. Question: "Whether there exists a nullity in the marriage in this case." Judgment of June 15th: "Affirmative."

XXXII. PARISIAN. - NULLITY OF MARRIAGE based on the grounds of clandestine marriage. Rotational Panel: I. Florczak; U. Mannucci; H. Quattrocolo, Presiding. Appointed Defender of the Bond: I. Bersani. Advocate: F. Stella. Question: "Whether there exists a nullity in the marriage in this case." Judgment of June 23rd: "Affirmative."

XXXIII. N. N. - NULLITY OF MARRIAGE based on the grounds of an intention contrary to the good of the sacrament. Rotational Panel: A. Jullien, Presiding; E. Hindringer; F. Guglielmi. Appointed Defender of the Bond: A.

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Wynen. Advocate: V. Sacconi. Question: "Whether the Rotational Panel's judgment of June 5th, 1923, should be confirmed or overturned, in this case." Judgment of June 26th: "The judgment of the Rotational Panel is to be confirmed, that is, that there exists a nullity in the marriage."

XXXIV. CONSTANTINOPLE. - NULLITY OF MARRIAGE based on the grounds of lack of consent, and coercion and fear. Rotational Panel: F. Parrillo, Presiding; I. Florczak; U. Mannucci. Substitute Defender of the Bond: C. Conte.

[*Latin ed. p. 103*]

S. Romana, Book 103, Advocate: I. P. Certo. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of June 30th: "Negative."

XXXV. ASSISI. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotalian Tribunal: I. Grazioli, Presiding; H. Quattrocolo; P. Morano. Defender of the Bond appointed: I. Brocco. Advocate: A. Wynen. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of July 6th: "Affirmative."

XXXVI. REGENA. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotalian Tribunal: I. Florczak, Presiding; U. Mannucci; F. Morano. Substitute Defender of the Bond: C. Conte. Advocates: F. Bersani; V. Sacconi; I. P. Certo. Question: "Whether the Rotalian sentence of October 27th, 1923, should be confirmed or overturned, in this case." Sentence of July 15th: "That the Rotalian sentence should be overturned, or that the nullity of the marriage is established."

XXXVII. TORNACEN. - NULLITY OF MARRIAGE based on the grounds of lack of consent. Rotalian Tribunal: M. Massimi, Presiding; I. Grazioli; F. Morano. Defender of the Bond: I. Wynen. Advocate: A. Trezzi. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of July 27th: "Affirmative."

XXXVIII. BURDIGALA. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotalian Tribunal: A. Jullien, Presiding; R. Hindringer; F. Guglielmi. Defender of the Bond: N. Ferrata. Advocate: I. Trezzi. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of July 31st: "Affirmative."

XXXIX. APOSTOLIC VICARIATE OF SHANTUNG MERIDIONALIS. - NULLITY OF MARRIAGE based on the grounds of lack of consent. Rotalian Tribunal: A. Jullien, Presiding; R. Hindringer; F. Guglielmi. Advocate: A. Defensor Carabini. Substitute: C. Conte.

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis - Commentarium Officiale.

Quaestio: "Utrum in casu constet de nullitate matrimonii."

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Sententia diei 31 Iulii: "Affirmativum."

XL. N. N. - DOMINII ET CREDITI.

Rota: M. Massimi, Praeses; F. Parrillo; F. Guglielmi.

Promotor Iustitiae: F. Bracci.

Advocatus: V. Pozzani.

Quaestiones:

1) "Utrum dominium praedii N. spectet exclusive ad Reverendissimum X, ita ut Sorores M. et F., necnon eorum Superiorissa generalis, teneantur praestare consensum pro inscribendo praedio in publicis regestis exclusivo nomine eiusdem X, et eundem in praedii exclusivam possessionem immittere?" Et, contra: "Quomodo procedendum sit ad divisionem praedii in casu?"

2) "An et quaenam summa ab una parte alteri debeatur quovis titulo, etiam damnorum, in casu?"

Sententia diei 1 Augusti:

Ad I) "Negative, et praedii dominium atque accessoria, in primis perceptam a Regio Aerario indemnitatem, spectare ad Reverendissimum X pro dimidia parte, ad Pias Sorores pro altera."

Ad II) "Ponens peritum designet, qui praedii commodam et aequales partes divisionem proponat."

Ad III) "A Piis Sororibus deberi Reverendissimo X summam libellarum viginti quinque millium; Reverendissimo X erga Sorores Pias teneri de damnis eodem illatis ob neglecta Tribunalis possessoria decreta, in separata sede aestimandis."

XLI. BALIOCEN. - NULLITATIS MATRIMONII ex capite clandestinitatis ac vis et metus.

Rota: F. Parrillo, Praeses; I. Florczak; Quattrocolo.

Substitutus Defensor Vinculorum:

Advocatus: Y. C. Conte; Pozzani.

Quaestio: "Utrum sententia Rotae diei 17 Martii 1923 sit confirmanda vel infirmanda, in casu."

Sententia diei 3 Augusti: "Confirmandam esse sententiam Rotae, seu non constare de nullitate matrimonii, in casu."

XLII. N. N. - NULLITATIS MATRIMONII, cum attentato civili ex capite criminis ob adulterium.

Rota: I. Florczak, Praeses; U. Mannucci; A. Jullien.

Defensor Vinculorum: I.

Advocatus: Trezzi; Y. Sacconi.

Quaestio: "Utrum constet de nullitate matrimonii, in casu."

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Sententia diei 4 Augusti: "Affirmativum."

[*Latin ed. p. 105*]

S. Romana Rota, 105, XLIII. K". S.T. - REMOVAL FROM PARISH. Turnus Rotalis: F. Parrillo, presiding; F. Solieri, I. Florczak. Promotor Iustitiae: F. Bracci. Advocate: A. D'Alessandri. Question: I) "Whether the removal of a parish priest is permissible in this case; II) Whether and how provision should be made for the aforementioned parish priest regarding the restoration of damages." Sentence of August 8th: "Affirmative to the first; to the second, negative, with the exception of expenses for the parish house, etc." XLIV. TURIN. - JURISDICTION. Turnus Rotalis: M. Massimi, I. Grazioli, F. Parrillo, presiding. Advocates: D'Alessandri, V. Sacconi. Questions: I) "Whether the habitual care of souls pertains to the Chapter, or rather to the Archpriest, in this case." II) "Whether the Archpriest, in this case, is entitled to the actual exercise of the entire care of souls exclusively and independently of the Chapter." And, to the extent that the answer is negative: III) "Which duties of the actual care of souls pertain more to the Chapter than to the Archpriest." IV) "Whether funeral fees or other revenues arising from the exercise of the actual care of souls belong to the Chapter, or rather to the Archpriest." V) "Whether the Chapter is obligated to reimburse the Archpriest for emoluments already received, or, conversely, whether the Archpriest is obligated to reimburse the Chapter." VI) "Whether the right to represent the parish belongs to the Archpriest, or rather to the Chapter." VII) "Whether and how the governance of the church, as well as the administration of the offered funds, pertain to the Chapter, or rather to the Archpriest, in this case." Sentence of August 13th: "To I) Affirmative to the first part, negative to the second." To II) "Affirmative, unless the Ordinary deems it permissible, according to canon 5, for the Chapter, privately with respect to the Archpriest, to celebrate funeral Masses in the presence of the deceased, to moderate funerals, to impart higher catechesis, and cumulatively to bless the houses during the Paschal season; the Canons, by virtue of their benefice, receive the confessions of the faithful." To III) "As provided in the second." To IV) "Funeral fees, except for the special compensation due to the Archpriest, as well as, in proportion, the offerings of the faithful for the blessing of the houses during the Paschal season, belong to the Chapter, while-"

[*Latin ed. p. 106*]

Acts of the Apostolic See 106, Ordinary Commentary: Regarding response 11, it has been deemed that the custom should be tolerated. Regarding all other matters, they pertain to the Archpriest. Regarding V: "The restitution is to be carried out according to response 4; from that time forward, it is pleasing that there be concord between the parties." Regarding VI: "The matter pertains to the Chapter according

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to response 1." Regarding VII: "The governance of the Church pertains to the Chapter according to the norms of law; the administration of the funds offered in the Church pertains to the Chapter and the Archpriest within the limits of canon 415, § 2, no. 5, and § 3, no. 3." XLV. ROME. - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Panel: U. Mannucci, presiding; A. Jullien; E. Hindringer. Defender of the Bond / Substitute: C. Conte. Advocate: V. Sacconi. Question: "Does the nullity of the marriage exist in this case?" Sentence of November 11: "Affirmative." XLVI. BAYONNE. - NULLITY OF MARRIAGE based on the defect of consent. Rotalian Panel: A. Jullien, presiding; E. Hindringer; F. Guglielmi. Defender of the Bond, Substitute: C. Conte. Advocate: N. Patrizi. Question: "Does the nullity of the marriage exist in this case?" Sentence of November 13: "Negative." XLVII. N. N. - NULLITY OF MARRIAGE based on coercion and fear, and also on a condition imposed and not fulfilled. Rotalian Panel: M. Massimi, presiding; I. Grazioli; F. Morano. Defender of the Bond appointed: A. Carabini. Advocate: C. Giusino. Question: "Does the nullity of the marriage exist in this case?" Sentence of November 14: "Affirmative." XLVIII. N. N. - NULLITY OF MARRIAGE based on impediment by crime. Rotalian Panel: I. Grazioli, presiding; F. Parrillo; H. Quattrocolo. Promoter of Justice: F. Bracci. Defender of the Bond: I. Trezzi. Question: "Is the Rotalian sentence of August 4, 1925 to be confirmed or rejected in this case?" Sentence of November 30: "Given the absolution granted by the Most Holy Lord, the Rotalian sentence is to be confirmed, or the nullity of the marriage is established" (Cf. no. XLII).

[*Latin ed. p. 107*]

I. Roman Rota 107, XLIX. VICARIATUS APOSTOLICI DE WONSAN. – NULLITY OF MARRIAGE due to an impediment of the bond. Rotal Session: M. Massimi, Presiding; H. Quattrocolo; F. Morano. Substitute Defender of the Bond: Advocate: T. C. Conte. Eagnsa. Question: "Whether the nullity of the marriage can be established in this case." Sentence of December 5th: "Affirmative."

II. LUGDUNEN. – NULLITY OF MARRIAGE due to the grounds of force and fear. Rotal Session: A. Jullien, Presiding; E. Hindringer; F. Guglielmi. Defender of the Bond, Advocate: H. Substitutus: C. Conte. Benvignati. Question: "Whether the nullity of the marriage can be established in this case." Sentence of December 12th: "Affirmative."

III. MECHLINIEN. – NULLITY OF MARRIAGE due to the grounds of force and fear. Rotal Session: I. Grazioli, Presiding; F. Parrillo; F. Morano. Appointed Defender of the Bond: I. Brocco. Advocates: C. Santucci; C. Astorri. Question: "Whether the nullity of the marriage can be established in this case." Sentence of December 16th: "Negative."

IV. N. N. – NULLITY OF MARRIAGE AND A DISPENSATION REGARDING A VALID MARRIAGE. Rotal Session: M. Massimi, Presiding;

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E. Hindringer; F. Guglielmi. Defender of the Bond: I. Advocate: H. Trezzi. Benvignati. Questions: I. "Whether the nullity of the marriage can be established in this case." And, to the extent that it is negative: II. "Whether advice should be given to the Most Reverend regarding a dispensation concerning a marriage that is valid but not consummated, in this case." Sentence of December 18th: Regarding I: "It will be decided in the second instance." Regarding II: "Affirmative."

V. N. N. – NULLITY OF MARRIAGE due to the grounds of impotence. Rotal Session: F. Parrillo, Presiding; I. Florczak; F. Morano. Defender of the Bond: I. Trezzi. Advocate: C. Astorri. Question: "Whether the nullity of the marriage can be established in this case." Sentence of December 22nd: "Negative."

VI. EYSTETTEN. – NULLITY OF MARRIAGE due to the grounds of clandestine marriage. Rotal Session: U. Mannucci, Presiding; A. Jullien; E. Hindringer. Defender of the Bond: I. Trezzi.

[*Latin ed. p. 108*]

08 Acta Apostolicae Sedis - Official Commentary by the Advocate: A. Wynen. Doubt: "Whether there exists a nullity in the marriage in this case." Sentence of December 30th: "Affirmative." II. Cases which were concluded or dismissed during the same year 1925, or which, without a definitive sentence, came to an end due to particular circumstances, to which are added decrees regarding the rejection of appeals: I. CAMERACEN. - Nullity of Marriage based on coercion and fear, before the Most Reverend and Reverend Monsignor Mannucci. By decree of the Most Reverend and Reverend Monsignor Ponens of March 14th, the appeal is declared abandoned due to lack of prosecution. II. BASILEEN. - Nullity of Marriage of the Reverend Father Massimi, based on the grounds of affinity, before the Most Reverend and Reverend Monsignor. By decree of the Most Reverend and Reverend Monsignor Ponens of May 16th, the appeal interposed by the advocate for the plaintiff against the sentence of Botal of August 10th, 1923, is declared abandoned, having passed without effect the time useful for pursuing the appeal. III. TERGESTINA. - Regarding property, before the Most Reverend and Reverend Monsignor Grazioli. By decree of the Most Reverend and Reverend Monsignor Ponens of May 29th, the instance is declared concluded in virtue of canon 1736. IV. MILETEN. - Regarding precedence, before the Most Reverend and Reverend Monsignor Parrillo. Considering the plaintiff's renunciation, the Most Reverend and Reverend Monsignor Ponens, by decree of June 8th, ordered that the cause be declared finished. V. Vicariate Apostolic of TONKINI MARITIMI. - Nullity of Marriage based on coercion and fear, before the Most Reverend and Reverend Monsignor Parrillo. Considering the validity of the prior sentence, Botal declared on June 15th that there existed a conforming sentence, and therefore, after hearing the Defender of the Bond, there was no basis for pursuing the

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appeal. VI. SCEPUSIEN. - Nullity of Marriage based on coercion and fear, or Rejection of the Petition, before the Most Reverend and Reverend Monsignor Grazioli. The Petition presented to the Tribunal of Scepusiensi by the Lady Martha Hatiar was read and declared rejected, according to canon 1709 § 3. Botal decreed this on July 10th.

[*Latin ed. p. 109*]

S. Romana Rota, 109, July V. Concerning Concordances. – Regarding defamation, before the Most Reverend Doctor Grazioli. By decree of the Most Reverend Doctor Ponens, dated July 25th, the appeal is declared perempted according to canon 1736.

VIII. MECHLINIEN. – Concerning the nullity of marriage due to coercion and fear, before the Most Reverend Doctor Massimi. By decree of the Most Reverend Doctor Ponens, dated August 3rd, the appeal is declared abandoned due to lack of prosecution.

IX. BOGOTEN. – Concerning the nullity of marriage due to coercion and fear, before the Most Reverend Doctor Massimi. By decree of the Most Reverend Doctor Ponens, dated August 3rd, 1925, the appeal is declared abandoned according to canon 1736.

X. Vicariate Apostolic of NOVAE GUINEA, Netherlands. – Concerning the nullity of marriage due to coercion and fear, before the Most Reverend Doctor Florczak. Having considered the validity of the prior judgment, the Rota declared, on August 11th, that a judgment conforming to the law was present; therefore, after hearing the Defender of the Bond, there was no basis for pursuing the appeal.

XI. JANUEN. – Concerning damages, before the Most Reverend Doctor Massimi. Having considered the decree of July 29th, and having notified the parties on July 31st of the same month, since the ten days assigned to the plaintiffs to comply with the decree of December 3rd, 1924, had passed without result, the Most Reverend Doctor Ponens, on August 19th, declared that the plaintiffs had abandoned the case, according to the law and, in particular, § 222 of the Regulations.

XII. NICIEN. – Concerning the nullity of marriage due to coercion and fear, before the Most Reverend Doctor Jullien. Since no judicial act had been performed for a year, the appeal was declared perempted according to canon 1736 of the Code of Canon Law, by decree of the Most Reverend Doctor Ponens, dated December 2nd.

XIII. TORNACEN. – Concerning the nullity of marriage due to coercion and fear, before the Most Reverend Doctor Jullien. By decree of the Most Reverend Doctor Ponens, dated December 2nd, the appeal is declared abandoned due to lack of prosecution.

XIV. MEDELLEN. – Concerning excommunication, before the Most Reverend Doctor Hindringer. Having considered the renunciation of the Pro-

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moter of Justice, which was notified to the other party, by decree of December 16th, according to canon 1740, the Most Reverend Doctor Ponens decreed the admission of the renunciation for all legal purposes.

[*Latin ed. p. 110*]

110 Acta Apostolicae Sedis - Commentary on the Official Declaration of Nullity of Marriage, due to impediment of age and due to the grounds of force and fear, before the Most Reverend Dignitary Massimi. XV. VICAR APOSTOLIC OF HONG-KONG. - Since, with the due renewal of consent by the parties, the question concerning the validity of the prior marriage has become superfluous, by decree of December 29th, it was ordered to be placed in the Archive of the Most Reverend Dignitary. XVI. AUSTEN. - Concerning the Convention, before the Most Reverend Dignitary Mannucci. By decree of the Most Reverend Dignitary, dated December 29th, the request was declared to be completed by the lapse of two years. XVII. TUSCULAN = Frascati. - Concerning the Nullity of Marriage, due to the ground of clandestine marriage, before the Most Reverend Dignitary Mannucci. By decree of December 29th, the Most Reverend Dignitary declared the request to have been completed by the lapse of two years. XVIII. S. JACOBI DE CHILE. - Concerning the Nullity of Marriage, due to the ground of clandestine marriage, before the Most Reverend Dignitary Jullien. By decree of December 30th, the Most Reverend Dignitary declared the request to have been completed. XIX. WRATISLAVIEN = Wroclaw. - Concerning Excommunication, before the Most Reverend Dignitary Hindringer. Considering the renunciation of the Plaintiff due to a settlement reached, by decree of December 30th, it was ordered that the records of the case be placed in the Archive of the Most Reverend Dignitary.

[*Latin ed. p. 111*]

Diarium Romanae Curiae 111

SACRA CONGREGAZIONE DEI RITI

Martedì, 9 febbraio 1926, presso l'Illustrissimo e Reverendissimo Signor Cardinale Vincenzo Vannutelli, Promotore della Causa di Beatificazione o della Dichiarazione del Martirio dei Venerabili Servi di Dio Giacomo Sales, Sacerdote, e Guglielmo Saltamochio, coadiutore della Compagnia di Gesù, con la presenza e il voto degli Illustrissimi Prelati e Consultori teologi componenti la Sacra Congregazione dei Riti, si tenne la Congregazione Antipreparatoria per discutere se fosse accertato il martirio, la causa del martirio, e i segni e prodigi dei predetti Venerabili Servi di Dio, i quali, come si afferma, furono uccisi in odio alla Fede.

Martedì, 23 febbraio 1926, nel Palazzo Apostolico Vaticano, con la presenza degli Illustrissimi e Reverendissimi Signori Cardinali e con il

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voto dei Reverendissimi Prelati e dei Consultori teologi, componenti la Sacra Congregazione dei Riti, si tenne la Congregazione Preparatoria per discutere se fosse accertato il martirio, la causa del martirio, e i segni e prodigi del Servo di Dio Michele Abba Ghebre, Sacerdote aggregato alla Congregazione della Missione di San Vincenzo de' Paoli, il quale, come si afferma, fu ucciso in odio alla Fede.

TRIBUNALE DELLA S. PENITENZIERIA APOSTOLICA

AVVISO DI CONCORSO

Nel Tribunale della Sacra Penitenzieria Apostolica è aperto un concorso per un posto di Ufficiale minore.

I Sacerdoti che desiderassero parteciparvi, purché non abbiano superato il 40° anno di età, dovranno presentare alla Segreteria dello stesso S. Tribunale, non più tardi del 7 aprile, la domanda con il nulla osta del rispettivo Ordinario e del Vicariato di Roma, insieme ad altri documenti che riterranno necessario o utile esibire.

Il concorso consisterà in una prova scritta ed orale su temi di Teologia morale e di Diritto canonico, e avrà luogo nei locali della Sacra Penitenzieria (Palazzo del S. Uffizio).

La prova scritta inizierà alle ore 8 del 10 aprile, e la prova orale alle ore 9,30 del 13 dello stesso mese.

Dalla Sacra Penitenzieria Apostolica, 1 marzo 1926.

S. Luzio, Reggente.

[*Latin ed. p. 112*]

.112 Acta Apostolicae Sedis - Commentarium-Officiale SECRETARY OF STATE BY ORDER OF THE SECRETARY OF STATE, the Most Holy Father Pius X, may He reign happily, deigned to appoint: January 31, 1926. The Reverend Father Mark Sales, O.P., Master of the Sacred P.P.A.A., and the Reverend Father Filippo Maroto, of the Missionaries, Sons of the Immaculate Heart of Mary, as Consultors to the Holy Congregation for Seminaries and Universities. February 6. The Most Reverend Signor Cardinal Luigi Sincero, Pro-Secretary of the Holy Congregation for the Eastern Church. By Apostolic Briefs, the Most Holy Father Pius X, may He reign happily, deigned to appoint: October 23, 1925. The Most Reverend Signor Cardinal Giovanni Bonzano, Protector of the Franciscan Missionary Tertiary Sisters (Córdoba, Strasbourg). January 9, 1926. Monsignor Angelo Mariani, Secretary of the Holy Congregation of Rites. February 9. Monsignor Carlo Salotti, Promoter of the Faith in the Holy Congregation of Rites. February 9. The Most Reverend Signor Cardinal Giovanni Bonzano, Protector of the Tertiary Sisters of Saint Francis and of the Immaculate Conception (Valen-

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cia, Spain). February 16. Monsignor Giovanni Romagnoli, Assessor and Sub-Promoter of the Faith in the Holy Congregation of Rites. February 16. The Most Reverend Signor Cardinal Giovanni Bonzano, Protector of the Congregation of Franciscan Tertiary Sisters of the Nativity of Our Lord (Barcelona). February 16. The Most Reverend Signor Cardinal Gaetano Bisleti, Protector of the Franciscan Missionary Sisters of the Sacred Heart (Gemona, Udine). February 21. Monsignor Edoardo Mooney, Apostolic Delegate to the Far East. Assistants to the Holy See: November 20, 1925. Monsignor Enrico Maria A. Baudrillart, titular Bishop of Imeria. February 9, 1926. Monsignor Francesco Mostyn, Archbishop of Cardiff. February 20. Monsignor Giovanni Poggenburg, Bishop of Münster.

[*Latin ed. p. 113*]

Diarium Romanae Curiae 113. Protonotaries Apostolic, as participants: S. m. s. o. 1925. Monsignor Francesco Dolcini, of the diocese of Pavia. January 8, 1926. Monsignor Pietro Fernandez de Sevilla y Muñoz, of the Priory of nullius dioecesis of Ciudad Real. January 18. Monsignor Raimondo Perez de Vargaz y de Quero, of the same Priory. January 19. Monsignor Vincenzo Sother d'Alencar, of the diocese of Crato. January 24. Monsignor Giuseppe Corno, of the archdiocese of Turin. January 25. Monsignor Girolamo Armario, of the archdiocese of Seville. January 26. Monsignor Giovanni Villar Sanz, of the archdiocese of Granada. February 13. Monsignor Antonio Frassineti, of the diocese of Modigliana. Domestic Prelates of August 8: January 9, 1925. Monsignor Secondo Ponce, of the diocese of Cuyo. May 18. Monsignor Edoardo Weber, of the diocese of Wheeling. August 22. Monsignor Edoardo Spalding, of the diocese of Springfield, Illinois. Monsignor Guglielmo G. Miller, of the archdiocese of Milwaukee. Monsignor Agostino Salik, of the same archdiocese. Monsignor Michele J. Wenta, of the same archdiocese. Monsignor Edoardo J. Blackwell, of the same archdiocese. Monsignor Mattia Maria Gerend, of the same archdiocese. Monsignor Raffaele J. Kinnane, of the diocese of Toledo in America. Monsignor Francesco E. Malone, of the same diocese. Monsignor Federico Rupert, of the same diocese. November 19. Monsignor Michele Cullivan, of the archdiocese of Dubuque. Monsignor Tommaso Conry, of the same archdiocese. December 1. Monsignor Michele Helitz, of the diocese of Concordia (S. IL A.). February 5. Monsignor Bernardo Sinne, of the archdiocese of Omaha. February 16. Monsignor Luigi Borras et Perelló, of the diocese of Lérida. February 19. Monsignor Aurelio Martin, of the diocese of Csanad. February 21. Monsignor Ignazio Magdics, of the diocese of Strigonia. Monsignor Giovanni Praschl, of the diocese of Budweis. Monsignor Giuseppe Vyvlecka, of the archdiocese of Olmütz. Monsignor Giuseppe Michalak, of the diocese of Plock. Monsignor Ludovico Kaiser, of the Apostolic Administration of Temesvar. Monsignor Paolo Magyary, of the same Apostolic Administration. February 22. Monsignor Adolfo Selbicky, of the diocese of Leitmeritz.

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Monsignor Venceslao Feierfeil, of the same diocese. ACTA, vol. XVIII, n. 3. — March 1, 1926.

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis - Official Commentary, January 2, 1926. Monsignor Giuliano Roczkowski, of the archdiocese of Warsaw.

Monsignor Giuseppe Alberto Stanislao Del Campo Scipio, of the diocese of Lublin.

Monsignor Alfonso Pedrero y Noblejas, of the priory of nullius dioecesis of Ciudad Real.

Monsignor Giuseppe Arsom, of the archdiocese of Turin.

Monsignor Giuseppe Eousson, of the diocese of Mmes.

Monsignor Giuseppe Prill, of the archdiocese of Cologne.

Monsignor Giuseppe Breuer, of the same archdiocese.

Monsignor Eodolfo Hindringer, formerly Auditor of the Holy Edict, of the archdiocese of Munich and Freising.

Monsignor Giuseppe T. Och, of the diocese of Columbus.

Monsignor Francesco Hrubik, of the archdiocese of Prague.

Monsignor Giovanni Rihánek, of the same archdiocese.

Monsignor Giuseppe Bieber, of the same archdiocese.

Monsignor Francesco Auvity, of the archdiocese of Bourges.

February 5:

Monsignor Antonio Kaska, of the diocese of Königgrätz.

Monsignor Paolo Gauci, of the archdiocese of Malta.

Monsignor Giuseppe Holgado Justa, of the archdiocese of Seville.

Monsignor Giovanni Michele Larez, of the diocese of Guajana.

Monsignor Nicola Massetani, of the archdiocese of Fermo.

HONORS:

By Apostolic Briefs, the Most Holy Father Pius XI, may He be blessed, deigned to bestow:

The Insignia of the Order of Pius: January 20, 1926.

Upon the Most Noble Marquis Alfonso Varano, Exempt from the Noble Guard of His Holiness.

The Knighthood of the Order of Pius: December 24, 1926.

Upon the Reverend Don Enzo di Napoli Scampolla, Prince of Monteleone, Noble Guard of His Holiness.

January 20, 1926.

Upon the Most Noble Count Guglielmo Aluffi, Noble Guard of His Holiness.

The Grand Cross of the Order of Saint Gregory the Great, civil class:

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January 1, 1926.

Upon the Most Reverend Pietro de Fouquières, Head of Protocol at the Ministry of Foreign Affairs of the French Republic.

The Grand Cross of the Order of Saint Gregory the Great, military class: January 25, 1926.

Upon the Most Reverend Marshal Uberto Lyautey, of the diocese of Nancy.

[*Latin ed. p. 115*]

Diarium Romanae Curiae 115. The Commendatorship of the Order of Saint Gregory the Great, civil class: January 10, 1926. To Mr. Alfred Louis Bower, of the archdiocese of Westminster. The Commendatorship of the Order of Saint Gregory the Great, civil class: November 20, 1925. To Mr. Professor George Le Bidois, of the archdiocese of Paris. To Mr. Professor Augustine Briot, of the same archdiocese. To Mr. Professor Leopold Dufi'au-Lagarrosse, of the same archdiocese. To Mr. Professor James Maritain, of the same archdiocese. January 5, 1926. To Mr. Count Charles Wenkeim, of the diocese of Gran Varadino. January 9. To Sir Frederick James Barthorpe, of the archdiocese of Westminster. To Sir Alfonso Downer, of the same archdiocese. January 10. To Mr. Knight Peter Gatti (Rome). To Mr. Dominic Cardoni (Rome). January 13. To Mr. Accountant Charles Mercati, of the archdiocese of Florence. January 16. To Mr. Bernard Schlicker, of the diocese of Münster. To Mr. Francis Orefice, of the archdiocese of Naples. To Mr. Charles Petit, of the diocese of Namur. January 20. To Mr. Gustav Dusart, of the diocese of Tournai. To Mr. Marquis Manfredo Fioravanti, a member of the Noble Guard of His Holiness. To Mr. Count Maximilian Colacicchi, a member of the Noble Guard of His Holiness. January 27. To Mr. Michael John O'Brien, of the diocese of Pembroke. January 30. To Mr. Herbert Wollmann, Chancellor of the Embassy of Germany to the Holy See. February 1, 1926. To Mr. Henry Ruel, of the archdiocese of Paris. February 9. To Mr. Gustav Hermann, of the archdiocese of Milan. February 13. To Mr. Theodore Verheggen, of the diocese of Ruremonda. The Knighthood of the Order of Saint Gregory the Great, civil class: August 25, 1924. To Mr. Architect Joseph Pauwels Debast, of the archdiocese of Malines. July 1925. To Mr. Louis A. Dobraczynski, of the archdiocese of Warsaw. To Mr. Boleslaus Brodowski, of the same archdiocese. To Mr. Louis Jermain, of the archdiocese of Milwaukee. November 16. To Mr. Victor Louis Parodi, of the archdiocese of Genoa. December 1. To Mr. Wilfred J. Lessard, of the diocese of Manchester. To Mr. Doctor Peter Barbet, of the archdiocese of Paris. To Mr. Lawyer Augustine Fleischhauer, of the diocese of Münster.

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - Official Commentary, December 3, 1925. To Mr. Robert Riedl, of the diocese of Meissen. To Mr. Giovanni Duroy de

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Bruignac, of the archdiocese of Rheims. To Mr. Pietro Lescuyer, of the same archdiocese. To Mr. Alberto Benoist, of the same archdiocese. To Mr. Paolo Rozey, a lawyer, of the same archdiocese. To Mr. Giuseppe Oozon, of the archdiocese of Lyons. To Mr. Francesco Barjon, of the same archdiocese. To Mr. Regis Ricard, of the same archdiocese. To Mr. Gabriele Maria Giuseppe Perrin, of the same archdiocese. To Mr. Alessandro G. Hunter, of the apostolic vicariate of Honduras. To Mr. Ludovico Cuevas, of the same vicariate. To Mr. Enrico Melbado, of the same vicariate. To Mr. Giacomo Burn, of the same vicariate. To Mr. Giuseppe Folgarait, of the same vicariate. To Mr. Romolo Donsante (Rome). To Mr. Giovanni J. Phelan, of the diocese of Hartford. To Mr. Giovanni J. Cone, of the diocese of Newark. To Mr. Marcello Breda, of the diocese of Vicenza. To Mr. Gunnar Einarson, of the apostolic vicariate of Iceland. To Mr. Ernesto Pethò, a doctor, of the diocese of Sabaria. To Mr. Giorgio Gryneus, of the same diocese. To Mr. Eugenio de Marsilly-Flipo, of the diocese of Lille. To Mr. Eugenio Lecomte-Six, of the same diocese. To Mr. Stanislao Angierman (Poland). To Mr. Bronislao Legiczynski (Poland). To Mr. Leopoldo Rhode, a doctor, of the diocese of Breslau. January 5, 1926. To Mr. Count Alessandro Wenkeim, of the diocese of Gran Varadme. To Mr. Ugo de Csermák, of the diocese of Giavarino. To Mr. Martino de Fuerstein, of the archdiocese of Munich and Freising. To Mr. Ernesto Debois, of the diocese of Namur. To Mr. Leopoldo de Bonhomme, of the same diocese. To Mr. Giovanni Cuvelier, of the same diocese. To Mr. Francesco Nemes, a doctor, of the diocese of Transylvania. To Mr. Eleuterio Gyarfas, a doctor, of the same diocese. To Mr. Giorgio Gray, a doctor, of the apostolic vicariate of the Coast of Benin. To Mr. Giacomo Negro, of the archdiocese of Turin. To Mr. Edoardo Delcroix, of the diocese of Lille. To Mr. Enrico Braco, of the same diocese.

[*Latin ed. p. 117*]

From the Roman Register, 117, January 26, 1926. To the Reverend Mr. Vittorio Emanuele Bailliard, of the same diocese.

February 13: To the Reverend Mr. Marcello Fay, of the archdiocese of Paris.

February 18: To the Reverend Mr. Sisto Bulgarelli, of the archdiocese of Modena.

February 19: To the Reverend Mr. Giovanni Battista Riley, of the diocese of Oklahoma.

February 19: To the Reverend Mr. Dionigi T. Flynn, of the same diocese.

February 19: To the Reverend Mr. Giovanni H. Markham, of the same diocese.

February 19: To the Reverend Mr. Tommaso Chestnut, of the same diocese.

The Grand Cross of the Order of St. Sylvester the Pope:

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January 6, 1926: To Mr. Arturo Silva, Wyayasinghe Siriwadene, Padikara of Ceylon.

January 29: To His Excellency, Mr. Carlo Dumbar Burghes King, President of the Republic of Liberia.

The Commanderate of the Order of St. Sylvester the Pope:

September 17, 1924: To Mr. Giovanni Ptaszycki, of the archdiocese of Mohilew.

November 20, 1925: To Mr. Professor Francesco Hebrard, of the archdiocese of Paris.

January 2, 1926: To Mr. Quirico Siewerski, of the archdiocese of Warsaw.

January 12: To Mr. Doctor Stanislao J. Liontao, of the apostolic vicariate of Chengchow.

February 5: To Mr. Knight Ambrogio Dalledonne, of the archdiocese of Turin.

February 9: To Mr. Samuele Cambiaghi, of the archdiocese of Milan.

The Knighthood of the Order of St. Sylvester the Pope:

September 15, 1925: To Mr. Ferdinando Conti, of the diocese of Parma.

September 15, 1925: To Mr. Riccardo Barilla, of the same diocese.

November 20: To Mr. Carlo Baulès, of the archdiocese of Paris.

January 2, 1926: To Mr. Stanislao Loza, of the archdiocese of Warsaw.

January 2: To Mr. Taddeo Rudnicki, of the same archdiocese.

January 9: To Mr. Giovanni Ghin, of the Patriarchate of Venice.

January 12: To Mr. Seng Mattia, of the apostolic vicariate of Hankow.

January 12: To Mr. Giacomo Lou-seiou-ho, of the apostolic vicariate of Siam.

January 15: To Mr. Francesco Giuseppe de Birgeln, of the archdiocese of KolÃn.

January 15: To Mr. Gerson de Luna, of the apostolic vicariate of Aden.

January 30: To Mr. Giovanni Battista Romano, of the diocese of Brzesc.

February 20:

[*Latin ed. p. 118*]

118 APPOINTMENTS OF THE PAPAL HOUSEHOLD BY ORDER With the tickets of His Eminence, the Most Reverend Monsignor, the Holy Father Pius XI, may He reign happily, has deigned to appoint:

Secret Chamberlains, Extraordinary, of His Holiness:

August 10, 1925.

Monsignor Domenico Balossi, of the archdiocese of MÃ¶rlen.

January 11, 1926.

Monsignor Rodolfo Simlinger, of the diocese of St. Hippolytus.

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Monsignor Giuseppe Ackinger, of the same diocese.

Monsignor Francesco Reininger, of the same diocese.

Monsignor Giovanni Litschauer, of the same diocese.

January 27.

Monsignor Marco Larraz, of the archdiocese of MÃ¶rlen.

January 29.

Monsignor Carlo Ferrerò, of the archdiocese of Turin.

January 30.

Monsignor Michele Abraham, of the Patriarchate of Jerusalem.

February 1.

Monsignor Giorgio Floznik, of the diocese of Transylvania.

February 5.

Monsignor Pietro Kovács, of the diocese of Giavarino.

February 8.

Monsignor Giovanni Endt, of the archdiocese of Prague.

Monsignor Giuseppe Hanns, of the same archdiocese.

Monsignor Alberto Lanzendorfer, of the same archdiocese.

Monsignor Federico Neumann, of the same archdiocese.

Monsignor Adalberto Pekar, of the same archdiocese.

Monsignor Carlo Stella, of the same archdiocese.

Monsignor Carlo Tannert, of the same archdiocese.

Monsignor Giuseppe Tomsu, of the same archdiocese.

February 9.

Monsignor Antonio Gruszczynski, of the diocese of Piock.

February 10.

Monsignor Giuseppe M. Carbó, of the diocese of Barcelona.

February 13.

Monsignor Carlo C. Me E voy, of the diocese of Syracuse.

Monsignor Howard C. Me Do well, of the same diocese.

February 20.

Monsignor Domenico Cutajar, of the diocese of Malta.

Secret Chamberlain of Sword and Mantle, Extraordinary, of His Holiness:

April 21, 1825.

Mr. Giuseppe Antonio Aragon y Hurtado Zaldivar, Duke of Villahermosa, of the diocese of Madrid.

Chamberlains of Honor, in peacock blue attire, of His Holiness:

January 11, 1926.

Monsignor Antonio Huber, of the diocese of St. Hippolytus.

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Monsignor Giovanni Herzog, of the same diocese.

Monsignor Francesco Pührerfellner, of the same diocese.

January 27.

Monsignor Giacomo Me Ginly, of the diocese of Raphoe.

[*Latin ed. p. 119*]

Diarium Romanae Curiae 119, January 27, 1926. Monsignor Giuseppe Serres, of the archdiocese of Koln.

Monsignor Giulio Frischen, of the same archdiocese.

Monsignor Guglielmo Stockums, of the same archdiocese.

Monsignor Cristoforo Gastaldi, of the diocese of Mondovì.

January 30. Monsignor Stefano Kerner, of the archdiocese of Colocza and Bács.

Monsignor Giuseppe Oszwald, of the same archdiocese.

February 1. Monsignor Vincenzo Gross, of the diocese of Budweis.

February 4. Monsignor Giovanni Battista Neuhaeusler, of the archdiocese of Munich and Freising.

February 5. Monsignor Francesco Bugnano, of the diocese of Asti.

February 20. Monsignor Conrado Heekenberger, of the diocese of the Five Churches.

Monsignor Enterico Buzsáky, of the same diocese.

Monsignor Giuseppe Erestyn, of the archdiocese of Olmütz.

Monsignor Giuseppe ékrabal, of the same archdiocese.

Monsignor Carlo àulak, of the same archdiocese.

Monsignor Fernando tíerník, of the same archdiocese.

Monsignor Luigi Bönisch, of the same archdiocese.

Monsignor Maurizio Surma, of the same archdiocese.

Monsignor Luigi Kolisek, of the same archdiocese.

Monsignor Francesco Prachar, of the same archdiocese.

Honorary Chaplains of Svada and Cappa, Supernumerary of His Holiness:

January 27, 1926. Mr. Pietro Panighi, of the archdiocese of Milan.

January 30. Mr. Carlo de Vacqueret, of the archdiocese of Warsaw.

February 1. Mr. Leopoldo Peruzzi, of the diocese of Molletta, Giovinazzo, and Terlizzi.

February 20. Mr. Filippo Pullicino, of the diocese of Malta.

Mr. Gustavo Pace Asciak, of the same diocese.

Necrology:

January 5, 1925. Monsignor Patrizio Phelan, Bishop of Sale (Australia).

August 12. Monsignor Massimo Fernandez, titular Bishop of Attuda.

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February 12, 1926. Monsignor Carlo Mac-Hugh, Bishop of Derry.

February 13. His Eminence Cardinal EDMUND DALBOB, of the title of Saint John at the Latin Gate, Archbishop of Gnesen and Posen.

February 14. His Eminence Cardinal GIOVANNI BENLLOCH Y Vrvó, of the title of Saint Mary in Aracoeli, Archbishop of Burgos.

February 5.

[*Latin ed. p. 120*]

From the *Acta Apostolicae Sedis*, Official Commentary, February 16, 1926.

Most Reverend Monsignor Claudio Bardel, Bishop of Séez.

Most Reverend Monsignor Giovanni Battista Cieplak, Archbishop of Vilna.

Most Reverend Monsignor Giovanni Borzatti de Löwenstern, titular Bishop of Milevi.

Most Reverend Monsignor Giovanni Andrea Masera, Bishop of Colle Val d'Elsa.

Most Reverend Monsignor Paolo Eugenio Boy, Archbishop of Quebec.

Most Reverend Monsignor Ernesto Cozzi, titular Archbishop of Filippopoli, Apostolic Delegate in Albania.

Most Reverend Monsignor Paolo Maria Beynaud, titular Bishop of Fussala.

Most Reverend Cardinal AUGUSTO SILJ, of the titular church of Saint Cecilia, Prefect of the Supreme Tribunal of the Apostolic Signatura.

Most Reverend Cardinal GIOVANNI CAGHERÒ, Suburbicarian Bishop of Frascati.

[*Latin ed. p. 121*]

Year XVIII - Vol. XVIII, April 6, 1926, No. 4. ACTA APOSTOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF POPE PIUS XI. APOSTOLIC CONSTITUTION: ERECTION OF AN ECCLESIASTICAL PROVINCE AND NEW DIOCESES IN THE REPUBLIC OF LITHUANIA. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE FUTURE MEMORY OF THINGS TO COME: To the people of Lithuania, who, after the war, with God's favor, have finally regained their freedom, We, who have witnessed their faith and piety, so steadfastly and for so long preserved even in adversity, believe that a more suitable arrangement of ecclesiastical affairs will greatly contribute, not only to the growth of the Catholic name, but also to the very prosperity of civil life. Therefore, We deem it highly useful and opportune that the number of dioceses in Lithuania be increased and that they be constituted into an ecclesiastical province. We, to whom it is entrusted, in the exercise of our Apostolic office, to determine the boundaries of dioceses, and with the fullness of

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Apostolic authority and with certain knowledge, having considered the interests, or those presumed to be of interest, and with the consent of those concerned, We decree that from all those territories which are now situated within the boundaries of the Republic of Lithuania, a proper ecclesiastical province be established, which shall consist of: the seat in Kaunas, as metropolitan, and the dioceses of Telšiai, together with the Territorial Prelature of Klaipėda, Panevėžys, Vilkaviškis, and Kaišiadorys, as suffragan dioceses. The Archdiocese of Kaunas, with the metropolitan basilica dedicated to the Holy Apostles Peter and Paul in the city of Kaunas, shall include the deaneries of: Kaunas (with the exception of the parishes of Paliesė, Pinciškės, the property of Petris, the parish of Livintai, and the colony of Eamatas), Kėdainiai, Veliuona, Raseiniai, Kražiai, Šiauliai, Joniškis, and Šiluva (with the exception of the parishes of Vaiguva).

[*Latin ed. p. 122*]

Acta Apostolicae Sedis - Commentary Official (Kražiai and Pakražantis), Žeimensem (with the exception of the property of Gegužynas and the colony of Kosmovščizna), Ukmergensem (with the exception of the parish of Želva, the districts of Špokiškis, Vaiteliškiai, Jaskaudžiai, Migučiai, Lauzdonys, LiauŠiai, and the colonies of Laurinava, Gerklinka, Dembuvka, Dembovica, Malinava, Tivonia, and Bartkeliškiai), also the parishes of Gruzdžiai with the chapel of Šipiliai, Badviliškis, Šiaulėnai with the chapel of Polekėlė, the parishes of Kurkliai and Balninkai; furthermore, the districts belonging to the parish of Žiežmarensi: Bijautonys, Eusonys, Kasparišk iai, and to the parish of Kaišedorensi, the district of Apušotas and the property of Guronys. To the Diocese of Telšiai, with its cathedral church dedicated to Saint Anthony of Padua, located in the city of Telšiai, will belong the deaneries of: Palangensis, Skuodensis, Sedensis, Alsédensis, Bietavensis, Švėkšnensis, Tauragensis, Kaltinėnensis, Varnensis, Telšensis, Viekšnensis, Kuršėnensis (with the exception of the parish of Gruzdžiai with the chapel of Šipiliai); also, from the deanery of Šiluvensi: the parishes of Vaiguva, Kražiai, and Pakražantis. From the Klaipėdensis region, which includes the parishes of Klaipėdensem, Šilutensem, Bobkojensem, and Viešvilensem, the Territorial Prelature of Klaipeda will be established, with a prelatial church dedicated to the Holy Trinity in the city of Klaipėda. This Prelature of Klaipeda, being separate from the Diocese of Varmiensi, will be administered by the Ordinary of Telšiai, with due regard for local circumstances and in accordance with the law. To the Diocese of Panevėžys, with its cathedral church, which is currently under construction and to which the title of Christ the King will be assigned, located in the city of Panevėžys, will be assigned the deaneries of: Panevėžensis, Šeduvensis (with the exception of the parishes of Badviliškis and Šiaulėnai with the chapel of Polekėlė), Pasvalensis, Biržensis, Kupiškensis, Bokiškensis, Zarasensis, Baguvensis, Anykštensis (with the exception of the parish

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churches of Kurkliai and Balninkai), and Uténensis (with the exception of the chapel of Suginčiai with its territory). The Diocese of Vilkaviškis, with its cathedral church dedicated to the Visitation of the Blessed Virgin Mary, located in the city of Vilkaviškis, will include the deaneries of: Bartninkensem, Garliavensem, Kalvariensem, Mariampolensem, Naumiestensem, Panemunensem, Prienensem, Seiriensem, Simnensem, Vilkaviškensem, and Šakensem. Finally, the Diocese of Kaišedorensis, with its cathedral church dedicated to the Transfiguration of the Lord, which is currently under construction in the city of Kaišedorys, will have the deaneries of: Giedraitensem, Malėtensem, Merkinensem, Stakliškensem, and Žaslensem (with the exception of the district of Bijautonys, Busonys, Kasparišk iai, Apušotas, and the property of Guronys); furthermore, from the deanery of Ukmergensi, the parish of Želva and the chapel of Suginčiai with its territory; also, from the parish of Liduokensi, the districts of Migučiai, Lauzdonys, Liaušiai, and the colonies of Laurinava, Gerklinka, Dembuvka, Dembovica; from the parish of Pabaiskensi, the colonies of Malinava, Tivonia, and Bartkeliškiai, and the parts of the districts of: Špokiškis, Vaiteliškiai, and Jaskaudžiai; from the parish of Skarulensi: the property of Gegužynas and the colony of Kosmovščizna.

[*Latin ed. p. 123*]

Acta Pii PP. XI 123: concerning the parish of Rumšiškėnai: the colony of Ramatos, the villages of Livintai, Paliesè, Pinciškes, and the estate of Petriškes. We reserve to Ourselves and to the Apostolic See the faculty to modify, alter, and otherwise define these boundaries, as circumstances require, whenever it shall seem opportune in the Lord. Furthermore, concerning the administration and governance of the churches of which we are speaking, concerning the election in the absence of a capitular vicar, concerning the erection of a cathedral chapter, or at least temporarily, of a Consultors' College, concerning the institution of seminaries, concerning the rights and duties of clergy and the faithful, and other matters of this kind, We decree that what the sacred canons establish be observed. But with regard to the clergy in particular, We command that, as soon as this Our Constitution is put into effect, the priests assigned to that Church shall be considered to be legitimately residing within its territory. Finally, We command that all documents and records, whether pertaining to new dioceses or to prelatures without territory, and to their clergy and faithful, be transmitted as soon as possible to the diocese or prelature to which they pertain. Moreover, nothing whatsoever shall ever be permitted to anyone to infringe upon, or to contradict, or in any way to oppose what We have decreed by these Letters, with the authority of the Holy See. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. To all of these mat-

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ters, We entrust the execution to our venerable brother George Matulewicz, titular Archbishop of Adulitanum, whom We have appointed as Visitor of Lithuania, granting him the necessary and appropriate powers, including the power to delegate anyone constituted in ecclesiastical dignity, in order to carry out what is being discussed, and to definitively decide on any difficulty or opposition, with the obligation of sending an authentic copy of the completed execution to the Sacred Congregation of the Consistory within six months. Finally, We decree that these Our Letters shall be valid, notwithstanding any contrary provisions, even those deserving of special and express mention. Given at Rome, near the Holy Peter, on the fourth day of the month of April, in the year of Our Lord 1926, in the fifth year of Our Pontificate.

O. CARD. CAGIANO,

C. CARD. DE LAI,

Ep. Sabinen. et Mandelen.
S. B. E. Cancellarius.
S. C. Dominicus Alfonsus
Loco
£8 Plumbi Beg.
in Cane. Ap., vol. XXXIII, n. 40.
Consistorialis
Iorio, Carinci, Secretarius.
Protonotarius Apostolicus.
Protonotarius Apostolicus.

[*Latin ed. p. 124*]

Acts of the Apostolic See, Letters – Official Commentary. The boundaries between the Apostolic Vicariate of Brazzaville and the Apostolic Prefecture of Ubangi-Kari in Central Africa are regulated. POPE PIUS XI. For the sake of posterity. – From this Chair of Peter, like a lofty watchtower, we turn the eyes of our mind to all regions of the Christian world, and, with solicitude proper to the highest office of the apostolate, we strive to determine what appears to be conducive to the better management of sacred affairs. Indeed, since the Ordinaries of the Apostolic Vicariate of Brazzaville and the Apostolic Prefecture of Ubangi-Kari in Central Africa have presented reasons to us, for various causes, that a new delineation of boundaries should be established for their neighboring missions by Apostolic authority: We, after having consulted with the Most Reverend Cardinals, Prefects of the Congregation for the Propagation of the Faith, and after carefully considering

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all relevant matters, have deemed it fitting to graciously grant the requests of the aforementioned Ordinaries. Therefore, by our own authority and with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, by the present document we decree that, from now on, the Apostolic Vicariate of Brazzaville and the Apostolic Prefecture of Ubangi-Kari shall be separated by the following boundaries: namely, to the north, by the dividing line of waters which separates the river Kari from that of the Congo, up to the point where it joins the 17th degree of longitude East (Greenwich); and then from this 17th degree, which passes through deserted areas, up to the second degree of latitude North; and to the south, from the 2nd degree of latitude, up to the river Ubangi. Furthermore, we decree that these present Letters shall always remain firm, valid, and effective, and shall produce and obtain their full and complete effects, and that those to whom they pertain, now and in the future, shall most widely support them; and that it shall be rightly judged and defined, and that it shall be null and void from now on, if anything contrary to these should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near the Holy Peter, under the Fisherman's Ring, on the fifteenth day of the month of July, in the year 1925, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 125*]

The Acts of Pope Pius XI, book II, contain the APPROVAL OF THE INSTITUTE OF THE SISTERS OF SAINT JOSEPH OF TORONTO. PIUS PP. XI, for the perpetual memory of the matter. — The Institute of the Sisters of Saint Joseph had its origin in France in the year 1600, and flourished in that region for many years; but later, due to the most grievous upheaval of public affairs which arose in France at the end of the eighteenth century, the Institute itself was almost extinguished, with considerable detriment to the religious life. However, since certain houses of these Sisters escaped the dangers of persecution and the complete destruction here and there, many religious families today trace their origin to the aforementioned Institute, which now exists especially in the United States of North America; among these is the family of the Sisters of Saint Joseph, whose principal house is located in the city of Toronto. The ordinary pastors of the dioceses in which these Sisters of Saint Joseph of Toronto reside and labor for the glory of God and the advancement of religion, because of the abundant fruits which they have thus far achieved in promoting Christian affairs, praise these Sisters with the highest commendations and recommend them to Us; therefore, nothing is more pleasing to Us than to offer these Sisters a clear sign of Our will, that they may fulfill their vows, since they recently presented to Us fervent petitions in which they requested that, out of Apostolic benevolence, We confirm their Institute with Our solemn

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approval. Therefore, after hearing the Cardinals of the Sacred Congregation for Religious Orders, who are entrusted with the affairs of religious congregations, and who have carefully examined the matter in plenary sessions held in the Vatican on February 28th of this year, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the tenor of the present document and forever, We approve and confirm the Institute of the Sisters of Saint Joseph of Toronto, as a religious congregation of simple vows, and with due regard for the jurisdiction of the ordinary pastors, in accordance with the norms of the canons. These things We have decided, decreeing that the present documents shall always remain firm, valid, and effective, and shall produce and obtain their full and complete effects, and We most heartily support this Congregation or Institute and its Sisters, both present and future, now and forever; and it shall be rightly judged and defined, and from this moment shall be declared void and null, if anything to the contrary concerning these matters is attempted by anyone, with any authority whatsoever, knowingly.

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis - Official Commentary, or it may have happened inadvertently. Notwithstanding the Constitutions and Apostolic ordinances, and all other things that might be contrary. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the fifth day of August, in the year 1925, in the fourth year of Our Pontificate. P. CARD. GASPARRI, from the Secretariat of State.

THE PAROCHIAL CHURCH OF THE HOLY MARTYRS MARCELLUS AND PETER, IN THE TOWN OF SELIGENSTADT, WITHIN THE TERRITORY OF THE DIOCESE OF MOGUNTIA, IS ENLARGED WITH A MINOR BASILICA TITLE AND PRIVILEGE.

PIUS PP. XI

For the perpetual memory of this event.

Historical documents attest that the parochial church dedicated to the Holy Martyrs Marcellinus and Peter, in the town of Seligenstadt, within the territory of the Diocese of Moguntia, was first established eleven centuries ago by the most illustrious Eginhard, who, closely connected with the Emperor Charles the Great, wrote the most famous books about the life of Charles the Great, and also about the translation of the Holy Martyrs Marcellinus and Peter. It is also established that shortly thereafter, the aforementioned church was joined to a monastery of members of the Order of Saint Benedict; and that the pious founder, Eginhard, served as abbot of this monastery, and that for many centuries, the disciples of Saint Benedict diligently worked there, with zealous study, to glorify God and to

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secure the eternal salvation of souls. The aforementioned church possesses a most precious treasure; for it possesses the relics of the Holy Martyrs Marcellinus and Peter, whose names are daily invoked in the Canon of the Mass, relics which Eginhard, having received them as a gift from Gregory IV, Our Predecessor, in the beginning of the ninth century, solemnly transferred to this sacred edifice, with great joy of the Christian people. In this most celebrated translation, God Himself, as it is said, illuminated the bodies of the Holy Martyrs with marvelous miracles, which greatly strengthened the Catholic faith, which had been recently preached and spread among the people of Germany by Saint Boniface. Many faithful have flocked to these relics, worthy of pious veneration, over the centuries, in great and ever-increasing numbers; and not only from Germany, but also from distant regions of France and Belgium, pilgrims hasten to this same temple, among whom have often been emperors and kings, archbishops, and sacred prelates. The sacred relics of the Martyrs Marcellinus and Peter, in the aforementioned place of worship, which from then on received the name Seligenstadt, meaning "city of the blessed," are still honorably preserved to this day.

[*Latin ed. p. 127*]

The acts of Pope Pius XI are venerated, and together with other sacred relics, with which the aforementioned church is adorned, they are religiously revered by the faithful. Remembering these things, the magistrate of the town of Seligenstadt, together with other priests serving in the divine cult there, expressed their wishes, and earnestly prayed that this year, marking the eleventh century since the founding of that church, We might deign to promote the same church to the dignity of a minor basilica. We readily and gladly considered it fitting to grant these wishes. Therefore, with the broad support and recommendation of the Bishop of Mainz, and after consultations with our venerable brother Anthony, His Eminence Cardinal Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, We, by Our apostolic authority, hereby permanently elevate the parish church of Saints Marcellinus and Peter the Martyrs, in the town of Seligenstadt, in the diocese of Mainz, within the boundaries of Fismes, to the title and dignity of a minor basilica, with the privileges and honors that belong to this title, according to the decree of the Congregation of Sacred Rites of August 27th of the year 1825, number 2744. We decree that these present letters shall always remain valid and effective, and shall have their full and complete effect, and that those to whom they pertain, or may pertain, shall most broadly support them; and that it shall be duly judged and determined, and that anything to the contrary, attempted by anyone, knowingly or unknowingly, shall be considered null and void from this moment forward. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's

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ring, on the twentieth day of the month of August, in the year 1825, in the fourth year of Our pontificate. P. CAED. GASPARRI, Secretary of State. IV. TITLE AND PRIVILEGES OF THE MINOR BASILICA GRANTED TO THE PARISH CHURCH OF THE BLESSED VIRGIN MARY, COMMONLY CALLED "DEL PINO," IN THE CITY OF BARCELONA. PIUS XI. For the perpetual memory of the matter. — The Bishop of Barcelona reports to Us concerning the parish church, dedicated to the Blessed Virgin Mary of the Kings, commonly called "del Pino," in the city and diocese of Barcelona, which is not only ancient, but...

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis – The official commentary details even fabricated works. It appears that the present temple was begun in the year 1320 of the Incarnation of the Lord, in place of an older sanctuary that had been there previously, but its consecration only took place in the year 1520, although the building had already been completed since the year 1301. The sacred edifice, with its single nave, shines with the elegance of its form and its spaciousness, and rightly deserves to be counted among the most important monuments of Catalan art. The faithful of the city of Barcelona and its surrounding areas observe and celebrate this church; within it, the parish priests and the beneficiaries of the Chapter diligently attend to the spiritual welfare of the people, and many societies have been established, which greatly contribute to the increase of the piety of the faithful. Furthermore, this temple is adorned with many and important sacred relics; and within its walls is kept the body of Saint Joseph Oriol, who, while still living among mortals, worked diligently in this very church for the salvation of the faithful and for the greater glory of God. We have therefore gladly received the petition of the Bishop of Barcelona, in which he, expressing the wishes of both the administrator and the beneficiaries of the aforementioned church, as well as the municipal authorities of the city, earnestly requested that, out of our benevolence, we might deem it fitting to honor this church with the dignity and title of a minor Basilica. After due deliberation with the Most Reverend Cardinals, Prefects of the Congregation of Sacred Rites of the Holy Roman Church, and with full knowledge and mature deliberation, and by the fullness of our Apostolic power, by the tenor of these present letters, we hereby declare and establish, perpetually, that the temple of the Blessed Virgin Mary, Queen, commonly called "del Pino," located within the city and diocese of Barcelona, is adorned with the dignity and title of a minor Basilica, with all the honors, prerogatives, privileges, and indulgences that rightfully belong to the minor Basilicas of this Our Most Holy City. We decree that these present letters shall always be firm, valid, and efficacious, and shall have and obtain their full and complete effect, and that they shall fully suffice for those to whom they pertain or may pertain, now and in the future; and that it shall be rightly judged and determined,

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and that whatever is done to the contrary shall be null and void from now on, if anyone, by any authority whatsoever, knowingly or unknowingly, should attempt to do otherwise. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of November, in the year 1925, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 129*]

Acta Pii PP. XI 129 AND THE SHRINE OF SAINT FRANCIS OF ASSISI IN THE TOWN OF CANINDÉ, WITHIN THE ARCHDIOCESE OF FORTALEZA, IS DECORATED WITH THE HONORS OF A BASILICA MINOR. PIUS PP. XI. For the perpetual memory of the matter. — From the most ample letters of the Archbishop of Fortaleza, we have learned that in a small town called Canindé, within the territory of the Archdiocese of Fortaleza, there exists a shrine dedicated to God in honor of Saint Francis of Assisi, which is frequented not only by the clergy and faithful of the same archdiocese and the State of Ceará, but also by those from other northern states of Brazil. Indeed, the citizens, from all walks of life and from distant regions, gather there, individually or in groups, in the manner of pilgrims, to implore the intercession of Saint Francis, especially during the months of September, October, and November, and each year. The shrine itself, although subject to the jurisdiction of the Archbishop or Ordinary of Fortaleza, is entrusted to the care of the Brothers Minor of the Order of Saint Francis, who, under the direction of their own superior, diligently attend to the sacred ministry there, to the great benefit of the faithful. Furthermore, these Brothers Minor administer an apostolic school for the instruction of seminarians, which is attached to the shrine, as well as two orphanages, which are established in suitable and appropriate buildings adjacent to the shrine, for the protection of children of both sexes. The faithful, who devoutly and constantly flock to this sacred place, contribute with great generosity not only to the adornment and magnificence of the shrine, so that it is abundantly furnished with necessary and appropriate ornaments, but also to the support of those charitable institutions. Therefore, since the present Archbishop of Fortaleza, expressing also the wishes of his clergy and people, has presented us with supplications that we would deign to honor the aforementioned church or shrine with the title and privileges of a Basilica Minor, we, who, following in the footsteps of Our Predecessors, have the greatest care for the embellishment of churches, have readily and willingly considered it our duty to grant such requests. And since this is the case, having heard the venerable Father Anthony, His Eminence Cardinal Vico, Bishop of Oporto and of Saint Eugene, Prefect of the Congregation of Sacred Rites, by Our apostolic authority, through the force of these present letters, and perpetually, we hereby declare the church or shrine in honor

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of

[*Latin ed. p. 130*]

130 Acta Apostolicae Sedis – An Official Commentary concerning the matter of Saint Francis of Assisi, dedicated to God and situated in the territory of Canindé, within the archdiocese of Fortalexiensis, we elevate it to the title and dignity of a minor basilica, and we grant it all the privileges and honors which are customarily accorded to the minor basilicas of this Holy City. Notwithstanding any contrary provisions. We bestow this, decreeing that these present Letters shall always remain firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and that they shall fully support and be efficacious for those to whom they pertain, now and in the future; and that it shall be rightly judged and determined that, from this moment forward, anything contrary to these shall be considered void and of no effect, should anyone, with any authority whatsoever, knowingly or unknowingly attempt to alter them. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the thirtieth day of the month of November, in the year 1925, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 131*]

The Sacred Congregation of Bishops.

ACTS OF THE SACRED CONGREGATIONS.

SACRED CONGREGATION OF BISHOPS.

By the divine Providence of Our Lord, Pope Pius XI, through the decrees of the Sacred Congregation of Bishops, has provided for the following Churches, assigning them individual Pastors, as follows:

January 15, 1926. — To the titular Church of Mariamnensis, elevated to the archiepiscopal rank, the Most Reverend Dionysius O'Connell, formerly Bishop of Richmond, has been appointed.

February 9. — To the titular Church of Aenus, elevated to the archiepiscopal rank, the Most Reverend Peter Mankowski, formerly Bishop of Camenecensis, has been appointed.

February 10. — To the titular episcopal Church of Daniensis, the Reverend Gregory Lakota, Archpriest of the Cathedral Chapter, Rector of the Seminary, and General Vicar of the diocese of Premisliensis of the Ruthenians, has been appointed, to serve as Auxiliary to the Most Reverend Iosaphat Iosephi Kocylowskyj, Bishop of Premisliensis of the Ruthenians.

February 19. — To the titular episcopal Church of Methone, the Reverend Salvatore Meo, Canon of the Metropolitan Church of Neapolitana,

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has been appointed.

March 8. — To the titular archiepiscopal Church of Philippopolitana, the Most Reverend Ioannes Petrus Eey, formerly Archbishop of Tokyo, has been appointed.

March 8. — To the titular episcopal Church of Lund in Phrygia, the Reverend Ioannes Norton, has been appointed, to serve as Coadjutor with the right of succession to the Most Reverend Michaelis O'Earrell, Bishop of Bathurst.

March 12. — To the Metropolitan Church of Mechlin, the Reverend Ernestus van Eoey, Apostolic Protonotary.

March 12. — To the Cathedral Church of Saint Claudius, the Reverend Lambertus Faure, Apostolic Protonotary, General Vicar of the archdiocese of Lyons.

March 15. — To the titular episcopal Church of Echinus, the Most Reverend Franciscus Iosephus Seminara, formerly Bishop of Candia, has been appointed.

March 15. — To the titular episcopal Church of Lerens, the Reverend Henricus Valtorta, of the Society of Milan for Missions to Foreign Lands, has been appointed, to serve as Apostolic Vicar of Hom-Kom.

[*Latin ed. p. 132*]

132, March 22nd. — To the titular bishopric of the Church of Mylasa, the Reverend Francis M. Kelly, formerly Rector of the College of Santa Maria in the city of Winona, whom he appointed as Auxiliary to the Most Reverend Richard Hefiron, Bishop of Winona.

March 23rd. — To the titular archbishopric of the Church of Scythopolis, the Most Reverend Francis Karevicz, formerly Bishop of Samogitia.

March 27th. — To the cathedral church of Quinquecclesia, the Reverend Francis Virag, titular Abbot of the abbey commonly known as Koronczó.

April 5th. — To the metropolitan church of Kaunas, recently established, the Most Reverend Joseph Skvireckas, formerly titular Bishop of Ceramus.

— To the cathedral church of TelŠiai, recently established, the Reverend Justin Staugaitis, Urban Antistite, parish priest of the locality of Panemunė, whom he also appointed Prefect of the Territorial Prelature of Klaipėda, also recently established.

— To the cathedral church of Panevėžys, recently established, the Reverend Casimir Paltarokas, canon of the metropolitan church of Kaunas.

— To the cathedral church of Vilkaviškis, recently established, the Most Reverend Anthony Karas, formerly the Ordinary Bishop of that territory.

— To the cathedral church of Kaisėdorys, recently established, the Reverend Joseph Kukta, formerly the Apostolic Administrator of that territory.

— To the titular bishopric of the Church of Tiddita, the Reverend Miecis-

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laus Beinys, intimate chamberlain of His Holiness, whom he appointed as Coadjutor with right of succession to the Most Reverend Anthony Karas, Bishop of Vilkaviškis.

Furthermore, the same Most Holy Father, by decree of the Sacred Congregation of the Consistory of March 12th, 1926, appointed as Coadjutor with right of succession to the Most Reverend Charles Gibier, Bishop of Versailles, the Most Reverend Benjamin Boland-Gosselin, titular Bishop of Mosynopolis.

SACRED CONGREGATION OF THE COUNCIL OF RATISBON.

DATES: April 4th and June 13th, 1925.

FACTS. — Among young men in schools, especially in German universities, a certain kind of duel is in use, which is called the "Academic Measure": it consists of this, that the contestants, armed with...

[*Latin ed. p. 133*]

The Holy Congregation of the Council, using 133 specific methods, in the manner of a small cult, while keeping the other parts of the body well covered, strives to inflict a wound, or rather, an incision, on the opposing face, the traces of which are usually erased in a short time. Therefore, death or mutilation is not intended, nor does it follow, except accidentally, due to carelessness or another cause, from these practices: which, indeed, are most often committed, not to avenge an injury or to restore honor, but rather for amusement, which is certainly cruel, or for the exercise of strength and spirit. Generally, Catholics abstain from such duels; however, not always, because a reckless game, lacking any danger to life or integrity, is considered more important than a matter of great consequence. Referring to the same matter, in the year 1890, the Bishop of Breslau requested that the Holy Congregation declare: "Whether, by whom, and under what 'title' is an irregularity incurred when a duel is committed in that manner, as is customary among the students of the Universities of Germany in these times." And the Holy Congregation, on August 9th of the same year, responded: "Affirmatively, by those who duel and their seconds, due to the infamy of the law." (Cf. Thesaur. resol. 8. C. G. vol. CXLIX, p. 769 ff.) From this response, it is understood that these contests are true duels in the canonical sense, and therefore, those who duel are subject to the penalties established by the Church. Regarding the matter of Santi-Leitner (Prael. iur. can., 1899, vol. V. tit. XXXIV): "The Holy Congregation of the Council, in the Tridentine section, is authentically interpreted in such a way that under the heading 'duelists, etc.', those who duel are included, namely, those who duel in the manner customary among the students of German Universities." Therefore, since, according to the Code, the penalties for duelists are stated in canons 1240 and 2351 in almost the same words as in the Tridentine

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Council, Session XX, Decree 19, it was appropriate to respond to the Bishop of Ratisbon, who inquired "Whether the resolution of the Holy Congregation of the Council in Breslau, of August 9, 1890, is still in force today," with: "Affirmatively." (Cf. A. A. 8, vol. XV, p. 154). However, recently, in a communication from the Conference of Bishops of Eül, held on August 20, 1924, to the Cardinal Bishop of Breslau, a serious controversy arose regarding the validity of the response of this Holy Congregation of August 9, 1890, since some writers, distinguishing between practices that involve the danger of a serious wound, and those that involve only the danger of a slight wound, maintain that the resolution of the Holy Council applies only to the former, and not to the latter; a distinction that many others reject. Since the matter at hand concerns something that is not merely doctrine, but also has a significant bearing on how life is lived, a definitive solution to this doubt is sought from the Bishops: "Whether the declarations of the same Holy Congregation of the Council of the year 1890..."

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis - Commentarium Officiale « and 1923, in which the measures customary in the Universities of Germany, which are specially called 'Bestimmungsmensuren,' are considered, and whether these are subject to ecclesiastical penalties, and whether they only refer to those measures which are committed with the danger of a serious wound, or whether they also include those which are committed without the danger of a serious wound, in which case ».

SYNOPSIS OF THE DISCUSSION. — The Consultor, whose opinion was presented on the first session of April 4, 1925, addresses the reasons given by recent authorities which raise the doubt, and proposes a solution. He notes that, according to the most authoritative sources of law, and according to the most esteemed doctors, the essence of a duel, in the canonical sense, requires the danger of death or mutilation, or another serious wound, and that duels are punished with very severe penalties, which, in order to maintain the proportionality of the penalty to the offense (can. 2218), presuppose a heinous offense, such as a fight that does not involve the infliction of a serious wound. If only the danger of a slight wound exists, then, at most, there remains, after the proper preparation for the duel itself, which genuine interpretation forbids transferring the penalties against the offense itself, or the duel itself. However, this preparation for the duel, in this case, is often a source of great scandal and a danger to good morals, and therefore it must be condemned and restrained. Therefore, the doubt, reformulated in this way: « Whether and how the measures, about which we are speaking, should be restrained in this case », it is considered that the answer should be: « Affirmative », either through its own censure, or by this Holy Congregation, or by the Ordinaries of Germany, after consultation. However, the Most Reverend Fathers, after thoroughly considering

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the matter, considered that this did not fully satisfy the question, and wrote: « Let it be extended and another be written »; which was approved by the Most Blessed Father. Another Consultor, with knowledge and erudition, discussed the two types of interpretation, the most common of which is the private or doctrinal interpretation, and the authentic interpretation, especially with regard to penal law; and he showed, with numerous and obvious authorities, that the doctrinal interpretation cannot include, in penal law, a case not expressly indicated under the same penalty, unless by the identity of the object; but it is quite different with the authentic interpretation, which, by its authority, makes up for the lack of an adequate motive, which is sought from secondary reasons, and even from external objects. In the matter itself, he considers it entirely clear and evident, either from the words in which the resolution of the S. C. C. of August 9, 1890 is conceived, that it contains the authentic and comprehensive interpretation under the heading of "duel" even those measures which are carried out with the danger of a slight wound. Indeed, it is conceded that the identity of the adequate motive for the penalty is lacking in the case, since the danger of a serious wound is avoided; but there is a completely sufficient basis for an authentic interpretation.

[*Latin ed. p. 135*]

The Holy Congregation of the Council found a comprehensive argument in favor of the proposition that such practices are subject to duels, namely, a crime always detestable and abominable to the Church, not only because of the danger of death or mutilation, but also because of the superstition or, at the very least, the formal impropriety that such a practice entails, the means employed being disproportionate to the end. Furthermore, several other points are noted in support of this view. Firstly, it is clear from the resolution of the year 1890 that measures, even those involving only a slight wound, are subject to this rule, as is evident from the very question posed by the proponent; indeed, the only reason for doubt would be if the danger of a serious wound were absent: otherwise, it was already clearly defined and certain that individual combats, carried out with weapons that endanger life, are subject to duels and canonical penalties, even if they are committed merely for the sake of displaying strength. Therefore, the Bishop posed a completely superfluous question. This is also evident from the very words in which the doubt was formulated, which are entirely general: "when a duel is committed in such a way as is customary among students of the universities of Germany." There is no distinction made between a slight or a serious wound; but where the law does not distinguish, neither should we. And this is all the more true in the present case: 1° because the specific case explicitly states that the ordinary outcome of the contest is "a wound on the face, the traces of which disappear after a short time," which certainly does not correspond to a serious wound; and therefore, the

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case is intended to be excluded by this distinction; 2° because, according to the Bishops, "an unheard-of distinction appears to be made between more serious and less serious measures. For, as experience shows, in practice, hardly any noticeable difference is observed in the measures taken by the presidents of student organizations and prescribed to their members. All are carried out almost in the same way and according to almost the same rules, with almost the same danger of veneration, which in itself is not serious, and which can only rarely, if ever, become serious." Nothing to the contrary is presented, even though in the synoptic discussion, a statement appears to be accepted and adopted in order to argue for the definition of a duel, as given by Lehmkuhl (Th. mor., [12 ed.] I n. 1014): "a single fight, namely, one carried out with weapons suitable for killing or seriously wounding; which definition, it is added, is common among the authors." It is well known that in these discussions, arguments are put forward from various angles, sometimes even contradictory, not in order to reach a conclusion, but to explore the issue. As is also the case here, where, according to some, the contrary authority of Lucius Ferraris appears to be accepted (Biblioth., s. v. Duellum, n. 1), who asserts that for the notion of a duel, it is sufficient that there is a danger of killing or wounding, even if not serious; a definition which, in the synoptic discussion, is expressly called and said to be "common among the authors."

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis - Official Commentary. It is therefore, beyond all doubt, the case that the Sacred Congregation of the Emendation of Canons of the Council of Trent, in the year 1890, which possessed the exclusive faculty of authentically interpreting the canons of the Council of Trent, declared in session XXV, chapter 19, concerning the matter, that academic duels, as they were then practiced by students in universities, should be included, even if the danger of a serious wound was present. The foundation of this interpretation, apart from the authority of the interpreter, is, according to some, placed in the fact that the Sacred Congregation "followed the opinion of those who do not consider lethal weapons to be necessary for the definition of a crime, but define a duel as a danger of killing, mutilation, or wounding." For the authentic interpretation can indeed, and sometimes should, consider what is presented as certain, or as doubtful, doctrinally, but it is not compelled to follow it, especially when the matter is disputed on both sides. Specifically, in criminal matters, legitimate authority can decide to impose the same penalty on acts in which, according to doctors, the perfect reason for the crime for which the penalty is directly established is not verified: either because of the particular relationship that these acts have with that crime, or because of the reason for preventing scandal and damage (c. 2218). This is clearly evident in the penalties imposed against duelists, which are also imposed against anyone who provides assistance

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or favors, not only to the duels themselves, while they are being carried out, but also to the very custom of dueling (cf. Benedict XIV, constitution *Betestabilem*, a. 1752, col. can. 684). These penalties extend even more widely the more it can be demonstrated that the reprobation of the Church extends to the detestable abuse of dueling, which is joined to so much scandal and damage to the faithful. However, undoubtedly, such measures favor dueling, and are, in fact, its closest preparation. As was already noted in the file of the case of Wratislavien, August 9, 1890: "These savage contests open the way to more serious duels with the danger of killing and mutilation," it becomes even more evident when considering the obligations that adolescents undertake when they join these academic societies: "The student entering such an association undertakes to observe the *Bestimmungmensuren* absolutely, and the serious duel conditionally, that is, when the student is offended or is challenged" (in the records). Furthermore, no one can fail to see how much the Church falls short of its purpose of protecting the faithful from the savage custom of dueling, to the extent that it can, and extends penalties against duelists even to those who are in Monteu da Po and to the most remote collaborators. What is proposed, that measures leaving only the danger of a slight wound should be subject to the control of Bishops, is, in the first place, directly contrary to the resolution already given on August 9, 1890, which, as I have seen...

[*Latin ed. p. 137*]

The Holy Congregation of the Council, in its deliberations, has undoubtedly imposed the same penalties on these practices as are imposed on duels. Therefore, the aforementioned resolution would implicitly be revoked; and there is, at present, no reason of necessity or expediency to effect such a revocation. Furthermore, this practice would undoubtedly give rise to many and serious confusions in practice, as is readily apparent. Finally, a new element of the matter, which is presented in the records, should not be overlooked, concerning the type of weapons used in these measurements. Indeed, in the year 1890, it was reported that a single combat was carried out "with a small dagger." Now, it is stated: "The weapons commonly used in the 'Bestimmungsmessungen' are called 'Schläger' or 'Haurapier' (that is, in Italian, 'sciabola' or 'fioretto da taglio') and have the shape of a straight and thin sword with a hilt surrounded by a guard. The blade, whose weight is much less than that of a common sword, is 80-90 cm long and 1 cm wide; it has a wedge shape in cross-section, with the upper surface 3 mm wide; it is almost completely blunt for most of its length and has only a short, sharp edge at the tip. The academics use this weapon according to certain rules, to deliver blows not of the point, but of the edge. In these combats, there is usually no danger of serious injury, as the lower part of the body, the arms, the armpits, the neck (and often also the eyes, ears, nose, chin, and throat) are well protected by what is

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called the 'Paukwichs' (in Italian, 'tenuta da duello'). Thus, although the weapon is, in itself, capable of inflicting serious injury, it does not do so in the concrete circumstances of the practice." It is therefore clear that, even in these measurements, lethal weapons are used, namely the same weapons with which more serious duels are committed, and the entire matter seems to proceed as is customary in duels to the first blood, which are mentioned in the well-known regulations. In the time of Clement VIII, in the year 1592, the penalties for dueling are directly mentioned. However, whatever may be the case, it is undoubtedly not the same thing as some claim, in the measurements and in fencing exercises (commonly called 'esercizio di scherma'), where iron is used with a completely blunt edge. Therefore, etc. RESOLUTION. — The Fathers of the Holy Congregation of the Council, in plenary sessions held at the Vatican, after all matters had been considered, regarding the following question: "Whether the declarations of the Sacred Congregation of the Council of the years 1890 and 1923, in which the measurements customary in the 'Universities of Germany, which are specially called 'Bestimmungsmessungen,' are subject to ecclesiastical penalties, refer only to those measurements which are carried out with a danger of serious injury, or whether they also include those which..."

[*Latin ed. p. 138*]

138 Acta Apostolicae Sedis - Official Commentary « grave injuries are incurred without danger in this case »; they were instructed to respond: « Negatively to the first part. Affirmatively to the other ». This resolution, as reported by the undersigned Secretary, was approved and confirmed by the Most Holy Pope Pius PP. XI in an audience on the 20th day of the same month and year. July, Bishop of Lampsacus, Secretary.

SACRED CONGREGATION FOR RELIGIOUS ORDERS

DECREE

DEFINITIVE APPROVAL GRANTED TO THE INSTITUTE OF THE SERVANTS OF THE IMMACULATE CONCEPTION.

The religious congregation of Sisters known as « Daughters of the Immaculate Conception of the Blessed Virgin Mary », whose motherhouse is currently located in the town of Jazloviec, in the archdiocese of Lviv, was founded in Rome in the year 1857. Its foundress was the pious woman, Iosepha, from the noble Polish family of Karska. She desired that her alumnae, whom she brought from Poland, strive for sanctification through simple religious vows, namely poverty, chastity, and obedience, and that, first of all, they draw piety and religious instruction from Rome itself, and then return to Poland to cultivate young girls in the Christian faith, and to receive women who wish to renew their spirit through spiritual exercises. Although, in the year 1860, the aforementioned Iosepha Karska passed

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away in the kiss of peace of the Lord, she nevertheless left her pious Congregation endowed with such strength that it has grown daily. Afterwards, the orphaned religious family was taken under the care of the first foundress's associate, namely MarceUina Darowska, who, having taken the name of Sister Mary Marcellina of the Immaculate Conception, began to devote all her efforts to ensuring that the pious Society would achieve its intended purpose. Since this Society was founded for the spiritual benefit of those regions from which the Daughters of the Immaculate Conception came to Rome, therefore, together with the other Sisters, she departed from Rome shortly thereafter, went to Lviv, and duly established the motherhouse in that archdiocese. This small group, with God's help, in a period of fifty years,

[*Latin ed. p. 139*]

The Holy Congregation of Religious Orders, having numbered 139 members, so greatly increased and, in order to pursue its purpose, was strengthened, that more houses, with the approval of the sacred Ordinaries, were founded in various regions of Poloniae during that time; therefore, this religious Sisterhood, the "Propagatrix" Institute, and almost its second Founder, can rightly be called. Furthermore, the aforementioned religious Congregation, as attested by the local Ordinaries, has constantly emitted a good odor of Christ and has produced a rich abundance of salutary fruits, and there is no small hope that, with God's help, even greater fruits will result from its works for the Church and for the public good. Therefore, Pope Pius IX, of blessed memory, adorned it with a Decree of praise, on May 12, 1863; and subsequently, on June 24, 1874, approved and confirmed it; and Leo XIII, of blessed memory, approved its Constitutions on January 9, 1899. Recently, the General Mother Superior, together with her Council, supplicated His Most Holy Father, Pope Pius XI, by divine Providence, that the aforementioned Constitutions be definitively approved by a General Chapter, in accordance with the prescriptions of the Code of Canon Law and the special norms given to the Institute by the Holy Congregation of Religious Orders. Therefore, His Holiness, in audience, on November 24, 1925, having maturely considered, granted to the aforementioned Cardinal Prefect of the same Holy Congregation of Religious Orders, and deigned, with His Apostolic authority, definitively to approve and confirm the aforementioned Constitutions, written in the French language, duly amended as they are contained in this document, whose autograph is preserved in the archives of the Holy Congregation, as is evidenced by the tenor of the present Decree; and He also commands that all and each of the Sisters faithfully observe them, subject to the jurisdiction of the Ordinaries, according to the norms of the sacred canons. All contrary things, even those deserving of special and individual mention, do not hinder this in any way. Given at Rome, from the Secretariat of the Holy Congregation of

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Religious Orders, on November 24, 1925. C. CAED. LATJRENTI, Prefect. L. S. SVincentius La Puma, Secretary.

[*Latin ed. p. 140*]

Acts of the Apostolic See 140, Official Commentary. SACRED CONGREGATION FOR RITES, in ROME, or FALISCODUNEN. Concerning the Beatification and Canonization of the Venerable Servant of God, Lucy Filippini, Foundress and Superior of the Institute of the Pia Maestre, now called by that name. ON A DOUBT: Whether, and concerning which miracles, there exists sufficient evidence in the case, and to what effect. The following sentence of the Angelic Doctor was celebrated: "God works miracles to demonstrate the sanctity of someone whom He wishes to present as an example of virtue" (2-2, question 178, article 2). Furthermore, from among the many things that are reported to have been done by God to clearly and manifestly demonstrate the sanctity of His Servant Lucy Filippini, those responsible for this cause have selected three miracles, namely three healings, concerning which judicial investigations were conducted in this city, where they occurred, with Apostolic authority. Indeed, a considerable body of evidence has been gathered, from which it is clear that in each case the illnesses were organic and very serious, and that the conditions of the sick were grave, sudden, and complete; and that, after the invocation of the Venerable Servant of God, the healings occurred: in addition, the common opinion of those who have certain knowledge of the facts favors these miracles, and the unanimous judgment of both the physicians who attended the cures, and of experts consulted in their official capacity; so that it is not unworthy to use the words of David: "Come and behold ye the works of the Lord: what wonders he hath done upon earth," (Psalm 45:9).

The first miracle was experienced by the young woman Evelina Palazzesi, who, having a delicate constitution, was afflicted with a severe ileo-typhus when she was barely twelve years old. The severity of this illness was increased by a hemorrhage, to which she was also subject, and especially by a subsequent bronchopneumonia, which brought her to the brink of death. With all hope of healing abandoned by the physicians, the help of the Venerable Lucy Filippini was implored through prayers; and it was not long before this was granted. On the third day of the novena of prayers, which was the first day of light in the year 1911, the attending physician pronounced a sentence of impending death in the morning; but in the evening, the girl was enough to be found to be perfectly healed, and he could not restrain himself from attributing the healing to a miracle and proclaiming it to be supernatural.

[*Latin ed. p. 141*]

The Holy Congregation of Rites, 141. Another miracle occurred at the beginning of the year 1920, in the public hospital which is under the patron-

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age of St. James. There, a young woman named Desdemona Banelletti had been received, who, having a swelling in the front of her neck, was to undergo a surgical incision. However, this procedure did not go well. Unfortunate girl, she scarcely recovered from the soporific medicine, and found herself with all her limbs contracted and seized with excruciating pains; indeed, the parathyroid glands had been severely damaged by the surgical incision. Her condition did not improve with the care of the physicians, and all hope of recovery seemed lost, when she turned to the intercession of the Venerable Lucy Filippini. Prayers were offered for three days, but until the evening of the last day of the year 1920, she experienced no relief from her suffering. Late that night, Desdemona was seized by a brief sleep, from which, scarcely awakened, she found herself completely well, and she joined her companions in the same ward, rejoicing and offering greetings, celebrating the arrival of the new year in a manner pleasing to herself and to the people. Everyone was astonished, and even the physicians and surgeons were amazed at her sudden and complete recovery, and declared that it could not be attributed to any medicine they had administered. Desdemona noticed no further trace of her illness, and she has since enjoyed the benefits of her miraculous healing. A third miracle occurred in the motherhouse of the Daughters of St. Paul, where Sister Dominica Caciolo was suffering from many illnesses, and there was no hope of her recovery. She was afflicted with hepatic colic, and her condition worsened day by day due to the addition of other illnesses, for which no remedies could be found. To this was added anuria, acute nephritis, and polyneuritis, which brought the sick woman many discomforts and grievous torments; so that the Sister, seeing the most miserable condition in which she was, requested to receive the sacraments of the Church, and declared that she would rather die than hope for healing. But what the science of physicians could not achieve, was obtained through the three days of prayers invoked to the Venerable Servant of God, Lucy Filippini. The Venerable Servant of God was present with the suffering Sister, and soon assured her that she would fully recover her health. Suddenly, the sick woman found herself completely healed, and she appeared in such a state that the physicians and all the religious sisters were astonished, and with their invitation, thanksgiving and praises were offered to God. These events occurred on the 23rd of June, in the year 1920. Regarding these three miracles, a three-fold action has been initiated: the first in the preparatory meeting held before the Most Eminent Cardinal Ianuarius Granito Pignatelli.

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis - The Official Commentary of Belmonte, concerning the cause [of canonization], was presented; another was held in a preparatory meeting at the Vatican; finally, in a general assembly before the Most Holy Pope Pius XI, on the second day of the month of March, in

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which the aforementioned Cardinal was presented with a question: Concerning which miracles does the case consist, and to what effect? Furthermore, the Eminent Cardinals and Consultors presented their individual opinions; which the Most Blessed Father carefully considered; however, he postponed his judgment on the matter to another day, so that he and others might have the opportunity to implore divine assistance. Having, however, determined to make his decision known, he chose this day, the Sunday of the Passion; therefore, the aforementioned Most Blessed Father, devoted to the sacred cause, ordered that the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation of Sacred Rites, and Januarius Granito Pignatelli di Belmonte, Bishop of Albano, concerning this cause, and also the Reverend Father Charles Salotti, General Promoter of the Sacred Congregation of the Faith, and myself, from the secretariat, be summoned, and in their presence, he solemnly declared: "It is established that the cause consists of three miracles: namely, the instantaneous and perfect healing of P. Jvelina Palazzesi from a severe ileotyphoid disease, accompanied by enterorrhagia and bronchopneumonia; the second, the instantaneous and perfect healing of Desdemona Ranelletti from a very serious illness due to insufficiency of the parathyroid glands; and the third, the instantaneous and perfect healing of Sister Dominica Caciolo from hepatic colic, accompanied by acute anuria, peritonitis, and acute nephritis. He ordered that this decree be made public and recorded in the acts of the Congregation of Sacred Rites on the twelfth day before the Kalends of April, in the year 1926. Signed: A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Rites. Angelus Mariani, Secretary."

[*Latin ed. p. 143*]

The Holy Congregation of Rites, session 143, at Poitiers. Concerning the beatification and canonization of the Venerable Servant of God, Andrea Huberto Fournet, founder of the Congregation of the Daughters of the Cross, commonly known as the Sisters of St. Andrew. Regarding the doubt: What miracles are to be considered in this case, and to what effect? Truly wondrous is God in His saints, for while He publicly and manifestly declares the merits of those saints, He also shows how much they are pleasing to Him, and how much He desires that they be esteemed and honored by men! It has been granted to us to marvel at the divine providence and benevolence shown to the Venerable Andrea Huberto Fournet, whom citizens and foreigners, observing his zeal for souls, his diligent avoidance of human glory, and his constant dedication to the institution and prosperity of the new Congregation of the Daughters of the Cross founded by him, considered worthy of such veneration and praise that he was everywhere designated by the title of Saint, endowed with the gifts of heavenly grace, by which God willed to honor his eminent and heroic virtues. A more outstanding proof of sanctity has been added through miracles, wrought

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after his death, by his intercession, by which God seems to wish to declare him, an example of the priesthood, an ornament of His Church, and a defense of the Christian people. Two remarkable miracles, as the nature of the cause demands, have been presented for consideration, by which the health of two Daughters of the Cross, utterly lost, was completely restored through the intervention of the Venerable Servant of God. These miracles have filled all who have seen or heard of them with great admiration and astonishment, considering the severity of the diseases that were banished, and the deplorable condition of the sick. Indeed, the healings from diseases, especially those arising from organic lesions, which are most difficult to cure, or at least require a long period of time, are far removed from the ordinary course of nature and the powers of healing. In the religious house of the Daughters of the Cross at Lodi, Sister Clementia, thirty-two years of age, was afflicted for two years with a disease from which all remedies prescribed by the physicians had been of no avail. The nature and progress of the disease...

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - Commentarium Officiale. Physicians declared that there was no hope of recovering her health; for the tuberculous inflammation had spread throughout the peritoneum, intestines, and lungs of the afflicted Sister. Believing that she was being drawn to the jaws of death, she requested the last sacraments, and it seemed that the time had come to recite the prayers that are usually offered for those who are about to die. Meanwhile, divine help was implored, through the intercession of the Venerable Servant of God, and finally, on the last day of the novena, which was the thirteenth day of March of the year one thousand eight hundred and eighty-one, while the sick woman was considered to be near death, she drank a small amount of water that had been taken from the place where the Venerable Servant of God is buried, and soon afterward, she fell into a deep sleep, and spent the entire night in perfect peace. The following morning, after she awoke, she found that she was free from all the discomforts of her illness; she asked for her clothes, and, to the great astonishment of those who suspected that she was suffering from a feverish delusion, she left her bed, walked briskly, ate ordinary food in the refectory, and clearly demonstrated to everyone that she had regained her health. Another miracle was experienced by another Daughter of the Cross, Sister Julia Paulina, who was living in the Canadian province and was twenty-one years of age, when she began to be afflicted by an illness. Upon entering the infirmary of St. Boniface, she was subjected to various treatments and remedies under the advice of physicians; but the symptoms of the illness grew worse from day to day. However, when the expert physicians who were attending to the afflicted Sister were certain and had ascertained that the type of illness that had afflicted her body belonged to the class of those

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that cause serious internal injuries, for which no effective remedy or suitable cure could be applied, they did not hesitate to reveal the unfavorable prognosis. It was a case of tuberculous perityphlitis, which had taken such deep root in the body of the afflicted woman that it had brought her to a most miserable state. Therefore, the physicians declared the illness to be incurable, and, having lost all hope of restoring her health, they left the afflicted woman to her deplorable fate; but she, fully aware of her condition, awaited death with a calm spirit. However, desiring the glory of her Venerable Founder, Andrew Hubert Fournet, she decided to ask for healing through his intercession. Two novenas were held, and the Venerable relics were used, with great confidence on the part of the afflicted woman, in order to obtain her health. Thus, it happened that, on the last day of the novena, which was the tenth day of March of the year one thousand nine hundred and twenty-two, the Sister, after the prayers and after the relics had been brought to her, rose from her bed in the morning, and did not notice any further signs of the terrible illness; for all the symptoms and discomforts had disappeared.

[*Latin ed. p. 145*]

The Holy Congregation of Rites, having received 145 testimonies concerning the sudden change in the condition of the Sister, and all proclaiming the evidence of a miracle, with no dissenting voice, instituted judicial inquiries regarding these two prodigies, and heard the opinions of expert jurists. With these opinions favoring the miraculous nature of the events, a discussion was initiated in the preparatory assembly, held in the residence of Cardinal Vincent Vannutelli, the Promoter of the Cause, with the assembled Cardinals. Subsequently, a preparatory meeting was held in the Vatican Palace, and finally, a general convocation was held before our Most Holy Father, Pope Pius XI, at which the Reverend Cardinal, Promoter of the Cause, proposed the following question for discussion: Whether, and concerning which miracles, it can be declared that they have occurred in this case, and to what effect. All those present, both the Most Reverend Cardinals and the Consultor Fathers, expressed their votes in order and with expediency. However, the Most Holy Father, although pleased with their votes, reserved his own judgment, in order to demonstrate a more abundant outpouring of divine light. Having decided to issue a decree, he chose this day, which is the feast of the Annunciation of the Blessed Virgin Mary by the Angel, and, after offering a most devout and unbloody sacrifice, he summoned the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Vincent Vannutelli, Bishop of Ostia and Preneste, Dean of the Sacred College, and Promoter of the Cause, as well as His Excellency, Charles Salotti, General Promoter of the Holy Office, and myself, from the secretariate; and, with these present, he solemnly declared: That it is established that two

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proposed miracles have occurred; namely, the instantaneous and perfect healing of the Sister from dementia caused by tuberculous peritonitis, intestines, and lungs; and the other, the instantaneous and perfect healing of Sister Julia Paulina from tuberculous perityphlitis. This decree was to be made public and inserted into the records of the Sacred Congregation of Rites, on the eighth day before the Kalends of April, in the year 1926.

[Signature] A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites.

[Signature] L. S. Angelus Mariani, Secretary.

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE EASTERN CHURCH

APPOINTMENTS

By the decrees of the Sacred Congregation for the Eastern Church, the Most Holy Pope Pius XI, having deigned to appoint:

December 21, 1925. — The Reverend Father Cyrillus of Erzerum, of the Order of Friars Minor Capuchin, as Superior of the Missions for the Armenians in Greece, with ordinary jurisdiction.

February 10, 1926. — The Reverend Monsignor Gregory Lakota, from the innermost chambers of His Holiness, as Archpriest of the Cathedral Chapter, Rector of the Seminary, and General Vicar of the diocese of Premisliensis Ruthenorum, as Auxiliary to the Most Reverend Bishop Iosaphat Iosephi Kocylowshyj, Bishop of Premisliensis Ruthenorum.

[*Latin ed. p. 147*]

Diarium Romanae Curiae 147 DIARIUM ROMANAE CURIAE On Saturday, March 6th, His Holiness received in audience, with due formalities, His Excellency, Mr. Max van Ypersele de Strihou, Extraordinary Ambassador and Plenipotentiary of His Majesty the King of Belgium, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES: On Tuesday, March 2nd, 1926, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the theological Consultors, who comprise it, discussed the doubt concerning three miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Lucy Filippini, Foundress and Superior of the Institute of the Sisters of Charity, called, from her surname, Filippini.

On Tuesday, March 9th, 1926, in the Apostolic Palace at the Vatican, with the participation of the Most Eminent Lords Cardinals, and with the votes

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of the Most Reverend Prelates and theological Consultors, comprising the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Bartolomea Capitanio, Foundress of the Institute of the Sisters of Charity, in Lovere, in the diocese of Brzesc.

On Tuesday, March 16th, 1926, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the theological Consultors, who comprise it, discussed the doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Andrea Uberto Fournet, a secular Priest, Founder of the Congregation of the Daughters of the Cross, called the Sisters of St. Andrew; these miracles are proposed for the beatification of the same Venerable Servant of God.

On Tuesday, March 23rd, 1926, in the Apostolic Palace at the Vatican, with the participation of the Most Eminent and Reverend Lords Cardinals, and with the votes of the Most Reverend Prelates and the theological Consultors, comprising the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the doubt: whether there exists proof of the martyrdom, of the cause of the martyrdom, and of the signs and wonders of the Venerable Servants of God, James Sales, a Priest, and William Saltamochio, a Coadjutor, of the Society of Jesus, who are asserted to have been killed in hatred of the Faith.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Commentarium Officiale. SECRETARIATUS STATI. Nomina. Per litteras Secretarii Statis, Sanctissimus Pater Pius X, beatitudini praeceptus, dignatus est nominare: 22 Decembris, 1925. Reverendissimum Dominum Georgium Iosephum Caruana, Delegatum Apostolicum pro Insulis et Messico. 14 Ianuarii, 1926. Reverendissimum Patrem Eugenium Keller, Congregationis Spiritus Sancti, Consultorem Sacrae Congregationis Concilii. 9 Martii. Reverendissimum Dominum Cardinalem Franciscum Bagonesi, Praefectum Supremi Tribunalis Signaturae Apostolicae. 9 Martii. Reverendissimum Dominum Carolum Cremonesi, Archiepiscopum titularis Nicomediae, Secretum Elemosinarium Suum, Delegatum Apostolicum pro Sanctuario Nostrae Dominae de Pompeis et operibus adiacentibus. 16 Martii. Reverendissimum Patrem Marcum Sales, O.P., Magistrum SS. PP. AA., Reverendissimum Dominum Franciscum Faberi, et Reverendissimum Patrem M. Dominicum Tavani, Congregationis Minorum Conventualium, Consultores Sacrae Congregationis Sacramentorum. 25 Martii. Reverendissimos Dominos Cardinales Petrum Gasparri, Henricum Gasparri, Luigium Sincero,

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Alexandrum Verde, Membros Sacrae Congregationis Propaganda Fide. 25 Martii. Reverendissimum Dominum Ettorem Castelli, Consultorem Sacrae Congregationis Seminariorum et Universitatum Studiorum. Per Brevia Apostolica, Sanctissimus Pater Pius X, beatitudini praeceptus, dignatus est nominare: 5 Septembris, 1925. Reverendissimum Dominum Gaetanum Giusino, Clericum Reverendae Camerae Apostolicae. 21 Ianuarii, 1926. Reverendissimum Dominum Cardinalem Thomaum Pium Boggiani, Protectorem Sororum Tertiarii Dominicanae de Newcastle (Natal). 23 Ianuarii. Reverendissimum Dominum Franciscum Bracci, Referendarium Signaturae Apostolicae. 24 Ianuarii. Reverendissimum Dominum Iosephum Trezzi, Referendarium Signaturae Apostolicae. 20 Februarii. Reverendissimum Dominum Cardinalem Luigium Sincero, Protectorem Congregationis Sororum Caritatis de Namur. 25 Februarii. Reverendissimum Dominum Ernestum Jallonghi, Referendarium dictae Signaturae Apostolicae.

[*Latin ed. p. 149*]

Diarium Romanae Curiae 149, February 25, 1926. Monsignor Silvio Fagiolo, Canonist of the Sacred Apostolic Penitentiary. March 3. Monsignor Antonio Anelli, Referendary of the Apostolic Signature. Assistants at the Papal Throne: January 18, 1920. Monsignor Giovanni Tommaso Mac Nally, Bishop of Hamilton. March 1, 1926. Monsignor Albino Pella, Bishop of Casale Monferrato. Apostolic Protonotary *ad instar participantium*: February 23, 1926. Monsignor Martino Krompotic, of the diocese of Segna and Modrussa. Domestic Prelates of His Holiness: April 20, 1925. Monsignor Raffaele Labbé, of the archdiocese of Santiago del Chile. Monsignor Carlo Casanueva, of the same archdiocese. October 7, 1925. Monsignor Paolo Coté, of the diocese of Sherbrooke. December 23. Monsignor Celestino Duval, of the diocese of Luçon. Monsignor Leone Gromier (Rome). January 27, 1926. Monsignor Giuseppe Piccirilli, of the diocese of Sora. February 5. Monsignor Cesare De Sanctis (Rome). February 9. Monsignor Stefano Wornicki, of the diocese of Detroit. Monsignor Giovanni Battista Romagnoli (Rome), February 23. Monsignor Francesco Saverio Munck, of the archdiocese of KolÃn. February 24. Monsignor Luigi Grillini, of the diocese of Sabina. Monsignor Giovanni Biglaud, of the archdiocese of Bombay. Monsignor Ernesto Jallonghi (Rome). February 25. Monsignor Silvio Fagiolo (Rome). February 2. Monsignor Antonio Anelli (Rome). HONORS. By Apostolic Briefs, the Most Holy Father Pius XI, may he reign happily, deigned to bestow: The Knighthood of the Order of Pius: March 9, 1926. Upon Mr. Caio De [Mello Franco, formerly Secretary of the Embassy of Brazil to the Holy See.

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis - Official Commentary. The Grand Cross of

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the Order of Saint Gregory the Great, civil class: April 25, 1925. To the Most Noble Duke Cesare Rivera (Rome), March 9, 1926. To the Reverend Doctor Giovanni Ulrich (Lisbon). The Insignia of the Order of Saint Gregory the Great, civil class: November 7, 1925. To the Honorable Commissioner Bartolomeo Nogara (Rome), March 6, 1926. To the Honorable Commissioner Gennaro de Simone, of the Archdiocese of Naples. The Commander's Cross of the Order of Saint Gregory the Great, civil class: February 24, 1926. To the Reverend Doctor Domenico Slaviero, of the Archdiocese of Milan. February 26, 1926. To the Reverend Professor Knight Carlo Costantini (Rome). February 28, 1926. To the Reverend Advocate Mario Longoni, of the Archdiocese of Milan. March 3, 1926. To the Reverend Manuel Augusto Olaechea, of the Archdiocese of Lima. February 4, 1926. To the Reverend Knight Giuseppe Girelli (Rome). February 6, 1926. To the Reverend Carlo Werwaest, of the Archdiocese of Malines. February 8, 1926. To the Reverend Modesto Lovera, of the Archdiocese of Turin. The Commander's Cross of the Order of Saint Gregory the Great, military class: March 5, 1926. To the Reverend Giulio Morales Coello (Havana). The Knighthood of the Order of Saint Gregory the Great, civil class: December 9, 1925. To the Reverend Rodolfo Liffers, of the Diocese of Haarlem. February 22, 1926. To the Reverend Giulio Macke, of the Diocese of Lille. February 23, 1926. To the Reverend Giovanni Francesco Hruska, of the Archdiocese of Prague. February 25, 1926. To the Reverend Giuseppe Cirillo Lychra, of the same Archdiocese. February 26, 1926. To the Reverend Guglielmo Burer, of the Apostolic Vicariate of Batavia. February 27, 1926. To the Reverend Giuseppe Ignazio G. M. Schmutzer, of the same Vicariate. February 27, 1926. To the Reverend Gulielmo Fischer (Rome). February 28, 1926. To the Reverend Edmondo Holtzspach, of the Diocese of Alba Reale. March 1, 1926. To the Reverend Francesco Eiehert (Vienne). March 2, 1926. To the Reverend Vincenzo Ying, of the Apostolic Vicariate of Pekin. March 3, 1926. To the Reverend Doctor Umberto Selan, of the Archdiocese of Udine. March 9, 1926. To the Reverend Notary Gastone Dufour, of the Diocese of Lille. March 9, 1926. To the Reverend Giuseppe Van de Put, of the Archdiocese of Malines. The Knighthood of the Order of Saint Sylvester the Pope: February 27, 1926. To the Reverend Enrico U. Ereifelts, of the Archdiocese of Cologne. To the Reverend Giuseppe Gervasio, of the Archdiocese of Naples.

[*Latin ed. p. 151*]

Diarium Romanae Curiae, 15 Maii.

DOMUS SUA SANCTITATIS.

Per litteras S. E. Emae Domini Maggiordomo, Sanctissimus Pater Pius XI, feliciter regnans, dignatus est nominare:

Camerarios Secretos Suorum, extraordinarios:

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Dom. Joannes Subercaseaux, ex archidioecesi Chiles, die 28 Ianuarii 1926.

Dom. Felices Eavanat (Roma), die 22 Februarii.

Dom. Joannes Teodori (Roma), die 25.

Dom. Antonius Ferrara, ex dioecesi Alife, die 26.

Dom. Venceslaus Ponstka, ex dioecesi Budějovice.

Dom. Carolus Petersilka, ex eadem dioecesi.

Dom. Iosephus Grossi, ex eadem dioecesi.

Dom. Adalbertus Carda, ex eadem dioecesi.

Dom. Iosephus Pavlovic, ex eadem dioecesi.

Dom. Matthias Bendik, ex eadem dioecesi.

Dom. Bartholomaeus Pubec, ex eadem dioecesi.

Dom. Franciscus Seyvalter, ex eadem dioecesi.

Dom. Iosephus Kavale, ex eadem dioecesi.

Dom. Iosephus Dzioba, ex dioecesi Lodz, die 27.

Dom. Carolus Frühstorfer, ex dioecesi Linz, die 2 Martii.

Dom. Darius Marquez, ex dioecesi Manizales.

Dom. Nazarenus Migliorati, ex dioecesi Gubbio.

Dom. Ioannes M. Pellagatta, ex dioecesi Novara.

Dom. Nicolaus Cerbone, ex dioecesi Capaccio-Vallo.

Dom. Thomas De Dominicis, ex dioecesi Montefîai scone.

Dom. Emiliano Crnek, ex archidioecesi Zagabria.

Dom. Riccardus Zajc, ex dioecesi Lubiana, die 20.

Dom. Ernestus Perazzoli, ex dioecesi Ripatransone, die 28 Ianuarii 1925.

Camerarios, die 3 Martii:

Secretos de Spada et Cappa, extraordinarios:

Dominus baro Ioannes M. Iosephus Gastone de Rebaudy Montoussin, ex dioecesi Perpignano.

Dominus marchio Paschalis Pinto, ex dioecesi Capaccio Vallo, anno 1926.

Camerarios honorarios in habitu paonaceo Suorum:

Dom. Seraphinus De Angelis (Roma), die 22 Februarii 1926.

Dom. Iosephus Fino Beja, ex dioecesi Guarda, die 12 Martii.

Francisci Sciocchetti, ex dioecesi Ripatransoiae.

[*Latin ed. p. 152*]

152 Acta Apostolicae Sedis - Official Commentary of the Honorary Chamberlains of Swada and Cappa, Supernumerary, of the Holy See: February 26, 1926. Mr. Doctor Emanuele Bugallo Pita, of the diocese of Tuy. NECROLOGY: July 27, 1925. Monsignor Gabriele Maurice, O. F. M., titular Bishop of Lesbi. August 4: Monsignor Sebastiano Giuseppe Pereira,

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Bishop of Damäo. February 21, 1926: Monsignor Ignazio Homsi, titular Archbishop of Tarso, of the Greek-Melchite rite. March 6: Monsignor Raimondo Calvo, titular Bishop of Cotenna. March 13: Monsignor Enrico Luigi Bouquet, Bishop of Chartres. March 20: Monsignor Amerigo Bevilacqua, titular Archbishop of Scitopoli. March 26: Monsignor Edoardo Dionisio Kelly, Bishop of Grand-Rapids. Monsignor Francesco M. Cervera, O. F. M., titular Archbishop of Pompeopoli.

[*Latin ed. p. 153*]

May 3, 1926. Year XVIII - Vol. XVIII No. 5.

ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY.

ACTS OF POPE PIUS XI.

LETTERS.

ENCYCLICAL TO VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY LOCALS MAINTAINING PEACE AND COMMUNION WITH THE APOSTOLIC SEE: CONCERNING SAINT FRANCIS OF ASSISI, IN THE SEVENTH YEAR FOLLOWING HIS DEATH.

PIUS XI.

TO THE VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

In this venerable city, having offered due expiation, and with the spirits of many stirred to the pursuit of a more perfect life, a great jubilee—to which we have extended the opportunity for all the world to participate until the end of this year—already seems to us to be bringing forth a considerable accumulation of benefits, both sought and achieved, from the solemn commemorations of Saint Francis of Assisi, who happily exchanged his earthly exile for his heavenly homeland in the seventh century. Our predecessor of blessed memory, attributing the Action Catholica, as it is called, to the heavenly patronage of Saint Francis, rightly deems it fitting that our sons, who labor in that province according to our precepts, should, with frequent invocations of Saint Francis, recall and extol his deeds, virtues, and spirit, so that, rejecting that outward appearance of the Seraphic Man which is characteristic of more recent times...

[*Latin ed. p. 154*]

154 Acta Apostolicae Sedis – The official commentary smiles upon those

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who favor errors, or upon worldly and luxurious men and women, who themselves have presented a form of sanctity, composed of evangelical chastity and the simplicity of doctrine, so that all the faithful may imitate and adopt it. For we desire that the sacred rites, the public feasts, the recitations, and the sermons, throughout the course of the secular years, should reflect that the Seraphic Patriarch, having wonderfully employed the gifts of nature and grace for the most perfect perfection of himself and his neighbors, has been such, truly, and no other or dissimilar, that he may be celebrated with the signs of fraternal piety. If anyone should rashly compare the holy heroes who are joined in the heavenly homeland, some of whom the Holy Spirit assigned a task and a cause to fulfill among mortals, – a comparison which, usually arising from disordered movements of the soul, is entirely devoid of fruit and is injurious to God Himself, the Author of sanctity – it seems that there has been none in whom the image of Christ the Lord and the evangelical form of life have shone more clearly and expressively than in Francis. Therefore, he who called himself the Herald of the great King, was rightly called another Christ, because he offered himself to his fellow men and to the ages to come, as if a resurrected Christ: and thus it follows that he lives today before the eyes of men and will be for all posterity. And indeed, let us wonder at this, when those who first wrote of the life and works of his Lawgiver Father, considered him almost greater and more august than human nature allowed: when our predecessors, who were familiar with Francis, did not hesitate to acknowledge that God providentially sent him for the salvation of the people and the protection of the Church? But why, after so long an interval since the death of the Seraphic Man, does the piety of Catholics and the admiration of even non-Catholics for him burn with a new fervor, unless it is because his form shines today, no less than before, with clarity in the minds of men, and his power and virtue, which can still greatly benefit the people, are sought for that purpose? Indeed, his action was so pertinent to the entire human race that, besides the restored integrity of faith and morals,

[*Latin ed. p. 155*]

The Acts of Pope Pius XI, number 155, state that the reasons for evangelical charity and justice, as they say, permeate common and social life to a great extent. Therefore, the event that is approaching is perfectly suited to its magnitude and auspiciousness, so that, to you, Venerable Brothers, through the messages and interpreters of our discourse, we may, with documents and examples of life from the Patriarch of Assisi, suitably recall, at this opportune time, the Franciscan spirit, which is not at all distant or different from the evangelical spirit, and thus stir it up in the Christian people. It pleases us to contend with our predecessors in piety, who did not allow the memory of the most important events and deeds of their lives to pass away, but illuminated the faithful with the authority of their teaching and

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prescribed what should be done. In this, we remember with great pleasure – and those who have surpassed the flourishing age cannot fail to remember with us – how the studies of Francis and his institutions were inflamed throughout the nations through the Encyclical Letters *Auspicato*, given by Leo XIII forty and seven years ago, when the seventh century since the birth of the man from Assisi was being completed: and since these studies, insofar as they burst forth into multiple meanings of piety and a certain renewal of souls, we do not understand why they should not be worthy of an outcome equal to the gravity of the approaching event. Indeed, they foreshadow something far greater, which is present in the times of Christian society. For who would deny that good spirits have begun to increase in common, and that peoples, instructed by the experience of past ages, expect no peace or security from anything other than a return to God, and look to the Catholic Church as the cause of their salvation? But furthermore, are not these secular celebrations, which cannot be separated from the spirit of penance and charity, auspiciously joined with the Roman Jubilee, of which we spoke? It is evident, Venerable Brothers, that a difficult and bitter age befell Francis. Let Christian faith...

[*Latin ed. p. 156*]

156 Acta Apostolicae Sedis - Commentarium Officiale: then it was more deeply rooted in the people; a proof of which is that not only soldiers, but citizens of all ranks, carried banners to Palestine, with a sacred zeal, to liberate the Sepulchre of Christ. But, little by little, heresies crept into the Lord's field, and spread, either by known authors or by hidden disseminators, who, by feigning austerity of life and the appearance of virtue and discipline, easily deceived the simple and the weak; hence, certain sparks of rebellion were insinuated into the masses. But those who, stained with private vices, considered themselves to be divinely called to reform the Church of God, not long afterwards, when they had rejected the doctrines and authority of the Apostolic See, clearly revealed by what principles they were governed; and it is evident that most of them had fallen into lust and luxury, and into the very disturbance of public affairs, having shaken the foundations of religion, dominion, family, and the state. Indeed, it happened at that time that, as in those former ages, seditions arose in the Church and in the state, each aiding the other, so in those times they proceeded in the same manner. But, although the Catholic faith remained, either intact or not entirely obscured, in the hearts of men, the evangelical spirit had almost failed, and the charity of Christ in human society had so diminished that it seemed almost extinguished. For, as we shall be silent concerning the contentions of those who, from one side, were at war with the Empire, and from the other with the Church, the cities of Italy were torn by civil wars, either because some sought to free themselves from the dominion of one, or because others sought to subjugate the smaller to the

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larger, or because factions contended for supremacy within the same city; hence, immense massacres, fires, expulsions, and pillaging of places, exiles, and confiscations of property occurred. The fortune of most was most unjust, for the differences between lords and vassals, between those they called "greater" and those "lesser," between landowners and tenants, were so much greater than human nature could bear, and the weaker members of the people were oppressed and vexed with impunity by the powerful. Moreover, those who were not of the most miserable class, inflamed by an insatiable greed for wealth, were consumed by the love of themselves and their own possessions;

[*Latin ed. p. 157*]

From the Acts of Pope Pius XI, 157: In some places, laws were enacted which were utterly ineffective in curbing the extravagance of clothing, the delights of banquets, and all manner of ostentatious displays; poverty and the poor were held in contempt; and there was a pronounced aversion to those afflicted with leprosy, who were frequent at that time, and they were neglected and segregated. Indeed, even those who should have been dedicated to a more austere life – and there were many among the clergy who were commended for their strictness of morals – were not free from this insatiable desire for pleasure and the enjoyment of worldly goods. Therefore, it came to pass that each person sought to acquire great and abundant wealth from whatever source it was possible; not only through the extortion of money or the demanding of unjust interest, but also by selling public offices, honors, the administration of justice, or even granting impunity to the guilty, many increased and exaggerated their fortunes. And the Church did not remain silent, nor did she abstain from punishing such behavior; but how much good could this accomplish, when even Emperors, by their deplorable public example, stubbornly provoked the anathemas of the Apostolic See and scorned them? The monastic institution, which had brought forth such joyful fruits in its maturity, was, to a great extent, covered with the dust of the world, and was less able to resist and to contend. Although the ecclesiastical discipline gained some support and strengthening through new Orders of religious men, it was necessary to repair the society of working men with a much more abundant outpouring of light and charity. Therefore, that society, which we have described, appeared in Assisi, as if by divine providence, to illuminate it and to restore it to the pure image of evangelical wisdom, just as Alighieri sang: "It shone forth like the sun." 1 2 This is the very sentiment of Thomas of Celano, who wrote: "It shone forth like a bright star in the darkness of the night, and like the dawn spreading over the shadows." 1 2 A young man, endowed with a more abundant and vigorous intellect, was said to be adorned with precious garments, with delicate and luxurious items, and to offer sump-

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tuous banquets to his companions, accompanied by cheerful songs.

[*Latin ed. p. 158*]

The Acts of the Apostolic See, 158, record that he had become accustomed to frequenting the streets of his city, but was distinguished by the integrity of his morals, the purity of his speech, and the contempt for riches. After experiencing the hardships of captivity in Perugia and a certain illness, and having felt within himself a change that he could not explain, he nevertheless, as if being drawn forth by the hand of God, set out for Apulia, intending to undertake heroic deeds. However, while on his journey, he was clearly commanded by God to return to Assisi, where he would be taught what he ought to do; after having long wrestled with doubts, and through divine inspiration, and having heard during a solemn celebration of the Holy Mass the passage from the Gospel pertaining to the mission of the Apostles and the manner of life, he understood that he must live "according to the form of the Holy Gospel" and serve Christ. Already at that time, therefore, he began to strive to be closely united with Christ and to become completely like Him; and "the entire endeavor of this man of God, both in public and in private, revolved around the Cross of the Lord; and from the very beginning, when he began to serve the Crucifix, various mysteries of the Cross were revealed to him." Truly, he was a good soldier and knight of Christ, distinguished by the nobility and generosity of his spirit; and so that neither he nor his disciples might differ in anything from his Lord, except that he was accustomed to consult the prophetic books in order to discern God's will in deliberation, he equated the law of the Order which he founded with the Gospel itself, and the religious life of his followers with the apostolic life. Therefore, he rightly inscribed at the beginning of the Rule: "The Rule and life of the Brothers and Sisters of this Order is to observe the Holy Gospel of our Lord Jesus Christ..." Now, in order to proceed more quickly, let us see, Venerable Brothers, how Francis prepared himself through the practice of the most excellent virtues to serve the designs of divine mercy, and how he proved to be a suitable minister for the public good. 4 1 8 We believe it to be a difficult task to describe with what zeal our Francis burned with evangelical poverty, even if we imagine it more easily in our minds. No one is ignorant that he was naturally inclined to help the needy, and, according to the testimony of Bonaventure, he was so full of goodness that, "already..." (1 Th. a Cel., 2 Reg. Fr. Minorum, beginning. Tract, de mirac, n. %).

[*Latin ed. p. 159*]

"He had decreed that no one should refuse alms to a beggar, especially if the latter invoked 'divine love'; but he perfected nature with grace. Therefore, moved by an inner impulse of God, he sought out a poor man whom he had previously rejected, and he mercifully and abundantly relieved his

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poverty. Sometimes, when he was riding through the city with young men after a joyful feast, he would suddenly stop, drawn away from his body by the supreme sweetness of the Spirit, and when asked where he was going, he would immediately and ardently reply that he intended to go to his wife, for he considered that to be the most noble, the richest, and the most beautiful of women: by these words, he understood either poverty or religion, intimately connected with the cultivation of poverty. For Christ the Lord, who, though rich, became poor for our sakes, that through His poverty we might be rich, taught this divine wisdom, which no human commentary will ever erase, and which can restore all things to a new state. Indeed, Jesus taught: 'Blessed are the poor in spirit'; 'If thou wilt be perfect, go, sell that thou hast, and give to the poor, and thou shalt have a treasure in heaven: and come, follow me'; and this poverty, which, being that voluntary and diligent renunciation of all things which one undertakes under the impulse of the Holy Spirit, is entirely contrary to the aversion, the reluctance, and the ostentation of certain ancient philosophers, was embraced by our man so completely that he called his wife, reverently, lovingly, 'Lady, Mother, and Bride.' To the point, Saint Bonaventure says: 'No one is more eager for gold than he who desires poverty, nor more anxious to guard a treasure than he who cherishes this jewel of the Gospel.' And Francis himself, when he commends and urges his brothers to practice this virtue in a singular way, as is fitting in the law of the Order, clearly shows, by very explicit words, how much he valued it, how much he loved it: 'This is the height of perfect poverty, which, my most beloved brothers, makes you heirs...' "

[*Latin ed. p. 160*]

160 Acta Apostolicae Sedis - Commentarium Officiale et reges Regni caelorum instituit, pauperes rebus fecit, virtutibus sublimavit. Haec sit portio vestra;... cui... totaliter inhaerentes, nihil aliud pro nomine Domini nostri Iesu Christi in perpetuum sub caelo habere velitis ». Atque idcirco Franciscus paupertatem amavit praecipue, quod eam consideraret Deiparae familiarem et Christi Iesu non tam familiarem quam Sponsam in ligno Crucis adscitam, et ab hominibus deinde oblitteratam et mundo valde amaram atque importunam. Quae cum secum ipse reputaret, mirum quantum consueverat lacrimarum edere ac ploratuum. Iam quis insigni isto hominis spectaculo non commoveatur, qui ex paupertatis amore pristinis lautitiarum suarum sociis aliisque non paucis insaniisse visus est? Quid quod pósteros, vel ab evangelicae perfectionis captu usuque alienissimos, huius tanti paupertatis amat oris auctior in dies admiratio perculit et nostrae homines aetatis percellit? Cui quidem posteritati omnino Alagherius praeivit, cantu illo de sponsalibus inter Franciscum et Paupertatem initis, in quo nescias utrum magis mirere, granditatemne elationemque sententiarum, an carminis mollitudinem ac venustatem. 1 2 Iamvero quae in mente animoque

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Francisci paupertatis et notio altissima et generosa insidebat cupiditas, externorum dumtaxat bonorum abdicatione terminari ac circumscribi non poterat. Kam cui liceat germanam ad Christi Domini exemplum adipisci ac profiteri paupertatem, nisi se spiritu pauperem seque humilitatis virtute pusillum effecerit? Quod'cum probe teneret noster, alteram virtutem ab altera nunquam dissociando, utramque simul consalutat ac salvere iubet: « Domina sancta paupertas, Dominus te salvet cum tua sorore sancta humilitate... Sancta paupertas confundit omnem cupiditatem et avaritiam et curas huius saeculi. Sancta humilitas confundit superbiam et omnes homines huius mundi et omnia quae in mundo sunt ». Franciscum autem uno ut verbo depingat, aurei Be Imitatione Christi libri scriptor humi3 c. 6. 1 Beg. Fr. Min., 2 Far. 3 Opuse. Salutatio virtutum (Ed. 1904), p. 20 et seq. XI.

160 Acta Apostolicae Sedis - The official commentary established kings of the Kingdom of Heaven, enriched the poor, and elevated them with virtues. Let this be your portion;... to those who are completely devoted to it, desiring nothing else in this world for the sake of the name of our Lord Jesus Christ, forever under heaven. And therefore, Francis loved poverty above all things, because he considered it to be familiar to the Virgin Mother, and not so familiar to Jesus Christ, as to the Bride betrothed to Him on the wood of the Cross, and then forgotten by men, and greatly hated and abhorred by the world. When he considered these things within himself, it is amazing how accustomed he had become to shedding tears and lamentations. Who would not be moved by this remarkable spectacle of a man, who, because of his love for poverty, was seen to have driven away the former companions of his wealth and many others? And what is more, the admiration for this great poverty has grown stronger with each passing day, striking those who are most alien to the practice of evangelical perfection, and affecting the men of our age. Indeed, Alagherius preceded this posterity, with that song about the betrothal between Francis and Poverty, in which one knows not whether to marvel more at the greatness and elevation of the sentiments, or at the gentleness and beauty of the verse. 1 2 Truly, what was in the mind and heart of Francis concerning poverty, and the highest and most generous notion of it, could not be terminated or circumscribed by the mere renunciation of external goods. For who can attain to the example of our Lord Christ and profess poverty, unless he has made himself poor in spirit and somewhat humble through the virtue of humility? Since our man held this firmly, never separating one virtue from the other, he greets both together and bids them be well: "Holy Poverty, may the Lord save you with your holy sister, Humility... Holy Poverty confounds all cupidity, avarice, and the cares of this world. Holy Humility confounds pride and all the men of this world and all things that are in the world." And the author of the golden book, *Imitation of Christ*, depicts Francis in a single word,

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as follows:

[*Latin ed. p. 161*]

161 The Acts of Pope Pius XI call him: "As much as each one is in your eyes (God), so much and no more," said the humble St. Francis. Indeed, it was his greatest concern to conduct himself humbly, as if he were the least and last of all. Therefore, from the very beginning of his journey of reform, he strongly desired to be a source of amusement and laughter for people; and although he was the Founder and Father of the Minor Order, he nevertheless chose one of his own to be his director and master, to whom he would be subject; he scarcely ever relinquished, and, despite the pleas and tears of his companions, he refused to relinquish the highest office in the Order "in order to preserve the sanctity of humility," and remained "subordinate ever after, acting more humbly than any other"; he often refused the most generous and magnificent hospitality offered to him by cardinals, fathers, and the leading citizens of the city; he esteemed other men greatly and honored them with all the honors due to them, becoming "among sinners, as if one of them." For he considered himself the greatest of sinners, and he was accustomed to say that if God had shown him mercy, He would have shown the same mercy to any wicked man, and that man would have become ten times more perfect; and moreover, whatever good and honorable thing was found in him, it was solely to be attributed to God, from whom he had derived everything. For this reason, he always strove with all diligence to conceal the privileges and charisms that could bring him the esteem and praise of men, and especially the Stigmata of the Lord Jesus imprinted on his body, which were divine; and if, at times, he was praised privately or publicly, he did not consider himself worthy of it, but rather, with a certain incredible sorrow, not without groans and lamentations, he would express his feelings. Why, indeed, did he consider himself so unworthy that he did not want to be ordained a priest? Thus, he wanted the Order of the Minor Friars to be founded and to stand on what was, as it were, the foundation of humility. And he taught his own repeatedly with words full of wondrous wisdom, why it was not permissible to boast of anything, let alone of heavenly virtues and graces; but above all, he admonished and, when appropriate, rebuked those brothers who...

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - The official records demonstrate that the pursuit of empty glory and pride posed a danger to their very duties, whether as heralds of the divine word, as experts in literature and the arts, or as administrators of monasteries and provinces. It would be too lengthy to elaborate on each of these points, but it is important to note that Francis derived humility from the examples and words of Christ, making it a distinctive characteristic of his Order; for he wished his brothers to

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be called "Minors," and the leaders of his Order to be called "ministers," so that, as he used the language of the Gospel, which he had promised to observe, so too might his disciples learn from his very name that they had come to the humble schools of Christ in order to learn humility. We have seen, Seraphic Man, that from the very concept of absolute poverty that resided in his mind, he was so humble and unassuming that, even when presiding over the Order, he yielded to one person – indeed, to almost everyone – with a candid simplicity; for whoever does not deny himself, and does not relinquish his own will, cannot truly be said to have renounced anything, nor to have become humble in spirit. Therefore, our man, freely and willingly, surrendered to the Vicar of Jesus Christ the freedom of his will, the most excellent gift bestowed by God the Creator upon human nature, through the vow of obedience. Oh, how ineptly, how far they stray from the understanding of Assisi, those who, in order to serve their own errors, fabricate and invent a certain Francis, – it is almost unbelievable – who cares nothing for the more rigorous ecclesiastical discipline, nor for the very doctrines of the faith, and who is also the harbinger and herald of that manifold false liberty that began to be proclaimed at the beginning of the modern age, from which so much upheaval has arisen for the Church and for the state. Indeed, through his own marvelous examples, he teaches all Catholics and even non-Catholics how closely he adhered to the hierarchy of the Church, to this Apostolic See, and to the doctrine of Christ. For, as is evident from the writings of that age, and from testimonies worthy of the highest credibility, "he venerated priests, and embraced the entire ecclesiastical order with great affection." 1 2 1 2 Matthew 20:26-28; Luke 22:26. St. Bonaventure, *Leg. mai.*, chap. 6, no. 5.

[*Latin ed. p. 163*]

The Acts of Pope Pius XI, page 163, line 1: "with affection"; "this very man, a true Catholic and wholly apostolic, primarily warned in his preaching that the faith of the Roman Church should be inviolably preserved, and that due reverence should be held for the dignity of the Sacrament of the Lord, which is conferred by the ministry of priests, in the highest order of the priesthood." But he also taught the doctors of the divine law and all ecclesiastical orders "with the utmost reverence." And what he proclaimed to the people from the pulpit, he impressed upon his brothers even more strongly; whom he was accustomed to warn repeatedly – and in his will, and even as he was dying, he warned them again and again – that prelates and clergy, in the exercise of the sacred ministry, should conduct themselves with modesty, as if they were sons of peace. But, as is fitting in this matter, when the Seraphic Patriarch first established and wrote down the law of his own Order, there was hardly any delay before Innocent III, presenting it before eleven of his leading disciples, submitted

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it for approval. The immortal Pontiff, wonderfully moved by the words and appearance of the most poor and humble man, and inspired by the divine Spirit, embraced Francis fervently, and then, with apostolic authority, sanctioned the law presented to him, and furthermore, granted the power to new workers to preach repentance: to which Rule, with a slight modification, history testifies that Honorius III added the strength of confirmation, at the request of Francis. The Rule and the life of the Brothers Minor are to be such, that they "observe the holy Gospel of Our Lord Jesus Christ," "living in obedience, without possessions and in chastity," not according to their own will and their own interpretation, but according to the will of the Roman Pontiffs, who are canonically elected. Whoever desires "to embrace this life... Ministers... should carefully examine them regarding the Catholic faith and the ecclesiastical sacraments, and if they believe in all these things, and are willing to confess them faithfully, and to observe them firmly until the end"; those who are admitted into the Order must not, in any way, depart "according to the mandate of the Lord Pope." Clergy are commanded to perform divine services "according to the order of the Holy Roman..."

[*Latin ed. p. 164*]

"Acts of the Apostolic See 164, Official Commentary of the Church"; to the brothers throughout, that they not be confined within the territory of any bishop, without his permission, nor that the monasteries of holy virgins enter, for the purpose of ministry, unless they have obtained special permission from the Apostolic See. Nor do they show less reverence and obedience to the Apostolic See, those things which Francis requests concerning the Cardinal Protector: "By obedience, I command the Ministers to ask from the Lord Pope one of the Cardinals of the Holy Roman Church, who shall be governor, protector, and corrector of this Fraternity; so that they may always be subject and obedient to the feet of the same Holy Roman Church, steadfast in the Catholic faith, ... and observe the holy Gospel of our Lord Jesus Christ, which we firmly promise." 1 It is fitting also to speak of that which the Seraphic man "above all loved, the beauty and purity of honesty," that is, the chastity of spirit and body, which he guarded and protected with the most severe mortification of himself. We have seen him, even as a young man, acting festively and elegantly, to have abhorred any kind of shameful word. However, as soon as he cast aside the empty pleasures of the world, he began to restrain his senses most sharply, and, if at times he was stirred by voluptuous impulses, he did not hesitate to roll himself in the bushes or, in the coldest winter, to plunge himself into the most icy waters. It is well known, moreover, that he who sought to lead men to the evangelical way of life, was accustomed to exhort all "to love and fear God and to repent of their sins," and he was an author and encourager of penance for all by his own example. For he would apply sackcloth to

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his body, wear a rough and poor tunic, walk barefoot, sleep on stones or wooden benches, take food that served only to ward off death, and often mixed it with water and ashes, and indeed, he spent almost the greater part of the year fasting. Furthermore, he would treat his body, which he compared to a working animal, harshly and severely, whether it was in good health or ailing, and he would indeed punish it twofold.

1 Beg. Fr. 2 Leg. Trium Sociorum, n. 33 et seqq. Minor., throughout.

[*Latin ed. p. 165*]

From the Acts of Pope Pius XI, page 165, it is evident that, should any resistance be perceived, he would not hesitate to exert his authority; however, in the final years of his life, when, having become most like Christ, he was almost crucified through the Stigmata and tormented by a multitude of illnesses, even then he did not grant any solace or rest to his body. No less did he strive to accustom others to his austerity and penance, although – in this matter alone, "the hand was discordant with the tongue" in the most holy father – he warned them, commanding them to moderate their excessive abstinence and the marking of their bodies. Surely, everyone can clearly see that all of these things stemmed from one and the same source and origin of divine charity? Indeed, as Thomas of Celano wrote, "burning with divine love... he always strived to extend a helping hand, and walking the path of God's commandments with an open heart, he desired to reach the summit of perfection," and, according to the testimony of Bonaventure, "he seemed entirely absorbed, as it were, in the flame of divine love"; and there were those who perceived the power of tears, when they saw him "so quickly come to such a state of intoxication with divine love." This divine charity overflowed so much into his neighbors that the poor, and even the most wretched lepers, from whom he had previously recoiled in his youth, he, having overcome his own nature, embraced with exceptional kindness, and dedicated himself entirely to their service and care. He also wished to love his students with fraternal charity; therefore, the Franciscan family arose, as it were, "a noble structure of charity, in which living stones, gathered from all parts of the world, were built into a dwelling place of the Holy Spirit."

Reverend Brothers, I have lingered somewhat longer in this contemplation of the highest virtues, because, in these times, many, infected by the plague of secularism, have been accustomed to strip our heroes of the light and glory of holiness, so that they might be reduced to a certain natural superiority and a certain emptiness.

[*Latin ed. p. 166*]

The Acts of the Apostolic See, volume 166, contains an official commentary, not diminishing religious fervor, but rather, as if it were a treatise on the best of disciplines and arts, concerning institutions of beneficence, con-

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cerning his homeland, and concerning the entire human race, it speaks only of those who have merited the highest praise. And we never cease to marvel at what such a Francis, whom one might call half-hearted and therefore simulated, could possibly inspire admiration in his more recent admirers, especially those who either seek out wealth and luxury, or frequent the theaters and public games, or indulge in worldly pleasures, or who are ignorant of, or reject, the discipline of Christ and His Church. This fits perfectly with the following: "He who delights in the merit of a saint, ought to delight in a similar obedience to the worship of God. Therefore, either he ought to imitate, if he praises; or he ought not to praise, if he does not imitate; and he who admires the merits of the saints, ought himself to become a marvel of sanctity of life." 1 Thus, fortified by the strength of virtues, and with a view to the improvement and salvation of his equals, and for the benefit of the entire Church, Francis is called to action, as we have said. He himself had heard three times, from Heaven, a voice calling him to the Church of Damiano, where he was accustomed to pray with sighs and groans: "I, Francis, restore my house which is falling." Although he did not understand the hidden meaning of this, because he was so humble in spirit and considered himself unworthy of the greatest things, the most merciful plan of the Lord, concerning Francis, was made clear by Innocent III, who, seeing Francis supporting the Lateran Basilica on his shoulders, in a divine vision granted to him. Therefore, this angelic man, having founded two orders, one for men and one for women, for the purpose of leading souls to the perfection of the Gospel, quickly attracted the Italian cities, and, through himself and the disciples he initially gathered, he began to preach repentance to the people with a brief, but fervent, manner of speaking, and he made incredible progress in this ministry, both through word and example. For Francis, endowed with the grace of the apostolic ministry, traveled, and encountered clergy and people 2 1 2 Brev. Rom. d. 7 Nov.: lect. IV. S. Bonav., Leg. mai., c. %

[*Latin ed. p. 167*]

From the Acts of Pope Pius XI, 167: A procession was instituted amidst the sacred sounds of music and common singing, with olive branches being waved; the entire multitude, of all ages, sexes, and orders, surrounded the house where he resided, day and night, so that it might be possible to see him, touch him, or at least hear him; no one dared to oppose the speaker, not even those whose vices and depravities had become habitual. As a result, many, even of advanced age, gradually renounced all earthly pursuits with evangelical zeal, and the people of Italy were completely restored to good morals and surrendered themselves to Francis; indeed, his influence grew so greatly, and such an ardent desire to follow him arose in the hearts of people everywhere, that the Seraphic Patriarch often had to dissuade and even forcibly remove men and women who were preparing to

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abandon their marriages and domestic lives in order to devote themselves entirely to him. Meanwhile, it was especially intended to restore peace among individuals, families, cities, and regions, which were perpetually torn apart by bloodshed and discord; and in order to give greater weight to the eloquence of these men, solemn assemblies and conventions were held in Assisi, Arezzo, Bologna, and in many other cities and towns, where the hearts of the people were filled with concord. The Third Order contributed greatly to this common pacification and reform; for it was a religious order, indeed, but, unlike those of previous times, it was not bound by any religious vows, and it offered and gave to all men and women living in the world the opportunity to observe the divine law and to attain Christian perfection. The following were the principal rules of this new association: "Only those who held the Catholic faith and showed due obedience to the Church were to be admitted; both men and women could enter the Order, and after a probationary period of one year, a man, with the consent of his wife, and a woman, with the consent of her husband, were to promise to observe the Rule; regarding the clothing to be worn, which should be appropriate to modesty and poverty, and regarding the proper conduct of women; the members of the Third Order were not to participate in dishonorable gatherings or spectacles, nor in dances; regarding abstinence and fasting; regarding the expiation of sins, which were to be performed three times a year, and regarding the sacred synaxis, which was to be held on those same occasions."

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - Official Commentary concerning matters to be undertaken, reconciling animos inter se and settling disputes with outsiders; that they should not bear arms, except for the defense of the Roman Church, the Christian faith, and their own country, or at the command of their superiors; concerning the observance of canonical hours and other prayers; concerning the making of a will within three months from the beginning of their membership in the Order; so that they might promptly reconcile any disturbed peace among themselves and with outsiders; what should be done by them, if at any time their rights or privileges should be challenged or violated; that they should never take an oath, except in cases of imminent necessity, which the Apostolic See would recognize. Furthermore, other matters of no less importance were added: concerning the hearing of confessions and the holding of meetings at appropriate times; concerning the contribution to be made by each member, according to their ability, for the support of the poor, especially the sick, and for the just burial of members; how they should treat each other, whether afflicted with illness or those who are sinners and obstinate; that no one should refuse or negligently perform the duties and services entrusted to them; concerning the settlement of disputes. In this regard, we have pursued

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each matter individually, so that it may be apparent that Francis, with his unwavering apostolate and the institution of the Third Order in novae, that is, a society fundamentally changed according to the form of the Gospel, laid the foundations. Let us consider, although briefly, those matters which in such a law pertained to spiritual worship and the cultivation of the soul; from the other prescriptions, it is clear that it should have coalesced private and communal life, which would not only establish a fraternal bond, linked to the duties of holiness, from a civil association, but would also protect the rights of the poor and the powerless against the rich and the powerful, without any detriment to justice or order. It was fitting that those associated with the clergy in the Third Order should aspire to the fact that new members would enjoy the same privileges and immunities. Therefore, even then, the Third Order did not take a solemn oath of vassalage, as some say, nor did they take up arms when summoned to military service or war, since the law imposed upon them, which they call the feudal law, was in contrast to the law of the Third Order, which, on the other hand, sought freedom from servitude.

[*Latin ed. p. 169*]

The acts of Pope Pius PP. [likely a reference to Pius VI or Pius VII, given the date of 1837] opposed these measures. Meanwhile, those who were greatly distressed, and who were eager to restore and reinstate things to their former state, used Honorius III and Gregory X as their patrons and defenders, who, through severe penalties, suppressed hostile attempts. Therefore, a most salutary change in the affairs of men was brought about; the new legislative institute of Saint Francis was widely spread and increased among Christian nations, accompanied by a study of penance and innocence of morals; and not only Popes, Cardinals, and Bishops, but also kings and princes, some of whom shone with the glory of sanctity, eagerly embraced the insignia of the Third Order and imbibed evangelical wisdom with a Franciscan spirit; and the most joyous praise and honor of virtues were revived in the state; finally, the "face of the earth" was renewed. For Francis, "a truly Catholic and apostolic man," as he wonderfully foresaw the amendment of the faithful, also labored himself and ordered that his followers should labor diligently in bringing ethnic peoples to the faith of Christ and to the law. Indeed, it is well known that our Saint, who was so eager to preach the Gospel and to practice martyrdom, crossed over to Egypt with some disciples and bravely and boldly stood before the Sultan. And how many, from the beginning of the Order, and, so to speak, in its very first days, were slain as missionaries in Syria and in Mauritania, is most honorably inscribed in the annals of the Church? This very numerous apostolate, which Francis's followers have carried out throughout the ages, has, with the permission of the Roman Pontiffs, led to the granting to them of many ethnic regions to cultivate. Therefore, no one should be

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surprised that the memory of such great benefits conferred by this man has never been erased and can never be forgotten, even after the passage of seven hundred years. Indeed, his life and work, rather than being praised by human voices, as Albericus wrote, seem to deserve to be proclaimed by the voice of heaven, so that one age may present and commend him to the admiration and veneration of another, so that he may not only be illuminated by the outstanding praise of sanctity in the ACTA, vol. XVIII, n. 5. - 3-5-926. 12.

[*Latin ed. p. 170*]

170 The Acts of the Apostolic See – a commentary officially placed within the Catholic world – shines with both civil and religious glory, and the name of Assisi is known throughout all nations. For, in honor of the Seraphic Father, not long after his death, sacred buildings were erected throughout the lands, remarkable in their design and ornamentation; indeed, the most skilled artists competed to depict the image of Saint Francis and his deeds, whether through painting or sculpture, relief or mosaic. Visitors, individually or in groups, come from all places to the shrine of Saint Mary in Angelorum, located in the plain from which Francis entered, "poor and humble, yet rich in spirit," and also to the glorious tomb on the Assisi hillside, so that they may recall the memory of this great man, with spiritual benefit, and admire the enduring monuments of art. Furthermore, as we have seen, Dante Alighieri, a poet unsurpassed in his praise of Assisi, sang its praises, and others followed after him who, through literature, honored the man and the Italian lands. But especially in our age, the admiration for Saint Francis has grown greatly, although not always in a straightforward manner, as learned men have investigated the Franciscan matters more subtly, and numerous writings have been published in various languages, and works and artistic creations of considerable importance have been inspired by skilled minds. For some admire the man who possessed a natural talent for expressing the sentiments of the soul in poetry, whose canticle, a specimen of the most ancient form of the vernacular language of our homeland, delights posterity; others marvel at such a lover of nature, who was most sweetly affected not only by the majesty of inanimate things, the brilliance of the stars, the pleasantness of the mountains and valleys, and the beauty of animals, but also, as if innocent Adam placed in the earthly paradise, made the animals obey his commands, as if he were joined to them by a certain fraternity; others praise his love for his homeland, which has enriched our Italy with the blessings of his birth, more than any other nation; and finally, others proclaim that he was joined to all men by a singular communion of love. These things are true, but they are minor,

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and they must be understood properly: for those who...

[*Latin ed. p. 171*]

Let Acia Pius PP. XI, having before his eyes, above all, the true likeness of Francis, either to excuse his own failings, to support his own opinions, or to strengthen his own studies, already corrupts the true features of Francis. For from that which we have touched upon and examined, from that heroic universality of virtues, from that austerity of life and preaching of penance, from that manifold and laborious activity devoted to the betterment of society, the true Francis emerges; a Francis who, rather than being merely admired by the Christian people, ought to be imitated, who, being the herald of the great King, sought to lead men to evangelical holiness and love of the Cross, and by no means to make them merely lovers and admirers of flowers, birds, lambs, and fish. And although he seems to show a gentler love for created things, and calls even "the smallest of brothers and sisters" by "names," – a love which, provided it does not exceed its bounds, is not condemned by any law – he is moved to love these things for no other reason than his charity towards God, because he knew that they "have one principle with him," and because he perceived in them the goodness of God; for "through the imprinted traces in things, he follows everywhere the beloved, making of all things a ladder by which to reach the solium." As for the rest, what prevents the Italians from being proud of the Italian, who is called "light of the Fatherland" in the very ecclesiastical liturgy? What prevents men of the people from proclaiming the charity of Francis, which pertains to all men, especially the poor? But let the former beware lest, carried away by an immoderate love for their nation, they boast that such a zeal, which pursues the interests of the nation, is a sign and indication of a "Catholic man," thereby diminishing it. And let the latter beware lest they make Francis a forerunner and patron of errors, from which he was as far removed as possible. Otherwise, all those who delight in the lesser praises of Assisi, and who zealously strive to promote secular festivities, would do well, if they are worthy of our praise, to learn from this very event.

[*Latin ed. p. 172*]

The Acts of the Apostolic See, Volume 172, contain an official commentary which, with a view to more subtly contemplating the image of this greatest imitator of Christ, and to fostering better graces, provides great encouragement. Meanwhile, Venerable Brothers, it has brought us great joy to learn that, through the concerted effort of all good men, sacred and civil ceremonies are being held throughout the world, especially in those regions which his living presence, and the glory of his sanctity and miracles, ennobled, to commemorate the hundredth anniversary of the blessed Patriarch's death. In this regard, we are very pleased to see you, with your clergy and flock, taking the lead. Indeed, our mind, or rather, our very

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eyes, are already filled with the multitude of pilgrims who will soon be visiting Assisi and the nearby sanctuaries in the green region of Umbria, or the rugged mountains of Auvergne, or the sacred slopes overlooking the Reatine valley: and from these pious visits to the places where the spirit of Francis still seems to breathe, and where his virtues offer an example to be imitated, it is certain that they will return more fully imbued with the Franciscan spirit. For, as Leo XIII said, "It must be understood that those honors which are offered to the blessed Francis will be most pleasing to him, if those who offer them themselves derive benefit from them. And this benefit is a solid and lasting one, for when men admire his excellent virtues, they will strive to acquire some of his likeness, and to become better through his example." Perhaps someone might say that another Francis is needed in the world today to restore Christian society. However, let us, with renewed zeal, use Francis as a teacher of piety and sanctity; let us imitate and apply to ourselves all the examples that he left behind, when he was "a mirror of virtue, a guide on the path of righteousness, a rule of conduct." Would not this alone be sufficient in power and effectiveness to heal and correct the wickedness of these times?

1 *Enc. Auspicato, September 17, 1882.*

2 *Brief to the Minor Friars.*

[*Latin ed. p. 173*]

From the Acts of Pope Pius XI, No. 73:

First of all, it is fitting that the most numerous sons of the three Orders should demonstrate the outstanding likeness of their Father, the Lawgiver. These are those Orders "established throughout the world," as Gregory IX wrote to the blessed Agnes, daughter of the King of Bohemia, "by which the Almighty is made gloriously multiplied each day." And when we congratulate the religious men of the First Order, those who are indeed called Franciscans, that they are reviving more and more each day to their former splendor, having been purified from the most unjust vexations and deprivations, as gold refined in the furnace, we also earnestly desire that, by the example of their penance and humility, they may, as it were, reprove the deeply spread concupiscence of the flesh and the pride of life. Let them draw those near to them to the evangelical precepts of life, which they will achieve with less difficulty if they have faithfully observed that most holy Rule, which the Founder called "the book of life, the hope of salvation, the marrow of the Gospel, the way of perfection, the key of paradise, the pact of the eternal covenant." Furthermore, let the angelic Patriarch, with his own hands, continue to regard and nourish the mystical vine from heaven, and may he nourish and strengthen its numerous offspring with the fraternal spirit and the very sap of charity, so that all may be made "And the multitude of believers had but one heart and one soul. Neither did any one say that aught of the things which he possessed was his own."

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in the most diligent pursuit of the renewal of the Christian family.

Moreover, let the virgins of the Second Order, participants in "the angelic life which shone forth through Clare," like lilies planted in the gardens of the Lord, continue to please God with their fragrance and the whiteness of their souls. May it happen that, through these intercessors, many more may flee to the clemency of Christ the Lord, and may the joys of the Mother Church be wonderfully increased by the miraculous growth of sons restored to divine grace and the hope of eternal salvation. Finally, we call upon the tertiaries, whether they are united in regular families or live in the world, to strive to promote the spiritual growth of the Christian people also through their own apostolate.

[*Latin ed. p. 174*]

The Acts of the Apostolic See – the official record – attest that those whom Pope Gregory IX called the soldiers of Christ and a second group of Maccabees, were, at their inception, of no small importance for the common good; and it can be seen today that they are of equal, if not greater, importance, provided that, as they abound in number throughout the entire world, they also, adorned with the spirit of Saint Francis, prefer innocence and integrity in their conduct. And what Our Predecessors, Leo XIII through the Auspicato document, and Benedict XV through the Sacra Epistola, indicated would certainly be pleasing to all the Bishops of the Catholic world, We, through our pastoral concern for all of you, Venerable Brothers, promise will be the case: namely, that you will, in every way, foster the Third Order, by nurturing the flock – either through yourselves or through priests devoted to the ministry of the word – to which this Order of lay men and women belongs; that you will consider how valuable it is, how readily accessible the entrance to this association is, and how easily the laws of the most holy Order are observed, by which the members of the Third Order enjoy a wealth of indulgences and privileges; and finally, that you will consider the benefits that flow from the Third Order to individuals and to the community. Those who have not yet joined this excellent form of service, let them, encouraged by you, enroll their names this year; and those to whom it is not yet permitted to join, let them register as candidates, so that even the young may become accustomed to this holy discipline. Since God seems to will, through these frequently offered blessings for the celebration of events, that Our Pontificate may not pass without bringing very joyful fruits to the Catholic name, we gladly observe these Franciscan celebrations, which, in his life, laid the foundation for a house, and in his days, strengthened the temple, and we are all the more pleased, because we, from the flower of our youth, venerated him as our Patron, and were counted among his children, having piously received the sacred insignia of the Third Order. Therefore, this year, the seven hundredth anniversary of the death of the Seraphic Father, may the Catholic world, and may our

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people, be filled with such blessings, such benefits, from Saint Francis, the intercessor, that this year will be forever memorable in the history of the Church. 1 1 Eccli., L, 1.

[*Latin ed. p. 175*]

The Acts of Pope Pius XI, page 175: Meanwhile, as a witness to the heavenly benefits and the paternal benevolence of Our actions, We impart the apostolic blessing to you, Venerable Brothers, and to your clergy and people, abundantly in the Lord. Given in Rome, at Saint Peter's, on the thirtieth day of the month of April, in the year 1926, the fifth year of Our pontificate.

PIUS PP. XI, APOSTOLIC LETTER TO THE MOST REVEREND FATHERS, DOM JOSEPH MORA Y DEL RIO, ARCHBISHOP OF MEXICO, AND OTHER ARCHBISHOPS AND BISHOPS OF THE REPUBLIC OF MEXICO: CONCERNING THE UNJUST CONDITION OF THE CHURCH IN MEXICO AND THE RULES FOR PROMOTING CATHOLIC ACTION THERE.

PIUS PP. TO THE VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BLESSING.

It is certainly fitting that, with paternal solicitude, We, in virtue of the highest office which We receive from God, should follow all those, wherever they may be, who are Christ's faithful, and that We should show a special love for those whom We see to be most afflicted, and who, therefore, are in need of the more attentive care of the common Father. And indeed, scarcely have We been raised to the Chair of Blessed Peter, when We have gladly offered such care to you, Venerable Brothers, whom We have found to be burdened by such vexations, which are plainly unworthy of a people civilized and humane in every other respect, and almost entirely Catholic.

Furthermore, it scarcely needs to be said to you, who have long been subject to their authority, how unjust are the decrees and regulations which have been enacted by the implacable governors of the Church in the Republic of Mexico against the Catholic citizens. You know well that they are so far removed from "the order of reason" and from contributing to the common good, as is fitting, that they scarcely seem worthy of the name of law.

Therefore, Our predecessor, Pope Benedict XV, commended you to the Lord.

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis – The Official Commentary has shown that, by justly and piously rejecting those laws, you have made a solemn protestation, which We, rather than ratifying through these Letters, consider to be Our own. We are, indeed, moved to a public protestation and disap-

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proval all the more, because, day by day, those who govern among you are waging war against the Catholic Religion, so that, whatever We may have attempted, or may attempt, to do for the people of Mexico in order to establish peace, it will be utterly futile and ineffective, to the great detriment of your most beloved nation. No one is ignorant that Our Delegate, whom you received two years ago with great signs of obedience and joy, was expelled from that city, disregarding all reason of justice and faith, as if he were a man harmful to the Republic; a very grave injustice, both to Us and to the Bishops and to the entire Mexican people. But if, from that public disapproval, We continued to deliberate – which the circumstances demanded, justly and deservedly – and We patiently and for a long time endured the injury, and We urged you to act with a similar spirit, this was not only due to the desire for peace, by which We were moved, but also to the most fervent hope that the governors of the Republic would recognize and freely acknowledge the best and most evident rights of Our Delegate. Indeed, this leniency and moderation of Our spirit had a fortunate outcome, when the leaders of that city openly promised that they would receive Our Delegate and would not detract from his dignity and his most important office. Now, you can easily understand how unpleasant was the new and completely unexpected news that those very leaders of the state, disregarding the duties they owed in an unusual manner, forbade the venerable brother Seraphin Cimino, whom Our Delegate had received as his Apostolic Delegate, from returning to the Mexican region, inventing a pretext of infirmity, without any just cause or reason.

[*Latin ed. p. 177*]

Acts of Pope Pius XI, 177. Therefore, the rulers of this republic, rejecting Our delegate, attempt to utterly repudiate Our very ministry, which, as a pledge of peace, is received by almost all the rulers of the states; and they turn to an unjust treatment of the republic, as they demonstrate by the events that occur among you, to the great detriment of the Catholic citizens. Indeed, those decrees and commands are urged with increasing intensity, which, if observed, would prevent Catholic citizens from exercising their common rights, and even from performing the offices and duties of the Christian religion. Meanwhile, the governors of the Catholic Church are denied this freedom, while it is freely granted to the schismatic sect, which they call the "national church"; and they foster the beginnings and undertakings of this sect, while they are hostile to you solely because you defend the integrity and inviolability of the ancestral faith. But while we are deeply saddened by these events, it brings great comfort to Our heart to see the Mexican people vigorously opposing the machinations of the schismatics; therefore, while we give thanks to the Provident God for many things, it pleases Us to commend you, venerable brothers, and all the faithful of the Mexican Republic, with the highest praise, and to urge you strongly

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to continue to defend the Catholic Religion with a firm spirit. And what We said in the Sacred Consistory on the fourteenth day of the month of December, last year, before a large assembly of Cardinals, deeply moved by the troubles that afflicted you, We wish to repeat to you here: "We cannot conceive of better times, unless We present some merciful help from God, which We implore daily, and unless there is a certain concerted discipline in promoting Catholic action among the people themselves." Therefore, Our principal intentions and exhortations are directed solely to this end, that We may encourage you, with paternal affection, to promote "Catholic action" more and more each day, through mutual cooperation and the utmost discipline in the care of each and every member of the flock entrusted to you. We speak of "Catholic action"; indeed, it is especially important now...

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis - Commentarium Officiale. Given the unfavorable circumstances, it is absolutely necessary, venerable brothers, that you, together with all members of the clergy and even Catholic associations, abstain entirely from any involvement in political factions, and this also in order to prevent adversaries of the Catholic faith from claiming that your religion is aligned with a particular faction. Therefore, all Catholics in the Republic of Mexico, as such, should not form a "Catholic" civil party; and bishops, in particular, and priests, as they have commendably already done, should follow no political party and should not devote themselves to writing for newspapers of any political faction, since their duty necessarily extends to all the faithful, indeed to all citizens. Such are Our intentions and prescriptions: which faithful Christians, as they ought, by faithfully observing and putting them into practice, will not be prevented from exercising their civil rights and duties common to all citizens; indeed, since their faith, together with the good of Religion and the Fatherland, demand it, they should make the best use of such rights and duties. However, it will not be permissible for the clergy to completely abstain from civil affairs and to abandon and reject concern for civil matters; rather, even if they are entirely detached from any partisan pursuits, they must, for the sake of their priestly office, and provided that it does not detract from their sacred duties in any way, promote the welfare of their country, that is to say, not only by diligently and piously exercising their civil rights and duties, but also by shaping the minds of the faithful according to the example of righteousness, as required by the laws of God and the Church, so that each one may diligently perform their public duties. In order to achieve this most noble goal, it is necessary that your clergy, although, as we have said and repeatedly urge, they must be free from any partisan strife, will nevertheless have a field open to them in which they may care for matters of religion and morals, for the cultivation of souls, and for social and economic affairs, in such a way as to instruct and encourage citizens, especially

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young people devoted to liberal studies and workers, to think and act in a Catholic manner. And we are firmly convinced that if you, responding faithfully to Our exhortations, diligently and carefully strive to implement this, the most serious afflictions that have long troubled the noble Mexico...

[*Latin ed. p. 179*]

179 Acts of Pope Pius XI: May this people, blessed by God, reside and find rest here. May the apostolic blessing, a witness to the singular benevolence of Our Celestial gifts, be imparted to you, venerable brothers, and to the entire clergy and faithful of each of your dioceses, and to the entire Mexican people, with the greatest affection. Given in Rome, at Saint Peter's, on the second day of February, in the year 1926, in the fourth year of Our Pontificate. PIUS PP. XI.

Regarding these matters, the following documents are available:

SECRETARY OF STATE

OF HIS HOLINESS

No. 34064

From the Vatican, September 5, 1924.

Your Excellency,

From individuals whom I have reason to believe are well-informed, I have learned that, should the Holy See appoint an Apostolic Delegate to Mexico, this government is prepared to permit his entry and permanent residence in the country, and to grant him the use of communication facilities, and undertakes, in the event that any serious difficulties should arise, not to remove him from the territory, but to request his withdrawal from the Holy See.

Since this matter is very important to the Holy Father, I beg Your Excellency to inform me whether all of this is true. If the response is, as I hope, affirmative, I will certainly notify Your Excellency of the name of the person whom the Holy Father will choose for the office of Delegate, and to whom appropriate instructions will be given so that, in the provision of dioceses, ecclesiastical bishops who are not involved in political struggles will be appointed, and who will give assurance of dedicating themselves, together with their clergy, to the good of souls.

The same Prelate will also be given the necessary powers to make contact, if circumstances require it, with this government.

I gladly take this opportunity to express to Your Excellency my sentiments of high esteem and distinct consideration.

Devotedly,

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P. CARD. GASPARRI.

To Your Excellency,
Mr. Licenciado AARON SAENZ
Secretary of Foreign Affairs
MEXICO.

[*Latin ed. p. 180*]

180 Acta Apostolicae REPUBLICA MEXICANA Sedis - Commentarium Officiale II SECRETARIA DE RELACIONES EXTERIORES 1622 México, D. F., 25 Octobris, 1924.

Domine,

Accepi Notam N. 34064, die 5 Septembris praeteriti, in qua Vestra Eminentia mihi perspicuit, per personam quae Vestrae Eminentiae rationem habet fiduciam, quod si Sancta Sedes Delegatum Apostolicum in Mexicum nominet, hoc Gubernum paratum sit ad admissionem et residentiam eius in patria; ad ei concessionem clavium; et se obstringit, si qua gravis difficultas oriretur, non eum ex territorio expellere, sed ad Sanctam Sedem eius retractionem postulatum.

Addebat Vestra Eminentia quod, si responsio sit affirmativa, me statim notificabit nomen personae quae S. S. Papa Delegato designabit, cui instructiones aptae dabuntur, ut, quando Dioeceses proveniant, ecclesiastici non implicati in pugnis politicis ut Episcopi nominentur, et qui probationem praebeanent se, simul cum suo clero, ad bonum animarum dedicare; et ut Delegato ipsi facultates necessarias dantur ad contactum cum hoc Guberno, quando circumstantiae id requirant.

In responsione, et consensu Domini Praesidis Republicae, honorem habeo Vestrae Eminentiae perspicere quod, ex colloquiis quae, sine formali conventu, inter aliquem alti dignitarium Ecclesiae et Ministrum nostrum in Roma habiti sunt, ad concordiam pervenire de illis relationibus quae leges nostrae cum Ecclesiis permittunt, et postquam suggestiones in talem sensum a Guberno Mexici acceptae sunt, Dominus ipse Praesidus Republicae disposuit ut, post praevium nuntium ab Sancta Sede, Delegatus Apostolicus admittatur et in patria maneat; cui facultas concedetur clavium in sua epistolatione; et hoc Gubernum consentit ut, si qua gravis difficultas oriretur, ad Sanctam Sedem eius retractionem postulatum, antequam ad ipsius retractionem procedat.

Libenter manifestare Vestrae Eminentiae quod Gubernum Mexici gaudet scire quod, cum novus Delegatus nominabitur, Sancta Sedes curabit ad eum nuntiare ut, quando Dioeceses proveniant, ecclesiastici qui non se implicant in pugnis politicis ut Praelati nominentur, et qui, simul cum suo clero, exclusive ad functiones Christianas propriae ministerii sui se dedicaverint, cum cuius conducta hoc ipsum Gubernum exspectat ut

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optimos fructus obtineantur, ex momento quo...

[*Latin ed. p. 181*]

181 Acts of Pope Pius XI: [He] will cease activities which, for a long time, have been the principal obstacle between the State and the Catholic Church; and it is also stipulated that the new Delegate will be granted the necessary powers to contact this Government when circumstances require it. Please accept, Your Eminence, the testimony of my highest and most distinguished consideration. AARON SAENZ. To His Eminence, CARDINAL GASPARRI, Secretary of State of His Holiness, in the Vatican. CHIROGRAPH: To the Most Eminent Father, BASIL, Bishop of Velletri. S. R. E. CARD. POMPILI, Vice-Prefect of the Sacred Congregation in Urbis. Concerning Public Prayers for the Catholic Church in the Diocese of Mexico. Holy Saturday, 1926. Most Eminent Cardinal, It has come to Our knowledge the grave tribulation that afflicts that part of the great Catholic family which is the Church of Mexico, so dear to Us. The condition of the Catholic Church, which We had already indicated as not particularly consoling, while expressing Our confidence and Our praise for the Episcopate, the Clergy, and the Catholic people of that beloved and generous country (Allocution to the Consistory, December 14, 1925), has become so much worse and aggravated as to give rise to a veritable persecution, with a most grievous offense to the honor due to God, and with no less grievous injury to souls and to the public good itself. Now, We desire with all Our heart that not only the Catholics of the City [Rome], but also all those throughout the world, join Us in praying for our brothers and sisters in the faith who are persecuted and afflicted. Therefore, We entrust to You, Most Eminent Cardinal, the task of being an effective interpreter of this Our desire among the Clergy and the people of Rome and Our Diocese, confident that, as quickly as the news of this pious and cordial undertaking spreads, so too will the imitation of what will be done by the Mother Church and center of all the others. It will be of great comfort to our afflicted brothers and sisters to know that the entire Catholic family is with them and prays for them. Furthermore, it seems to Us...

[*Latin ed. p. 182*]

The Acts of the Apostolic See - Official Commentary. It is fitting that this common and universal prayer, the week of Easter, a time of universal resurrection, should signify purification and sanctification of souls, thanks to the powerful calls of sacred preaching and the divine efficacy of the Sacraments. With the best and most cordial Easter wishes, and with the Apostolic Blessing. PIUS PP. XI. LETTER TO THE MOST REVEREND WILLIAM, TITULAR BISHOP OF S. CRUCIS AT VAN ROSSUM: CONCERNING THE CARDINAL OF THE HOLY CROSS IN JERUSALEM, AT THE END OF THE SIXTEENTH CENTURY:

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DISCOVERY.

Beloved son, greetings and the apostolic blessing.

We have recently instituted a special feast to honor the dignity of our Lord Jesus Christ, as a most fitting culmination of the year, and it so happens that, as we celebrate under the banner of the Divine King, we are at the end of the sixteenth century, following the discovery of the Holy Cross. It is said that after Jerusalem had fallen, the places of the Passion were deserted by the pagans, and that an idol's temple was built there. Indeed, after the Emperor Constantine was warned by a vision of the Cross from Heaven, he reported a great victory over the enemy, and his pious mother, Helen, went to Jerusalem; and when there, three crosses were found, after diligent searching by Macarius, the Bishop of Jerusalem, in Golgotha, it was divinely revealed which was the true Cross of redemption. This event, besides being attested to by many writers of the time, was also confirmed by eminent Doctors of the Church; for St. Ambrose depicts Helen as saying: "I will seek the Cross of Him (Christ). I will raise the banner of our salvation from the threats of sin." Also, St. Cyril of Jerusalem, who was a contemporary of that time, wrote in his letter to Emperor Constantine: "In the time of the blessed and happy memory of Constantine, your father, the saving wood of Christ was found in Jerusalem." As is written in the Pontifical, "At the same time, Constantine Augustus built a basilica in the Palatine Palace, where he also placed a piece of the wood of the Holy Cross of our Lord Jesus Christ." St. Helen, as Theodoretus says, "dedicated a part of the saving Cross to the palace," and her Sessorian buildings were...

[*Latin ed. p. 183*]

The acts of Pope Pius X, number 183, state that Constantine, desiring to restore the Church, received the relics and placed them there, so that they might be both an honor to his empire and a defense of his faith. Indeed, one may marvel at the counsel of divine providence, that the Cross of Augusta, which had been hidden in darkness near the Holy City due to the wickedness of an ethnic emperor, was, through the piety of a Christian emperor, transferred to this city, the very citadel and head of the empire, and shone forth in the light for all peoples, as the greatest sign of the power and principality of Christ. Therefore, in the Basilica of Sessoriana, which is therefore called Jerusalem, the feast of the Holy Cross was begun to be celebrated each year, and gradually spread far and wide throughout the entire Catholic world. For then what Saint Ambrose proclaimed was most fittingly and solemnly confirmed: "Rightly is the title 'King' placed upon the Cross, because although the Lord Jesus was upon the Cross, nevertheless the majesty of the King shone forth above the Cross." For Christ the Lord is King, not only by hereditary right, due to the hypostatic union, but also by the right of acquisition, due to his redemption, as We ourselves recently declared in Our Encyclical letters. But He accomplished the great

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work of redemption and absolved, "who bore our sins in his body, on the tree, that we, having died to sins, might live to justice." The Cross, therefore, being the instrument of redemption, became the scepter of the peaceful King; from which alone the most desired and lasting peace is to be hoped for, as We have repeatedly declared: "Peace of Christ in the kingdom of Christ." Indeed, all things are made peaceful through the blood of Christ, as We read in the Apostle: "And through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth and the things that are in heaven." Therefore, to the Cross belong all those things which the Fathers proclaim concerning Christ, our eternal King and Savior. Among these, let one suffice, Saint Ephrem, whom Our predecessor, Pope Benedict XV, recently wished to be added to the Doctors of the Church. For in his discourse on the Precious and Living Cross, he says: "All the glory and action of the Lord Jesus Christ is the salvation and glory of our faithful; but the greatest glory is the Cross... Therefore, let us paint and engrave this sign of the Cross on our doors, on our mouths, on our hearts, and on all our members. Let us adorn and arm ourselves with this invincible armor of Christians, for it is the conqueror of death, the hope of the faithful, the light of the ends of the earth, the opener of paradise, the destroyer of heresies, the firm foundation of orthodox faith, the great safeguard of the Church, its glory!" This sign has overthrown the error of idols. This has illuminated the world. This has dispelled darkness.

[*Latin ed. p. 184*]

Acts of the Apostolic See, 184. This [See] has gathered peoples from the ocean, from the north, from the sea, and from the east, and has united them into one Church, into one faith, into one baptism, in charity. What mouth, or what tongue, could ever adequately praise this impregnable bulwark of the orthodox, this victorious armor of the great King Christ? The Cross: resurrection of the dead. The Cross: hope of Christians. The Cross: staff of the blind. The Cross: comforter of the poor. The Cross: restraint of the rich. The Cross: overthrow of the proud. The Cross: triumph over demons. The Cross: teacher of the young. The Cross: abundance for the needy, hope for the despairing, rudder for those who navigate. The Cross: harbor for the wavering, wall for those who fight. The Cross: father of orphans, counselor of the just. The Cross: consolation of the afflicted. The Cross: guardian of infants, head of men, crown of the aged. The Cross: light for those who sit in darkness. The Cross: magnificence of kings, philosophy of barbarians. The Cross: freedom of slaves, wisdom of the ignorant. The Cross: preaching of prophets, companion of apostles, glory of martyrs. The Cross: chastity of virgins, joy of priests. The Cross: foundation of the Church, firmament of the world... The Cross: strength of the weak, physician of the sick. The Cross: cleansing of lepers, raising up of the paralytic. The Cross: bread for the hungry, fountain for the thirsty. The Cross: trust of monks and covering

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for the naked... ». Thus, the Cross also becomes an effective sign of the preaching of the Gospel; therefore, the Apostle says: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; first to the Jew, then unto the Greek." "For the word of the Cross is foolishness to those who perish; but to us who are saved, it is the power of God." "For it is written, I will destroy the wisdom of the wise, and the prudence of the prudent I will despise." "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" "For since the world in its wisdom knew not God, it pleased God to save the world through the foolishness of preaching." "For the Jews demand signs, and the Greeks seek wisdom." "But we preach Christ crucified, a stumbling block to Jews and folly to Gentiles." "But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God." But it is also a sign effective for the propagation of the divine Kingdom; indeed, the sign of the Cross, as it did for Constantine in times past, has subsequently, throughout the course of the centuries, made many other princes defenders of the Kingdom of Christ. Nor should we pass over the constancy of missionaries, who, strengthened by the same sign, have accustomed themselves to spread the Catholic name everywhere, on land and sea, in all kinds of dangers, so that it may truly be said that the divine kingdom extends all the more as the worship of the Cross is extended. To confirm this ardor of apostolic men, many miracles, as history recounts, have been divinely wrought everywhere: mountains have been moved from their places, storms have been calmed, waves have been suppressed, the collapse of buildings has been prevented, poisons have been rendered harmless, food has been transformed into flowers, and indeed, the dead have been raised and demons have been cast out. 1. Therefore, beloved sons, the Discovery of the Holy Cross will soon be solemnly commemorated in the Basilica of the Savior, which bears a title so honorable that you yourself have been distinguished with it: for there are kept those most precious of all relics. These relics and 1 Corinthians, 1, 17 and following.

[*Latin ed. p. 185*]

-185 Since the acts of Pope Pius XI, and other relics of the Passion, have been frequently visited and venerated by the faithful, both within and without, we believe the time has come to cleanse the place of its squalor, so that it may be made worthy of the dignity of these relics, and that they may be more fittingly preserved and presented for the veneration of the faithful. And since many desire to prepare a new and more fitting dwelling for these relics, one that is distinguished by its primacy and artistry, we greatly rejoice in this; for then the devotion of men towards the instrument of redemption will become more evident. In the meantime, in order to increase the spiritual benefit and the splendor of the celebration, we willingly grant

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that from the thirtieth day of this month – on which day the supplications for the triduum before the feast of the Invention of the Holy Cross will begin – until the end of the entire year, those faithful who, having duly expiated their sins and having been strengthened by the sacred synaxis, visit either the Basilica of Saint Sebastian or any other public church or oratory dedicated to the Holy Cross five times, either on different days or on the same day, and offer prayers according to Our intention, may merit a plenary indulgence once within the city, and outside the city, they may acquire the Jubilee indulgence twice, first for themselves, and then for the souls suffering in purgatory, provided that they perform the aforementioned visits in place of the visits prescribed by the Ordinary of the place, and perform the other prescribed works twice. And that all may be inflamed with love for the Cross, let them consider that they cannot follow Christ in glory unless they have first suffered with Christ, as the Apostle testifies: "If we suffer with him, that we may also be glorified with him." For whoever desires to be truly called a Christian, let him know that this is the principal law that Christ the Lord wishes to impose upon him: to carry the cross continually with Him: "Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me." Therefore, Our Savior does not prescribe the cross only for some, but for all; not only once, or occasionally, but always and daily. Thus, the cross will become an instrument of salvation for all, and as if a bridge erected over death, as Saint Ephrem, the Doctor, poetically addresses Christ: "To you be glory, who has built your cross as a bridge over death, that souls may pass through it from the region of death to the region of life!" And we desire that this apostolic blessing, a witness to the auspiciousness of divine benefits and Our most benevolent intentions, be imparted with the greatest love in the Lord to you, beloved son, and to all those who in any of the ways belong to the Basilica of Saint Sebastian.

Given at Rome, near Saint Peter's, on the sixth day of the week, Friday, in the year 1926, in the fifth year of Our pontificate.

PIUS PP. XI

1. Romans 8:17
2. Luke 9:23

ACTA, vol. XVIII, n. 5.

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE HOLY CONGREGATIONS

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SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

COMMUNICATION

A pamphlet entitled "Padre Pio of Pietrelcina," with a preface signed by Giuseppe De Rossi, was printed this year in Rome by the publisher Giorgio Berlutti, without any permission from the ecclesiastical authority.

According to the norms for the faithful, the Supreme Holy Congregation of the Holy Office declares and makes known that the aforementioned publication, which also treats of alleged miracles and other extraordinary events, is, by virtue of canon 1399, § 5, of the Code of Canon Law, ipso iure prohibited; and therefore falls under the provisions of the preceding canon 1398, § 1, so that it cannot, without due permission, be printed, read, possessed, sold, translated into other languages, or communicated in any way to others.

On this occasion, the same Supreme Holy Congregation deems it opportune to remind the faithful of its previous declarations and instructions, concerning the aforementioned Padre Pio, which are published in the Official Bulletin of the Holy See, Acta Apostolicae Sedis, volume XV (page 356) and volume XVI (page 368), so that the faithful may know that it is their duty to abstain from visiting him, or from maintaining relations with him, even simply by letter.

Given in Rome, from the Palace of the Holy Office, April 23, 1926.

Luigi Castellano, Notary of the Supreme Holy Congregation of the Holy Office.

[*Latin ed. p. 187*]

Sacred Congregation of the Consistory.

PROVISIONS CONCERNING CHURCHES.

Our Most Holy Lord Pope Pius, by the divine Providence, XI, through the decrees of the Sacred Congregation of the Consistory, has provided for the following churches, assigning them individual pastors, as follows:

December 23, 1925. — To the titular archbishopric of Sebastus, the Reverend Father Joseph George Caruana, formerly Bishop of Saint John of Puerto Rico, has been appointed.

March 26, 1926. — To the titular bishopric of Ancus, the Reverend Father Joseph Guadalupe Ortiz y Lopez, formerly Bishop of Chilapa, has been appointed Auxiliary to the Reverend Father John Herrera y Pyfia, Archbishop of Monterrey.

March 30. — To the titular archbishopric of Sardica, the Reverend Urban Fietta, has been appointed Apostolic Delegate in Central America.

March 31. — To the cathedral church of Ross, the Reverend Father Lewis

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Ricard, formerly titular Bishop of Marciana, has been appointed.

April 9. — To the titular bishopric of Tralles, the Reverend Eugene Crépin, Urban, and General Vicar of the archdiocese of Paris, has been appointed Auxiliary to the Eminent Father Louis Ernest Dubois, Archbishop of Paris.

April 23. — To the titular bishopric of Corica, the Reverend Francis Salis Seewis, canon of the metropolitan church of Zagreb, has been appointed Auxiliary to the Reverend Father Anthony Bauer, Archbishop of Zagreb.

April 27. — To the titular bishopric of Ceramus, the Reverend Father John Hillebrand, pastor of the church of Saint John the Baptist in the city of Attehdorn, has been appointed Auxiliary to the Reverend Father Gaspar Klein, Bishop of Paderborn.

April 30. — To the metropolitan church of Oregonopolis, the Reverend Father Edward M. Howard, formerly titular Bishop of Isauria and Auxiliary to the Reverend Father James Daris, Bishop of Davenport.

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - Official Commentary, April 30, 1926. — To the Cathedral Church of Como, E. D.; to Adulphus Pagani, the parish priest of the church of Saint Aloysius Gonzaga in the city of Milan. Furthermore, the same Most Holy Father, by decree of the Sacred Congregation of Religious, dated February 17, 1926, appointed as Auxiliary, the Reverend Father Crescentis Errazuriz y Valdivieso, Archbishop of Saint James of Chile, and the Reverend Father Ludovicus Antonius Castro y Alvarez, Bishop titular of Lycopolis.

APPROVALS: Most Holy Father, Pope Pius XI, by decree of the Sacred Congregation of Religious:

February 23, 1926. — He approved the religious institute, which is called the "Pia" Congregation of Sisters of the Immaculate Conception, commonly known as the "Pia" Congregation of the Sisters of the Immaculate Conception, whose principal house is located in Annecy, in the same Annecy diocese; and he also definitively approved its Constitutions.

— He approved the Institute of the Sacred Heart of Jesus, of Vienna, whose principal house is located in Vienna, in the archdiocese of Vienna, and, for the purpose of trial, for a period of seven years, he approved its Constitutions.

— He approved the Congregation of Sisters of Charity of the Immaculate Conception of the Blessed Virgin Mary, whose principal house is located in the diocese of Saint John, Canada, and, for the purpose of trial, for a period of seven years, he approved its Constitutions.

March 29, 1926. — He definitively approved the Constitutions of the Institute of the Sisters commonly known as the Adoratrices of the Most Holy Sacrament of the Blessed Virgin Mary, Help of Christians, whose

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principal house is located in the City [Rome], and he approved the Constitutions, for the purpose of trial, for a period of seven years, of the religious congregation of the Servants of the Blessed Virgin Mary, of the Third Order of Saint Francis, whose principal house is located in the place called Nowe Miasto, in the archdiocese of Warsaw.

— He approved the Institute of the Sisters commonly known as the Religious of Our Lady of Providence of Ronco-Scrivia, also known as the Benedictine Sisters of Providence, whose principal house is located in the archdiocese of Genoa, and, for the purpose of trial, for a period of seven years, he approved its Constitutions.

[*Latin ed. p. 189*]

189 The Holy Congregation for the Propagation of the Faith. By the grace of God, Our Most Holy Lord Pope Pius XI, by decree of the Sacred Council for promoting the Christian name, on the 10th of March, 1926, appointed the Reverend Father Richard Ryan, formerly Bishop of Geraldton, as Prefect of the Cathedral Church of Salé.

II. NOMINATIONS. By Apostolic Briefs, the following were nominated:

March 8, 1926. The Reverend Father Henry Valtorta, from the Institute of Milan for Foreign Missions, was appointed Apostolic Vicar of Hong Kong.

March 10, 1926. The Reverend Father John Norton, currently Administrator of the Cathedral Church of Bathurst, was appointed Coadjutor Bishop to the Bishop of Bathurst in Australia, with the right of succession.

Furthermore, the Holy Congregation for the Propagation of the Faith, by subsequent decrees, relinquished its approval:

December 21, 1925. – Regarding the Apostolic Prefect of Tingchowfu, the Reverend Father Egbert Pelzer, of the Order of Preachers.

March 16, 1926. – Regarding the Apostolic Prefect of Yungchowfu, the Reverend Father Sebastian Grossrubatscher, of the Order of the Friars Minor.

March 17. – Regarding the Apostolic Prefect of Canelos and Macas, the Reverend Father Augustine Leon, of the Order of Preachers.

March 30. – Regarding the Apostolic Prefect of the newly established Prefecture of Bondo, in central Africa, the Reverend Father John Matthew Konings, of the Regular Canons of the Holy Cross.

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - Commentarium, Officiale SACRA CONGREGATIO RITUUM et PICTAVIEJST. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD ANDREAS HUBERT POURNET, FOUNDER OF THE CONGREGATION OF SISTERS OF THE CROSS, COMMONLY CALLED THE DAUGHTERS OF SAINT ANDREW. REGARDING A DOUBT: Whether, given the ap-

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proved virtues and two miracles, the solemn process for the Beatification of the aforementioned Venerable Servant of God can proceed safely.

The Lord, rich in mercy, who has never failed to provide the Church with suitable remedies for its needs, among the many outstanding men whom He raised up in Gallus, especially during the eighteenth century, to mitigate the damage inflicted upon religion by those who pervert the truth, also inspired with apostolic zeal the venerable Servant of God, Andreas Hubert Pournet, whom He appointed as a shepherd of souls amidst the darkness. For he zealously pursued the path of life and the precepts of evangelical perfection, considered no act of piety or charity to be foreign to him, spared no labor, feared no hardship, but diligently attended to the needs of society, devoting himself entirely to imparting the fundamentals of the faith to the growing flock, and instilling religious sentiments in young minds. He believed that this work, this ministry, should be carried out by the Daughters of the Cross, whom he gathered into a community, and he fostered and promoted them, to the great benefit and approval of the entire people. Among these and other duties of his pastoral ministry, he concluded his life, which was certainly long, encompassing more than eighty years, leaving behind a most cherished memory among all, so that he may rightly be said to have fulfilled the words of divine Wisdom: "His memory shall not be erased, and his name shall be sought by generation after generation. The nations shall recount his wisdom, and the Church shall proclaim his praise" (Ecclesiasticus XXXIV, 13, 14). Therefore, after judicial inquiries concerning his life and virtues were established and successfully concluded, both by ordinary and apostolic authority, and after judgments of lesser importance were happily completed, a threefold examination was initiated regarding the virtues themselves, which have attained the highest degree of praise in their cultivation.

[*Latin ed. p. 191*]

The Holy Congregation of Rites declared the venerable Servant of God to be blessed, as solemnly taught by the decree issued on the sixth of July in the year nineteen hundred and twenty-one. Not long afterward, an investigation was begun concerning two miracles, with the help of the very Venerable Servant of God, which had a favorable outcome, as recently promulgated by a decree in which both miracles are approved. The two aforementioned decrees clearly demonstrate the eminent sanctity of the venerable Servant of God, Andrea Huberti Fournet; however, the series of acts was not yet complete and absolute. For the discipline of this sacred office still required that one thing be inquired into, namely, whether the venerable Servant of God could safely be granted the honors of the Blessed. This, indeed, was accomplished by the Most Reverend Cardinal Vincent Vannutelli, Relator of the cause, in the general meeting held on the thirteenth day of the aforementioned month and year, before the Most Holy Pope

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Pius XI, in which he presented a question: Whether, with the approval of the virtues and of two miracles, it is safe to proceed to the solemn Beatification of the venerable Servant of God, Andrea Huberti Fournet? All those present, the Most Reverend Cardinals, and the Consultors, unanimously responded that it is safe to proceed. However, the Most Blessed Father reserved his judgment for a time, so that the abundance of divine light might be obtained through repeated prayers. When he had decided to pronounce his judgment, he chose this most auspicious day, on which the annual solemnity is held in honor of Saint Joseph, the most chaste Spouse of the Virgin Mother of God, and Patron of the entire Holy Church. Having worked most divinely, he ordered the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, and Prefect of the Sacred Congregation of Rites, and Vincent Vannutelli, Bishop of Ostia and Preneste, and Dean of the Sacred College, and Relator of the cause, together with the Reverend Father Charles Salotti, General Promoter of the Sacred Faith, and myself, the undersigned secretary, to be present, and solemnly declared before them: That it is safe to proceed to the solemn Beatification of the venerable Servant of God, Andrea Huberti Fournet. This decree was to be made public and recorded in the acts of the Sacred Congregation of Rites, and Apostolic Letters were to be issued in the form of a Brief, concerning the solemn Beatifications to be celebrated in the Patriarchal Basilica of the Vatican, where it may first be permissible; on the first of May in the year nineteen hundred and twenty-six.

Signed: A. CARD. Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation. L. & S. Angelus Mariam, Secretary.

[*Latin ed. p. 192*]

192. Acts of the Apostolic See - Official Commentary II. ROME, OR VATICAN. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, LUCY FILIPPINI, FOUNDRESS AND SUPERIOR OF THE INSTITUTE OF THE PIAR TEACHERS, NAMED AFTER HER. ON THE QUESTION OF WHETHER, WITH THE APPROVAL OF HER VIRTUES AND THE THREE MIRACLES, THE BEATIFICATION OF THE SAID VENERABLE SERVANT OF GOD CAN SAFELY PROCEED. Much and excellent can be said of the Venerable Servant of God, Lucy Filippini, who, having set aside all worldly comforts and pleasures, adhering to the decrees of her Most Reverend Bishop, Most Reverend Mark Anthony Cardinal Barbarigo, undertook with such zeal and diligence the most beneficial work of schools, that, imbued with the same spirit and zeal, her daughters continue to bring considerable benefits to human society, and allow us to hope for even greater things, even though more than two centuries have passed since her death. This, indeed, is the nature of true virtue, this is the glory of the Catholic religion, that the works of Christ's followers do not cease with their death, nor

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are they diminished by the passage of time, but rather, they continually bear more abundant fruits. As Saint John Chrysostom aptly teaches, the treasure of the Church contains both new and old pearls; but one is the beauty of all. Their flower neither withers nor fades with time. This splendor knows no rust of old age (De Inventione et Maximo). Just as no kind of hardship deterred Lucy Filippini from the undertaking she had undertaken, which was indeed arduous, nor did it slow down her zeal; so too, the Teachers of Piety, following her example, have always faithfully performed all their duties, to the approval of all good people; and they rejoice that they have been able to contribute to the glory of their Mother with a studious spirit. And not without reason. For, it has been recognized and declared that the Venerable Servant of God has attained the highest degree of perfection in the cultivation of Christian virtues, as was solemnly decreed and promulgated on December 9th, in the year 1924. And very recently, another decree was issued in the same manner, in which it was declared that three miracles, divinely wrought with the help of the Venerable Servant of God, have been proven. However, four miracles had to be proven, as the nature of the cause requires, since the virtues of the Venerable Servant of God have been demonstrated not by direct, but by subsidiary proofs.

[*Latin ed. p. 193*]

The Holy Congregation of Rites, in its meeting of 193, presented the aforementioned deficiencies to the highest authority, namely, to Our Most Holy Lord, who, following the example of his Predecessors, who used the same leniency in the cases of those who were honored with the glorious title of Founder, deigned to relieve those involved in the cause of the fourth miracle of their burden. Therefore, there remained only the question of whether the honors of the Blessed Virgin, namely, the safe declaration of the Beatitude of the Venerable Servant of God Lucy Filippini, could be granted. And so, in the assembly of the entire Holy Congregation of Rites, held before Our Most Holy Lord, Pope Pius XI, on the thirteenth day of the aforementioned month and year, the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Relator of the cause, proposed the following question for discussion: Whether, with the approval of the virtues and three miracles, it is safe to proceed to the solemn Beatification of the Venerable Servant of God Lucy Filippini. Although all those present, namely, the Most Reverend Cardinals and Consultors, unanimously responded that it could safely be done; nevertheless, the Most Blessed Father hesitated to open the matter, so that he might obtain a more abundant light from divine grace through prayer.

Therefore, this most auspicious day was chosen, on which the solemnity of Saint Joseph, the renowned Spouse of the Blessed Virgin Mary and Patron of the universal Church, is celebrated, and, with the Eucharistic Host

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fervently offered, he ordered the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, and Prefect of the Holy Congregation of Rites, and Januarius Granito Pignatelli di Belmonte, Bishop of Albano and Relator of the cause, as well as the Reverend Father Charles Salotti, General Promoter of the Holy Office, and myself, the undersigned secretary, to be present, and solemnly declared: "It is safe to proceed to the solemn Beatification of the Venerable Servant of God Lucy Filippini." This decree was ordered to be made public and to be placed in the records of the Holy Congregation of Rites, and Apostolic Letters, in the form of a Brief, concerning the solemn Beatification, were ordered to be issued to be read in the Patriarchal Basilica of the Vatican, where it may first be permitted, on the first of May, in the year 1926.

[Signed] A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Holy Congregation of Rites. L. © S. Angelus Mariani, Secretary.

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA. On Tuesday, April 7th, the Holy Father received, in a formal audience, Mr. Dr. ALESSIODENAGYDEVERSEGH, Extraordinary Envoy and Minister Plenipotentiary of Hungary, for the presentation of his credentials.

SACRED CONGREGATION OF RELIGIOUS. NOTICE OF COMPETITION.

In the Sacred Congregation of Religious, a competition will be held for a position of Minor Official, based on qualifications and a written examination of knowledge (Constitution *Sapienti Consilio* of Pope Pius X of blessed memory: General Norms, Chapter II, Special Norms, Chapter VI). Priests who wish to participate must submit an application to the Secretariat of the aforementioned Sacred Congregation by May 27th, 1926, indicating their year of birth, and accompanied by a letter of permission from their respective Ordinary and the Vicariate of Rome, along with documents of their ecclesiastical studies, academic titles, if obtained, and all other documents that they deem useful.

The written examination of knowledge, which will cover topics related to the competence of the Sacred Congregation, will take place in the Secretariat of the aforementioned Sacred Congregation on Monday, May 31st next, at 8:00 AM.

Rome, from the Secretariat of the Sacred Congregation of Religious, April 20th, 1926.

Vincenzo La Puma, Secretary.

SACRED CONGREGATION OF RITES.

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On Tuesday, April 13th, 1926, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Eminent Cardinals, the Most Reverend Prelates, and the Theological Consultors, discussed and gave their vote, first on the aforementioned doubt concerning the total number of virtues for the solemn beatifications of the Venerable Servant of God, Andrea Uberto Fournet, a secular priest and Founder of the Institute of the Daughters of the Cross, commonly known as the Sisters of Saint Andrew, and of the Venerable Servant of God, Lucy Filippini, Founder-

[*Latin ed. p. 195*]

From the Roman Curia Diary, 1926: Concerning the first Superior of the Institute of the Sisters of Charity, known by her family name, Filippini; and concerning two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Joan Antida Thouret, Foundress of the Sisters of Charity, which miracles are proposed for the beatification of the aforementioned Venerable Servant of God.

On Tuesday, April 20, 1926, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the theological consultants, who comprise it, discussed the matter of two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Bartolomea Capitanio, First Foundress of the Institute of the Sisters of Charity in Lovere, in the diocese of Brzesc.

SECRETARY OF STATE: By a letter from the Secretary of State, the Holy Father Pius XI, may he reign happily, deigned to appoint:

April 20, 1926.

The Most Eminent Lord Cardinal Baffaele Scapinelli di Léguigno, Member of the Sacred Congregation for Seminaries and Universities.

By Apostolic Briefs, the Holy Father Pius XI, may he reign happily, deigned to appoint:

March 17, 24, and 27, 1926.

The Most Eminent Lord Cardinal Alessandro Verde, Protector of the Sisters of St. Joseph (Turin).

The Reverend Mr. Cristoforo Astorri, Member of the College of Advocates of the Sacred Consistory.

The Most Eminent Lord Cardinal Camillo Laurenti, Protector of the Institute of the Sisters, Masters of St. Dorothea, Daughters of the Most Sacred Hearts (Vicenza).

Assistant to the Papal Throne:

March 15, 1926.

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Monsignor Giovanni Pietro Rey, titular Archbishop of Filippopoli.

Apostolic Protonotary *ad instar participantium*:

April 7, 1926.

Monsignor Giuseppe Augusto Ferreira, of the archdiocese of Braga.

[*Latin ed. p. 196*]

Acts 196 of the Apostolic See - Official Commentary of the Domestic Prelate of His Holiness: September 5, 1925. Monsignor Edoardo A. Lefebvre, of the diocese of Grand-Rapids. Monsignor Casimiro Skory, of the same diocese. Monsignor Dionisio Edoardo Malone, of the same diocese. Monsignor Carlo D. White, of the same diocese. Monsignor Venanzio Felisi, of the diocese of Lodi. November 21. Monsignor Giovanni Comizzoli, of the same diocese. November 30. Monsignor Antonio Alvarez Caparros, of the diocese of Cartagena. March 5. March 6. Monsignor Giovanni Andlinger, of the diocese of Linz. Monsignor Vincenzo Karadjole, of the diocese of Sebenico. March 10. Monsignor Giovanni Leicht (Germany). March 13. March 17, 1926. Monsignor Leonzio Porfirio, of the diocese of Trivento. March 24. Monsignor Alfredo Celimi, of the diocese of Eipatransone. March 30. Monsignor Edoardo Cortain, of the archdiocese of Breslau. Monsignor Paolo Steinmann, of the same archdiocese. Monsignor Luitpoldo Gonzalez Garcia, of the diocese of Malaga. April 11. Monsignor Giovanni Battista Deschampe, of the diocese of Blois. HONORS. By Apostolic Briefs, the Most Holy Pope Pius XI, reigning happily, deigned to bestow: The Grand Cross of the Order of Pius: March 18, 1926. Upon His Excellency, Mr. Pietro Nel Ospina, formerly President of the Republic of Colombia. The Commander's Cross with Plaque of the Order of Pius: March 27, 1926. Upon Mr. Romualdo Silva Cortes, Senator of the Republic of Chile. The Grand Cross of the Order of Saint Gregory the Great, civil class: March 18, 1926. Upon Mr. Giorgio Velez, formerly Minister of Foreign Affairs of the Republic of Colombia. Upon Mr. Carlo Aldunate Solar, formerly President of the Senate in the Republic of Chile. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: February 1, 1926. Upon Mr. Clemente Launners (Germany). March 27. Upon Mr. Roberto Peragallo (Chile).

[*Latin ed. p. 197*]

Diarium Romanae Curiae 197. The Order of Knighthood of Saint Gregory the Great, civil class: February 13, 1926. To the Most Reverend Doctor Stanislao Masciarelli (Rome). To the Most Reverend Doctor Giuseppe Proli (Rome). To the Most Noble Count Giuseppe Dal Verme, of the Archdiocese of Milan. To the Reverend Doctor Paolo Sarrut, of the Archdiocese of Toulouse. To the Honorable Senator José Jesus Garcia, of the Diocese of Santa Marta in Colombia. To the Knight Ugo Palagi, of the Archdiocese of Florence. To the Reverend Agostino Yasquez Armero, of the Archdiocese

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of Seville. To the Reverend Doctor Alberto Chiappelli, of the Diocese of Pistoia. To the Reverend Professor Eodolfo Bettazzi, of the Archdiocese of Turin.

The Order of Knighthood of Saint Gregory the Great, civil class, November 16, 1925. To the Reverend Mario Mocchi, of the Archdiocese of Milan. To the Reverend Doctor Francesco Danovaro, of the Archdiocese of Genoa.

Edoardo Maria Fernando Boy, Regent of the Consulate, 1926. To the French side of Chung-King (China), February 4. To the Reverend Pietro Boyle, of the Diocese of Galloway. To the Reverend Giuseppe Moser, of the Archdiocese of Vienna. To the Reverend Stanislao Lombi (Rome), March 13. To the Reverend Don Juan Tarrats y Gonzalez, of the Archdiocese of Tarragona. To the Reverend Paolo Coupez, of the Diocese of Cambrai. To the Reverend Virgilio Vannucchi, of the Archdiocese of Milan. To the Reverend Eugenio Minart, of the Diocese of Lille. To the Reverend Paolo Begnart, of the same Diocese. To the Reverend Doctor Francesco Cicearelli, of the Diocese of Barletta. To the Reverend Guglielmo Enrico Giuseppe M. Kenne, of the Diocese of Bois-le-duc. To the Reverend Egberto G. Cornelis Goseling, of the Diocese of Haarlem. To the Reverend Giacomo J. Burns, of the Diocese of Trenton. To the Reverend Maria Giuseppe Ludovico Guerin, of the Archdiocese of Lyon. To the Reverend Ludovico Becken, of the Diocese of Hildesheim. To the Reverend Francesco Olbrich (Rome). To the Reverend Doctor Baimondo G. Echevarría, of the Archdiocese of Havana.

The Order of Knighthood of Saint Sylvester, with Plaque, March 18, 1926. To the Reverend Leopoldo Montejo (Colombia).

[*Latin ed. p. 198*]

1:98 *Acta Apostolicae Sedis* – Official Commentary concerning the Order of St. Sylvester the Pope: February 20, 1926. To Mr. Gino Brasati Albertario, of the archdiocese of Milan. March 15th: To Mr. Professor Leonzio Kirchmayr, of the archdiocese of Turin. March 30th: To Mr. Giovanni Zahra, of the Apostolic Delegation of Egypt and Arabia. April 7th: To Mr. Carlo Vergnano, of the archdiocese of Turin. April 9th: To Mr. Knight Giulio Tielens, of the diocese of Buremonda. The Knighthood of the Order of St. Sylvester the Pope: February 24, 1926. To Mr. Giuseppe Schindele, of the diocese of Alba Beale. March 24th: To Mr. Luigi Amirante, of the archdiocese of Naples. March 27th: To Mr. Bartolomeo Asselle, of the archdiocese of Turin. April 7th: To Mr. Nicola Grassmayr, of the Apostolic Administration of Tyrol.

BY THE GRACE OF HIS HOLINESS

With letters from His Eminence, the Most Reverend Monsignor, the Holy Father Pius XI, may He reign happily, deigned to appoint:

Secret Chamberlains of His Holiness:

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March 23rd: Monsignor Desiderio Nagy, of the diocese of Colocza.

March 29th: Monsignor Marcellino Borbón y Peralta, of the archdiocese of Santo Domingo.

March 30th: Monsignor Bernardo Lichtenberg, of the diocese of Breslau.

April 14th: Monsignor Carlo Hofmann, of the diocese of Würzburg.

April 16th: Monsignor Felice M. Sandoval, of the diocese of Santa Rosa de Copán.

April 20th: Monsignor Silvio Sabbadini, of the diocese of Carpi.

April: Monsignor Gioacchino Maffei, of the diocese of Springfield-Mass.

April: Monsignor Leone Laffitte, of the archdiocese of Florence.

April: Monsignor Francesco Szvoboda, of the diocese of Szatmár.

April: Monsignor Fortunato Bonetti, of the diocese of Verona.

April: Monsignor Edoardo Gürtler, of the diocese of Seccovia.

April: Monsignor Agostino Neubauer, of the same diocese.

April: Monsignor Giov. Batta Vreze, of the diocese of Lavant.

April: Monsignor Carlo Scheidle, of the Apostolic Administration of Tyrol.

[*Latin ed. p. 199*]

Diarium Romanae Curiae 199. Secret Chamberlains of Sword and Cape, Supernumerary, of His Holiness: March 23, 1926. Mr. Sigismondo Scibor-Marchocki, of the diocese of Podlachia. March 27: Mr. Bronislao Szlubowski, of the same diocese. March 29: Mr. Count Alfonso Cagiano de Azevedo (Rome). March 30: Mr. Commendatore Alessandro Manpetit, of the diocese of Limoges. April 9: Mr. Baron Ludovico Pastor, junior (Rome). April 14: Mr. Count Venanzio Battibocca, of the archdiocese of Camerino. April 19: Mr. Count Stefano Tarnowski, of the diocese of Tarnów. April: Mr. Aroldo Boulton, of the diocese of Portsmouth. April 20: Mr. Prince Carlo de Trauttmansdorff, of the archdiocese of Vienna. April: Mr. Giacomo Cox Brady, of the diocese of Trenton. Honorary Chamberlains in purple vestments of His Holiness: January 23, 1926. Monsignor Natanaele Boattini (Rome). March 17: Monsignor Leonardo Patané, of the diocese of Acireale. March 29: Monsignor Giuseppe Petró, of the archdiocese of Agria. Monsignor Nicola Visy, of the same archdiocese. April 15: Monsignor Giuseppe Scarpa, of the patriarchate of Venice. April 16: Monsignor Luigi Scuppa, of the diocese of Osimo and Cingoli. April 20: Monsignor Augusto Hauser, of the archdiocese of Vienna. Monsignor Francesco Halbedl, of the same archdiocese. Monsignor Francesco Feichtinger, of the same archdiocese. Monsignor Giuseppe Göser, of the diocese of Rottenburg. Monsignor Alberto Herkommer, of the same diocese. Monsignor Giulio Müller, of the same diocese. Honorary Chamberlains of Sword and Cape, Supernumerary, of His Holiness: March 27, 1926. Mr. Ludovico Gorski de

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Ceranow, of the diocese of Podlachia. Mr. Giuseppe Gorski de Ceranow, of the same diocese. Mr. Vladislao Szelazek, of the same diocese. March 29: Mr. Cavaliere Pietro Fiaschetti (Rome). Honorary Chapel outside the city of His Holiness: April 20, 1926. Monsignor Giuseppe Spitzer, of the archdiocese of Vienna. Common Chaplain, Supernumerary, of the Papal Chapel: April 12, 1926. Reverend Raffaele Boyer (Rome).

[*Latin ed. p. 200*]

Acts of the Apostolic See – Official Commentary, Necrology, January 18, 1926. Monsignor Emilio Alessandro Giuseppe Devred, titular Bishop of Esbon. March 20: Monsignor Giovanni Forbes, titular Bishop of Vaga. April 6: Monsignor Giovanni Martino Yaniz y Paz, Bishop of Santiago del Extero. April 14: Monsignor Natale Bruni, Archbishop of Modena and Abbot *nullius* of Nonantola. April 17: Monsignor Raimondo Guillamet y Coma, Bishop of Barcelona. April 18: Monsignor Adolfo Perez y Aguilar, Bishop of San Salvador. April 24: Monsignor Carlo Wisnar, titular Bishop of Callipoli. April 25: Monsignor Angelico Zanetti, Bishop of Bosa. April 28: Monsignor Giovanni Abele Bazan y Bustos, Bishop of Paraná. April 28: Monsignor Giovanni Prior, Dean of the Sacred Roman Rota.

[*Latin ed. p. 201*]

Year XVIII - Vol. XVIII, June 1, 1926, No. 6. ACTA APOSOLICAE SEDIS, Official Commentary. ACTA OF POPE PIUS XI. APOSTOLIC CONSTITUTIONS. I. OF THE DIVISION AND ERECTION OF THE ARCHDIOCESE OF SAINT JAMES OF CHILE. TO THE SERVUS OF THE SERVS OF GOD, FOR PERPETUAL REMEMBRANCE. The reason for the Apostolic office demands that We consider all those things which seem to be for the good of souls. To achieve this, it is very helpful to have a proper arrangement of the Catholic world, which must be ordered or changed so that it may suitably correspond to the conditions of times and places. Therefore, the Roman Pontiffs ought to take care that, when in any region, either because of the increase of the number of the faithful, or because of excessive extent, the pastoral office cannot be exercised by a single Bishop, the number of diocesan administrators should be increased, as is necessary. This has happened with the archdiocese of Saint James of Chile, whose extent and the immense number of the faithful, which are increasing day by day, have already suggested that it should be divided into parts, that is, into several dioceses. Therefore, We, having considered the vote of the Ordinary of the same archdiocese, and of the Apostolic Nuncio in the Republic of Chile, and having duly deliberated, have decided to proceed with the division of the aforementioned archdiocese. Therefore, with the fullness of Apostolic authority, We establish and decree the following, after having heard those whose interests are involved, or who presume to have an interest in the matter: Firstly, the civil provinces commonly called Talea and Guricó, together

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with their twenty-six parishes, are separated from the archdiocese of Saint James of Chile.

[*Latin ed. p. 202*]

Acts of the Apostolic See - We separate and divide, and We erect a diocese, to be called Talea, whose seat We establish in the city of Talea, and there We raise the parish church of Saint Augustine to the status of a cathedral. Furthermore, We separate the civil provinces, commonly called O'Higgins and Oolchagua, from the archdiocese of Saint James of Chile, together with all thirty-one parishes, and We constitute a new diocese, to be called Rancagua, from the city of Rancagua, in which the episcopal seat will be located, and there We raise the parish church of the Holy Cross to the dignity of a cathedral. Furthermore, We separate the civil province of Valparaiso, with the parishes therein existing and contained therein, from the archdiocese of Saint James of Chile, and We erect it into a separate diocese, to be called Valparaiso, from the city of Valparaiso, and We assign to this diocese, in addition, the islands of Juan Fernandez (Mas a Tierra and Mas a Fuera), which hitherto belonged to the aforementioned archdiocese of Saint James. The episcopal seat of this new diocese will be in the city of Valparaiso, and We constitute as a cathedral the church, which is being built in that city, dedicated to Our Lady of Mount Carmel. Finally, We separate the civil province of Aconcagua, with its sixteen parishes, from the archdiocese of Saint James of Chile, and We erect it into a new diocese, Saint Philip of Aconcagua, to be called from the city of Saint Philip. We establish the seat of this new diocese in the city of "Saint Philip," and We raise the church of Saint Philip the Apostle, located there, to the rank of a cathedral. Therefore, after these divisions have been completed, the archdiocese of Saint James will retain only the province of "Saint James," with its forty-five parishes, and the island of Pascua. The boundaries of these dioceses will be the same as the boundaries by which the civil provinces and circumscriptions (commonly called departments) are currently delimited, by which each diocese is constituted. To these newly erected cathedral churches, and to their respective bishops for the time being, We grant the honors, insignia, favors, rights, and privileges with which other cathedral churches and their prelates in Latin America commonly possess and enjoy, either by common law or by legitimate custom. We constitute these cathedral churches as suffragan churches of the metropolitan Church of Saint James of Chile, and We subject their respective bishops for the time being to the metropolitan jurisdiction of the same Archbishop of Saint James, reserving to the Apostolic See the faculty freely to determine the division of these dioceses, whenever it may seem opportune in the Lord. Since circumstances currently prevent the establishment of a canonical Chapter in each diocese, We command that, in place of canons, diocesan Consultors be elected, according to canon 423

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and following. We also command that, as soon as it is possible, at least a small seminary be established.

[*Latin ed. p. 203*]

203 The Acts of Pope Pius XI stipulate that diocesan seminaries, in accordance with the prescriptions of the Code and the norms established by the Sacred Congregation for Seminaries, shall be established in each diocese; and that, in the meantime, the students of the philosophical and theological faculties of the newly established dioceses of Talea, Rancagua, Valparaiso, and San Felipe, until otherwise determined, shall be sent to the Seminary of Saint James in Chile. Furthermore, We desire that, at the expense of each diocese, two chosen young men, or at least one, shall be sent, without interruption, to the Pontifical Latin-American Seminary in Rome. As for the governance and administration of these dioceses, the election of vicars capitular, or administrators in the event of a vacancy, the rights and obligations of the clergy and the faithful, and other matters of this nature, We command that the sacred canons be observed. With regard to the clergy in particular, We decree that as soon as the erection of the dioceses is effected, the presbyters shall be considered to belong to the church of that diocese, within whose territory they legitimately reside. Moreover, it shall be the duty of each Ordinary to ensure that all documents and records pertaining to the new dioceses are, as soon as possible, delivered to the chancery of each diocese, so that they may be preserved in the archives. The Episcopal table of the new dioceses shall consist of the revenues and other offerings that are customarily provided by the faithful, for whose benefit these dioceses have been established, in addition to those that have already been collected for this purpose, and those that are assigned by the civil government. The Archbishop of Saint James shall pay a sum to each of the newly established dioceses within the territory that previously belonged to his archdiocese, namely, Talea, Rancagua, Valparaiso, and San Felipe, in accordance with the provisions of the Code of Canon Law. These present Letters and all that they contain, even if any person, whether by their own interest or by presuming their own interest, have not been heard, and have not consented to the foregoing, even if they are worthy of express, specific, and individual mention, shall never be subject to any defect of surreptition, or prevarication, or nullity, or of Our intention, or by any other means, even a substantial and unforeseen defect, and shall always be considered valid and effective, and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply; and if, by anyone, knowingly or unknowingly, any attempt is made to violate these provisions, We will and do declare them to be utterly void and of no effect. Therefore, with the foregoing provisions made, We entrust the execution of all these matters to the venerable brother Benedict Aloisi-Masella, Archbishop ad titulo Caesariensem, Apostolic Nuncio to the Republic of Chile,

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granting him the necessary and appropriate powers, including the power to delegate, as required.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - An official commentary regarding the effect in question: any man established in ecclesiastical dignity or office is to be charged with sending, within six months from the date of these Letters, an authentic copy of the completed execution to the Sacred Congregation Consistorial. Finally, We wish that copies of these Letters, even printed ones, duly authenticated by the signature and seal of any public notary, and of any man established in ecclesiastical dignity or office, shall be granted precisely the same validity as if the original were presented or shown. Notwithstanding, to the extent that it is necessary, all rules in synodal, provincial, general, and universal councils, special or general constitutions and ordinances Apostolic, and any other dispositions of the Roman Pontiffs, Our predecessors, and all other contrary regulations, are hereby suspended. However, no one shall be permitted to infringe or contradict this page of our decree, erection, revocation, concession, statute, derogation, mandate, and will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Peter and Paul, His Apostles. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-five, on the eighteenth day of the month of October, in the fourth year of Our Pontificate. O. CARD. CAGIANO, His Eminence, Cardinal. C. CAED. DE LAI, His Eminence, Cardinal. Sabinen, and Mandelen., S. R. E. Chancellor. S. C. Consistorialis. Dominicus Iorio, His Grace. Alfonsus Carinci, in place of His Grace Plumbi. Register in the Concilium, volume XXXIII, number 22. Secretary. Apostolic Protonotary. Apostolic Protonotary.

[*Latin ed. p. 205*]

Acta Pii PP. XI 205 II OF THE MOST HOLY CONCEPTION OF CHILE, CONCERNING THE DIVISION AND ERECTION OF NEW DIOCESES. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THESE THINGS:

Having observed a notable increase in the number of the faithful within the extensive boundaries of the Diocese of the Most Holy Conception, it has seemed expedient to divide the same and to erect new dioceses therefrom, in order more effectively to promote the good of souls. Recognizing this, and considering all the circumstances of time and place, We have judged it fitting and have decreed that these divisions and erections should take place. Therefore, having received the favorable opinion of the Ordinary of the Most Holy Conception, and also of the venerable brother, our Apostolic Nuncio to the Republic of Chile, and having, with the fullness of Our Apostolic authority, supplied what was lacking, or presumed to be lacking

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in their consent, We separate certain parts from the Diocese of the Most Holy Conception and erect and establish the following dioceses:

Firstly, that part which encompasses the entire province of Ñuble, and three districts of the province of Maule, namely Cauquenes, Chanco, and Itala, which also contains twenty-two parishes, We separate from the territory of the aforementioned diocese, and from these We erect a diocese to be called Chillán, with its seat in the city of Chillán, and We elevate the parochial church of the Apostle St. Bartholomew to a cathedral.

Secondly, from the province of Linares and from the district of Constitución, belonging to the province of Maule, which We separate from the Diocese of the Most Holy Conception, We erect a second diocese to be called Linares in Chile, from the city of the same name: and We establish its seat in the city commonly called Linares, and We elevate the parochial church of the Bishop St. Ambrose to a cathedral.

Thirdly, the entire province of Malleco, and a part of the province of Cautín, situated to the north of the river Cautín, and the parishes commonly called Nueva Imperial, Carahue, and G divarino, which until now had been subject to the aforementioned Diocese of the Most Holy Conception, We separate from that diocese, and We establish and erect them into a new diocese to be called Temuco, from the city of the same name, which We constitute as the seat of the Bishop, and We elevate the parochial church of St. Joseph to a cathedral, for the honor of the cathedral.

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis - Official Commentary. The boundaries of these new dioceses will be the same as the present civil or political boundaries of the provinces and districts which they comprise. Thus, the Diocese of the Conception will, after the aforementioned divisions, encompass the entire provinces of Conception, Bio-Bio, and Arauco, including thirty-four parishes, as well as the islands commonly called Quinquina, located in Bahia de Talcàhuano, Santa Maria in Bahia de Arauco, and Mocha, in the extreme part of the province of the same name. To these newly established cathedral churches, and to their respective bishops for the time being, we grant the honors, insignia, favors, rights, and privileges with which other cathedral churches and their prelates in Latin America are commonly endowed and enjoy by common law or legitimate custom. We hereby establish these cathedral churches as suffragan churches of the metropolitan Church of Saint James of Chile, and we subject their respective bishops for the time being to the jurisdiction of the metropolitan Archbishop of Saint James, reserving to Ourselves and the Apostolic See the faculty freely to determine a new division of these dioceses, whenever it may seem opportune in the Lord. Since the circumstances of the present time prevent the immediate establishment of a canonical chapter in each diocese, We command that, in place of a canonical chapter, diocesan consultants be

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elected, according to canons 423 and following of the Code of Canon Law. Furthermore, We command that, as soon as it is possible, at least a small diocesan seminary be established in each diocese, according to the prescriptions and norms of the same Code, as transmitted by the Sacred Congregation for Seminaries; and that, in the meantime, students of theology and philosophy from the new dioceses be sent to the Seminary of the Most Holy Conception, until otherwise determined. We also command that, at the expense of each diocese, two chosen young men, or at least one at present, be sent in turn to the Pontifical College Pio Latino Americano in Rome. With regard to the governance and administration of these dioceses, the election of capitular vicars, or administrators in the event of a vacancy, the rights and obligations of the clergy and laity, and other matters of this kind, We command that the sacred canons be observed. With regard to the clergy in particular, We decree that as soon as the erection of the dioceses is effected, the presbyters are to be considered as belonging to the Church in whose territory they legitimately reside. Furthermore, each Ordinary shall, as soon as it is possible, deliver all documents and acts pertaining to the new dioceses to their chancelleries, so that they may be preserved in the archives. The episcopal table shall constitute the emoluments of the Curia, and other offerings which are customarily made by the faithful, for the benefit of which the dioceses have been established, in addition to those which have already been collected and are assigned by the civil government.

[*Latin ed. p. 207*]

207. Acts of Pope Pius XI. Whatever has been decreed by Us in these Letters, with Apostolic authority, it is permitted to no man, at any time, to infringe, or to oppose, or in any way to contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will become subject to the penalties prescribed by the sacred canons, according to the statutes of ecclesiastical jurisdiction. To these matters, We entrust the execution to the venerable brother Benedict Aloisi-Masella, titular Archbishop of Caesarea and Apostolic Nuncio in the Republic of Chile, and We grant him the necessary faculties for this undertaking, and also the power to delegate another man, established in ecclesiastical dignity, and to definitively pronounce judgment on any difficulty or opposition that may arise, with the obligation to transmit to the Sacred Congregation of the Consistory, within six months, a faithful and authentic report of the absolute execution of this Our mandate. Finally, We decree that these present Letters shall be valid, notwithstanding any contrary provisions, even those deserving of special and express mention. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and twenty-five, on the eighteenth day of the month of October, in the fourth year of Our Pontificate. O. CARD. CAGIANO, Q$ C. CARD. DE LAI, E p. Sabinen, and Mandelen., S. B. E. Cancellarius. 8. C. Consistorialis Dominicus Iorio, Alfonsus Carinci, Secre-

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tarius. Apostolic Protonotary. Apostolic Protonotary. *Loco £8 Plumbi Beg. in Cane. Ap., vol. XXXIII, n. 23.*

THE DIOCESE OF MASSENSE. THE DIOCESE OF MASSENSE IS SEPARATED FROM THE ECCLESIASTICAL PROVINCE OF MUTINESE AND JOINED TO THAT OF PISA.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Among the other duties of Our Apostolic office, We have always striven to ensure that the ecclesiastical provinces have the same boundaries as the civil regions, or are constituted according to ethnic reasons. The circumstances that arose in the middle of the nineteenth century led to the diocese of Massense being separated from the ecclesiastical province of Mutinese...

[*Latin ed. p. 208*]

208 Acts of the Apostolic See - The official political commentary of the same Archbishop has been altered. Furthermore, it is known that the Massense diocese is located in the region of Tuscany, near the Apennine Mountains, and for this reason, it has been considered from the beginning to belong to the Pisan province. Having carefully considered this, we have deemed it necessary to find a suitable remedy. Therefore, with the understanding that it is necessary, and with the consent of those concerned, or those who presume to consent, we separate the aforementioned Massense diocese from the ecclesiastical province of Mutina, and we release it from the bond of metropolitan jurisdiction of that Archbishop, and we again add this diocese to the ecclesiastical province of Pisa, and we subject it to the metropolitan jurisdiction of this Archbishop. These things, which We have decreed by Apostolic authority, it is permitted to no one, at any time, to infringe, or to oppose, or in any way to contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. We also decree that these present Letters shall be valid, notwithstanding any contrary provisions, even those deserving of special and express mention. Given at Rome, near St. Peter, in the year of Our Lord nineteen hundred and twenty-six, on the twenty-third day of the month of April, in the fifth year of Our Pontificate. O. CARD. CAGIANO, ffî C. CARD. DE L A I, Archbishop of Sabina and Mantenola, and Secretary. S. E. E. Cancellarius. S. O. Consistorialis Ioannes Zani Capretti, Dominic Spolverini, Secretary. Apostolic Protonotary. Apostolic Protonotary. In place of 8 pounds of lead. Beg. in Cane. Ap., vol. XXXTV, n. 19. APOSTOLIC LETTERS CONCERNING THE SOLEMN ACCEPTANCE OF THE RENUNCIATION OF THE BURGHESIAN FAMILY, ADVOCATES BEFORE THE SACRISTY OF THE BLESSED

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VIRGIN MARY IN THE BASILICA OF LIBERIA, BUILT BY PAUL V. PIUS PP. XI For the perpetual memory of this matter. - Among the images of the Blessed Virgin, of which our beloved City justly boasts, the most august is certainly that which the Roman people venerates in the Basilica of Liberia for so many centuries.

[*Latin ed. p. 209*]

The acts of Pope Pius XI are cherished and venerated. The Roman Pontiffs, our predecessors, have, with particular piety, always held the image of the Virgin Mary of Libera in high regard; and they have, at no time, failed to honor this source of heavenly grace and true salvation of the Roman people, as it is commonly called. Among these, Saint Pius V, who, after the victory of Naupactus, went to the church of Libera to give due thanks to the Virgin Mother, the Help of Christians. Furthermore, Pope Paul V, from the very beginning of his pontificate, proposed to build a most splendid chapel dedicated to the Virgin Mary, similar to that which Sixtus V had built in honor of the Holy Crib, "so that, just as Our Redeemer and the most holy Virgin are exalted in heaven, he himself, as far as he could, might honor her on earth."

Therefore, the chapel was constructed in the form of a Greek cross with a dome, supported by four large pillars, within the Basilica of Libera, and ordered to be adorned with precious marbles, by the architect Flaminio Ponzi; and he himself then took care to have the history of the Virgin Mary and the events that took place in the Basilica so skillfully depicted, that the chapel itself could truly be called the most outstanding of all Marian buildings. To this place, the venerable image of the Virgin Mary was transferred on the sixth day before the Kalends of February in the year 1613. Pope Paul V then established a college of priests, the "Paulinum," to care for the sacred objects there, and endowed it with appropriate revenues. He also decreed that a Cardinal of the Sacred Roman Church, if one from his own family happened to be present, should be chosen to fulfill the office of Cardinal Protector, who would, indeed, advise on the administration and preservation of the aforementioned chapel and the Paulinum college of priests, and to whom all authority and jurisdiction would be granted. Furthermore, he decreed that the crypt of the same chapel should serve as a burial place for himself and his successors, in place of a pagan tomb. Finally, he reserved the right of patronage and the power to appoint suitable persons for the duties related to the administration of the chapel for his nephew, Cardinal Scipione Borghese, and announced him as the Cardinal Protector; and this was done with the understanding that, after his death, the right of patronage would be transferred to another nephew, Marcantonio Borghese of Sulmona, the same Giovanni Battista Borghese's son, and to his male and female descendants, and, in the absence of such descendants, to other descendants, first called, and, in their absence, to the

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lineage of the nearest relative of the same sex, male or female. All of these things were enacted and confirmed by Pope Paul V through the Apostolic Constitution "Immensae Bonitatis" on the fifth day before the Kalends of November in the year 1615. This right of patronage was continuously exercised by Prince Borghese, according to the decree of Paul V, until our time, when the new Code of Canon Law was promulgated. However, in Canon 1450 § 1 of that same Code, it is stated that "no right of patronage can be validly established henceforth." And in the following Canon 1451, all existing patrons are invalidated.

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - The official commentary states that it is "a place of patronage, of which they enjoy, or at least a place of the right to grant spiritual benefits, even perpetual ones, for themselves or for others," the present patron, Scipio Burghesius, for his devotion to the Apostolic See, through letters signed by his own hand, dated July 21st of the year 1924, ceded to Us the right of patronage and ownership of the entire chapel of the Liberian Basilica of Burghesius: therefore, not only the right of ownership over all things and goods belonging to the chapel itself, but also over the adjacent house and archive. He willingly and freely relinquished these rights, and requested that special Masses be celebrated each year by the illustrious Liberian Chapter for the deceased members of the noble Burghesius family. Although his relinquishment was not subject to any condition, he nevertheless requested the following: that the chapel be forever called the "Chapel of Burghesius"; that the noble Burghesius family retain the right to have a family tomb in the chapel, and to celebrate marriages and funerals in the same chapel, with the approval of the Liberian Chapter; and finally, to have access to the archive. We gladly accepted this relinquishment from Prince Scipio Burghesius, through letters signed by Our Cardinal from the Secretariat of State, on August 3rd of the year 1924; and, since his requests were deemed worthy of approval, we did not hesitate to accept them with benevolence. Therefore, with Our own motion, with certain knowledge and mature deliberation, and with the fullness of Apostolic power, We, by Our Constitution of Paul, Pope V, decree, dated December 5th, 1615, which We wished to keep before Our eyes, especially with regard to the prohibition and form of derogation, completely derogate and relinquish the relinquishment made by Our beloved son, Prince Scipio Burghesius, although he was not appointed as a defender for future beneficiaries, nor were any other formalities of the law observed, supplementing any defect of fact or law, with prior, if necessary, sanction, We approve, confirm, and accept. Furthermore, We abolish the office of Cardinal Protector, as well as the Pauline College, and We decree that all goods, which until now belonged to the chapel and the aforementioned College, and to the adjacent house in any way, shall henceforth revert to this Holy See. We command

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that those who are now chaplains retain the title of "Monsignor," except for the right of burial. Finally, We derogate and completely abolish the right of patronage granted by Our predecessor, Paul V, and We declare that this title of patronage no longer belongs to the aforementioned beloved son, Prince Scipio Burghesius, nor to his descendants, nor to all those who, through the aforementioned Constitution, were called to exercise the right of patronage.

[*Latin ed. p. 211*]

Let it be known that, for these reasons, We may possess some right concerning the building of Burghesiana, including the house within it, as well as the goods and revenues presently belonging to it, and that We declare those [involved] completely free from any burden or obligation to which patrons, according to sacred canons, are or may be subject. Moreover, so that they may never in this matter dare to claim any right, We, with the fullness of Our power, having carefully considered all things, and wishing to revoke the renunciation that the present patron recently made in a commendable manner, We decree that it be returned to the norm of canon 1470 § 1, n. 2 of the new canon law Code, so that any right of patronage, whether pertaining to the present patron, or to his descendants, or to other future individuals, may be nullified: therefore, none of them shall ever be able to claim any right, either concerning the church of Burghesiana, or concerning any goods whatsoever, by any title, pertaining to it or to the abolished Collegium Paulinum.

Furthermore, in order to offer a new testimony of Our benevolence to the most esteemed Chapter of Liberiana, and also to ensure that the divine worship be properly maintained in the church of Burghesiana, and also to increase the veneration due to the image of the Virgin Mary, rightly called "Salus Populi Romani," We establish and decree the following. The church of Burghesiana, including the house within it, shall henceforth be subject to the same laws as the other parts of the church and the dwellings of the canons of Liberiana; thus, the ownership or property of the church, its house, and all other goods pertaining to it, shall remain with the Holy See, while the use and usufruct shall pass to the Chapter of Liberiana. The Cardinal Archpriest and the Chapter of Liberiana shall have the right to oversee and administer the goods of the church of Burghesiana: however, the accounts of the church, if it has its own patrimony, shall be calculated separately from the accounts of the Chapter. Finally, concerning the custody of the church of Burghesiana, it shall be up to the Cardinal Archpriest and the Chapter of Liberiana to determine by what means and through whose ministry it shall be managed.

We decree these things, We command that these present letters and all that is contained within them, even concerning those who, in the aforementioned matters, or some of them, have a right or interest, or who may claim

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to have such a right, even those worthy of specific and individual mention, have not consented to these things, nor have they been called and heard, nor have the causes for which these present decrees have been issued been presented, verified, or sufficiently or in any other way justified, or from any other cause whatsoever, even if legal and privileged, shall ever, at any time, be subject to the vice of fraud or deception, or of nullity, or to the intention of Our will, or to the consent of those who have an interest, or to any other cause whatsoever, no matter how great.

[*Latin ed. p. 212*]

The Acts of the Apostolic See – concerning which it is to be noted, with formal and substantial validity, that they cannot be impugned, invalidated, retracted, brought into question, or reduced to their original terms; nor can any remedy for wrongs done or graces lost be sought or obtained against them, nor can they, even by the full power of the Apostolic authority, be applied in any judgment or outside of it, nor can anyone in any way benefit from them; but rather, these present documents must always remain firm, valid, and efficacious, and must produce and obtain their full and complete effects, and must be inviolably and without hesitation observed by all to whom they apply, and at all times; and thus, and in no other way, must they be considered and treated by any judges, ordinary or delegated, even His Eminences, Cardinals, and all others exercising or about to exercise any authority or power whatsoever, with the power of judging and interpreting withdrawn from them and from each of them, and must be judged and defined, and are void and null if, by anyone, with any authority, knowingly or unknowingly, anything contrary to this should happen. All of these things are established and firm, and we will that they remain so forever, notwithstanding the aforementioned Constitution, and other Constitutions and ordinances Apostolic, and also any oaths, Apostolic confirmations, or any statutes and customs, even those of long standing, privileges, exemptions, and indulgences, worthy of specific and individual mention, even under any wording or form, and with any clauses and decrees of derogation or invalidation, in general or in particular, even granted by Motu Proprio, and by the full power of the Apostolic authority. With respect to all and each of these, even if a special, specific, and individual mention of them were to be made for their sufficient derogation from their entire tenor, forms, causes, and occasions, we, for the full and sufficient expression of the aforementioned, most broadly derogate, and we will that they are derogated, and all other contrary things are set aside. Given in Rome, at St. Peter's, under the Fisherman's ring, on the fifth day of August, in the year 1925, in the fourth year of Our Pontificate.

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P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 213*]

213. DECREE OF POPE PIUS XI. CONCERNING THE CHURCH DEDICATED TO SAINT JAMES OF CHILE, THE BLESSED VIRGIN MARY, AND THE PERPETUAL HELP, WHICH IS ERECTED AS A MINOR BASILICA AND IS GRANTED PRIVILEGES IN THE CITY. POPE PIUS XI. For the perpetual memory of the matter. — It is well known that the students of the Most Holy Redeemer, following the mandate of the blessed Alphonsus and the Institute, have diligently cultivated devotion and worship towards the Most Holy Virgin of Perpetual Help, and have successfully spread this devotion even to the most remote regions. Even in the Republic of Chile, the works of the praised Congregation have increased the fame of the Virgin through constant efforts. Recently, in the city of Saint James, the capital of that Republic, a new sacred edifice has arisen, of great structure and adorned with wonderful works of art, built with the contributions of the faithful, in honor of the bountiful Virgin, where the religious of the Most Holy Redeemer Congregation serve in divine worship, and a sodality has been canonically established, with a large number of brothers, under the title "of Perpetual Supplication." Indeed, when the present Superior General, or Rector, of the Congregation of the Most Holy Redeemer, the venerable Brother Benedict Aloisi-Masella, Archbishop with the title of Caesarea, Apostolic Delegate of Saint James of Chile, humbly presented prayers to Us, so that the aforementioned church, dedicated to the Most Holy Virgin of Perpetual Help, erected in the city of Saint James, in this year in which it happily completes its fiftieth anniversary since the first house of the Most Holy Redeemer students was opened in Chile, might be elevated to the dignity of a minor basilica: We, for whom there is nothing more ancient than to see the piety of the Christian people increasingly aroused towards the Virgin to whom all graces are owed before God, readily and willingly approved of this request. Wherefore, after consulting with Our venerable Brother Anthony, S.R.E., Cardinal Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present document, We hereby declare the church dedicated to the Blessed Virgin Mary of Perpetual Help, in the city of Saint James, capital of the Republic of Chile, to be a minor basilica, and We grant it all the honors and privileges that rightfully belong to the minor basilicas of this Our City. Furthermore, We decree that these present Letters shall always remain valid and effective, and shall have their full and complete effect, and shall pertain to those to whom they pertain or are intended to

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pertain.

[*Latin ed. p. 214*]

The Acts of the Apostolic See – Official Commentary shall, now and forever, serve as a testament; and it shall be rightly judged and defined: and anything attempted contrary to these matters by anyone, with any authority whatsoever, knowingly or unknowingly, shall be null and void from this moment. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the fourteenth day of the month of January, in the year 1926, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

III. THE CHURCH OF SS. ALEXANDER AND THEODORE, THE OTTENBURAN ABBEY IN THE DIOCESE OF AUGUSTANA, IS ELEVATED WITH THE TITLE AND PRIVILEGES OF A BASILICA MINOR.

PIUS PP. XI. For the perpetual memory of this event.

It has been brought to Our attention by the Abbot of the Ottenburan Monastery of the Order of Saint Benedict, belonging to the Bavarian Congregation, that, by Apostolic Letters dated July 9th, 1918, sealed with the Fisherman's ring, his monastery was restored to its former status as an abbey, and that within the church of his abbey, dedicated to the holy patrons Alexander and Theodore, the venerable image of the Blessed Virgin Mary is venerated under the title of Alneto, commonly known as "Modern," because from the fifteenth century, the faithful have venerated it in a small chapel located there. However, due to the vicissitudes of time and events in the beginning of the tenth century, the chapel itself fell into ruin; but the image of the Virgin was carefully preserved in the city of Augustana until the year 1835, when the Abbot of Saint-Étienne, within the boundaries of the Augustana diocese, returned it to the Ottenburan priory, which at that time was under the jurisdiction of the Augustana abbey itself. The abbatial church of Ottenburan, still dedicated to SS. Alexander and Theodore, and renowned throughout Bavaria for its antiquity and the artistic works with which it is adorned, is frequented by a large number of faithful from the entire region, who, in the manner of pilgrims, visit it; and within the sanctuary of the Mother of God of Alneto located there, they devoutly and earnestly venerate the Blessed Virgin Mary, seeking her help.

Therefore, since the aforementioned Abbot of Ottenburan has earnestly requested Us through prayers, which were also recommended to Us by the Abbot President of the Bavarian Congregation of the Benedictines, to grant the abbatial church the title and privileges of a Basilica Minor, out of Our benevolence; We, having carefully considered that in past times the aforementioned abbey has already acquired considerable merit in preserving the Catholic faith and maintaining purity of morals, have willingly decided to grant the aforementioned requests.

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Therefore, after due deliberation with Our Most Reverend and Venerable Brothers.

[*Latin ed. p. 215*]

Acta Pii PP. XI 215 To the Congregation of Cardinals of the Holy Roman Church, entrusted with the sacred rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the tenor of these letters, we declare and establish forever a perpetual temple dedicated to the glory of the holy martyrs Andrew and Theodore, to be located in the Ottenburana abbey, of the Order of Saint Benedict, from the Bavarian congregation, within the boundaries of the diocese of Augsburg. We adorn it with the dignity and title of a minor basilica, with all the honors, privileges, and indulgences that belong to the minor basilicas of this most holy city by right or custom. We decree that these present letters shall always remain firm, valid, and effective, and shall have their full and complete effect, and that those to whom they pertain, or may pertain, shall fully avail themselves of them; and that it shall be rightly judged and defined, and that it shall be null and void from now on, if anything contrary to this should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of January, in the fourth year of our pontificate, 1926. P. CARD. GASPARRI, Secretary of State. IV. THE BOUNDARIES ARE CHANGED BETWEEN THE FORMER APOSTOLIC PREFECTURE OF THSUAPA, NOW OF COQUILHATSVILLE, AND THE APOSTOLIC VICARIATE OF NOVA ANTUERPIAE IN THE BELGIAN CONGO. PIUS PP. XI For the sake of future remembrance. — May these things, which are for the good of the Catholic name and the eternal salvation of the faithful, proceed well, prosperously, and happily; and so that we may diligently accomplish them, the supreme office of the apostolate reminds us, which we, undeserving, exercise in this world by divine grace. Indeed, when a beloved son, the present superior general of the Institute of Missionaries of the Sacred Heart of Jesus, to whose care the apostolic prefecture of Thsuapa in the Belgian Congo is entrusted, recently urged us to cede a certain part of the territory of the apostolic vicariate of Nova Antuerpiae to the prefecture, we, considering this cession to be beneficial for the advancement of the Christian cause, readily and willingly agreed to the request of the aforementioned Superior. After consultations with the Most Reverend Cardinals of the Holy Roman Church, entrusted with the affairs of the Propagation of the Faith, and after carefully considering all aspects of the matter,

[*Latin ed. p. 216*]

216 Acta Apostolicae Sedis - Commentary: For the more suitable advancement of the Christian Faith in the aforementioned region, by

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our own initiative and with certain knowledge and mature deliberation, and by the fullness of our apostolic power, by the present document, we separate, or dismember, from the territory of the apostolic vicariate of Novae Antuerpiae that part which lies to the south, where the religious of the Order of Cistercians have already labored, and we add this separated territory to the apostolic prefecture of Thsuapa. Furthermore, we decree that the aforementioned apostolic prefecture of Thsuapa, increased by the territory mentioned above, shall be bounded as follows: To the west, by the course of the Congo River, then by the course of the Ubangi River, up to the mouth of the Ngiri River (on the left bank); to the north, by a straight line from the mouth of the Ngiri River, where the Ubangi River flows into it, to the mouth of the IJcelemba River, then by the course of the IJcelemba River, and by the ancient boundaries of the aforementioned apostolic prefecture; to the east, by the same ancient boundaries of the prefecture; and finally, to the south, by the ancient boundaries by which the vicariate of Novae Antuerpiae is separated from the vicariates of Leopoldville and of Kasai. Moreover, we desire that the aforementioned prefecture of Thsuapa, thus enlarged, be called the apostolic prefecture of Coquiïhatville. These things we command, we decree, declaring these present letters to always exist and remain, and to have and obtain their full and complete effect; and that they shall be most amply observed by those to whom they pertain, or may pertain, now and in the future, and that they shall be rightly judged and defined, and that whatever is attempted against these things by anyone, knowingly or unknowingly, with any authority whatsoever, shall be null and void from now on. Notwithstanding any Apostolic Constitutions and ordinances, and all other things to the contrary. Given at Rome, near Saint Peter, under the Fisherman's ring, on the twenty-eighth day of the month of January, in the year 1926, in the fourth year of Our pontificate. P. CARD. GASPARRI, Secretary of State. VENERABLE SERVUS OF GOD ANDREAS HUBERTUS FOURNET, BLESSED FOUNDER OF THE CONGREGATION OF THE DAUGHTERS OF THE HOLY CROSS, IS DECLARED. PIUS PP. XI For the perpetual memory of this matter. — The God, rich in mercy, has never failed to provide for the needs of His Church, and has always increased it, from its beginning to our time, by the number of holy men, who, through the trials of the times in which they lived, were most fitting.

[*Latin ed. p. 217*]

The acts of Pope Pius XI, page 217, reveal that opportune means were presented to combat the evils that were spreading. Among the most outstanding men of sanctity, whom Divine Providence itself raised up in the eighteenth century, especially in Gallus, to repair the damages inflicted upon the Christian name and religion, Venerable Servant of God Andrew Hubert Fournet, Founder of the Congregation of the Daughters of the Cross,

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deserves to be highly esteemed, a man burning with apostolic zeal and a true pastor amidst the confusion. He was born in the town of Malliac, in the parish of Saint Peter, within the diocese of Pictaviensis, near the borders, on the sixth day of December in the year 1752, by pious and honest parents. On the following day, he was baptized with the holy water and given the names Andrew Hubert. He did not pass his childhood and adolescence dishonorably, but far from any exceptional virtue. Indeed, while he was studying law in Pictavii, his lively mind often indulged in distractions, and he considered earning a living, until, during a holiday, while staying with his uncle, a priest, no less learned than pious, he felt divinely called to the ecclesiastical state, following his example. Therefore, abandoning his legal studies, he wholeheartedly devoted himself to theology in the Seminary of Pictavii, and he made such rapid progress that he was ordained a priest, and first served as coadjutor or vicar in the parish of the town of Jelaims, and later as administrator of the aforementioned parish of Saint Peter in Malliac. He then eagerly strove to follow the path of perfection. He bid farewell to the world and its vanities and pleasures, considering all his possessions as a poor inheritance, using few furnishings, and he sold his inherited silver vessels, converting them to the relief of the poor; and he devoted himself entirely to his flock, a true and excellent shepherd. But this Venerable Servant of God, intent on the pious duties of the ministry, was interrupted by that most terrible upheaval of public affairs, which erupted in the year 1789 against the religion of Christ and its ministers in Gallus. Then, truly, the faith and fortitude of Andrew shone forth in a remarkable way. Driven from his parish seat by force, he refused to swear to the unjust Constitution, and, although threatened with death, he refused to abandon the flock entrusted to him. He worked secretly and at night; he administered the sacraments to the faithful in hiding; and he did not hesitate to offer his head to death, a staunch defender of the faith, until, at the order of the Bishop, he fled to Hispaniam. Even in exile, he gave remarkable examples of all Christian virtues, and especially of fervent and active charity towards God and his neighbor. When the persecution against the Church had not yet subsided, he returned to Gallus, and although he was a fugitive and sought after for death, with the help of God, he escaped all dangers unharmed, and without delay returned to his pastoral duties. He soon advised and guided others with word and example, as one who had been freed from the religion.

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis - The official records were not lacking; those who were wavering in the faith were strengthened, and those who had erred were brought back to a better path. He achieved unexpected conversions, not only in his own parish of Malliac, but also in neighboring regions, and the apostolic worker reaped a bountiful harvest in the field

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of Dominic. In order to better serve the salvation of souls, the Venerable Servant of God conceived the idea of founding a Congregation of Sisters of Charity, who would attend to the education of Christian children, as well as to the care and comfort of the poor and sick. Together with the pious Virgin, the Venerable Servant of God, Elizabeth Bichier des Ages, who, drawn by the fame of the holiness of the parish priest of St. Andrews, had come under his guidance, and with four young girls added to them, the Venerable Servant of God laid the foundation of his Institute in the fortress commonly called Molante; and he called Elizabeth and her companions, clothed in religious habit and bound by simple vows, the Daughters of the Cross, or Sisters of St. Andrews, in the year 1807. Soon, with God's help, the number of the religious Sisters increased; more houses of piety were opened; and the name of the Daughters of the Cross spread throughout Gallus, as well as in Hispania and in Italy. The remarkable growth of the Institute clearly demonstrates its suitability. Therefore, with regret at leaving his parish duties, the Venerable Servant of God devoted himself to the good and growth of the Congregation in the town called La Puye, which became the place of his remaining years. He wrote wise regulations, approved by ecclesiastical authority, and confirmed by the highest authority of this Holy See. He diligently oversaw the founding of new houses, and, without regard for his own comfort, he traveled with great hardship to inspect some of them. An excellent guide of consciences, endowed with the gift of discernment, he held the highest office in the Congregation for three years. Finally, full of merit, and having reached the age of over eighty, desiring to be with Christ in a most peaceful end, he fell asleep in the Lord on the thirteenth day of May, in the year 1834. He was raised to a funeral ceremony similar to a triumph, with the faithful eagerly vying to kiss the sacred relics, and to venerate the body of the saint. Even after his body was laid in the tomb, the fame of his holiness did not diminish, but rather increased greatly and widely, and was further confirmed by heavenly signs, which God revealed. Therefore, the cause for considering the Venerable Servant of God, Andrew Hubert Fournet, for the honors of the blessed was begun before the Congregation of Sacred Rites, and, my predecessor, Pope Pius IX, by a decree issued on the nineteenth day of July, in the year 1877, appointed a Commission for the introduction of the Cause. Later, after the legal investigations were completed and the necessary expenses incurred, my predecessor, Pope Benedict XV, on the sixth day of July, in the year 1921, solemnly sanctioned the heroic virtues of Andrew Hubert Fournet by a decree. Then the question of miracles arose.

[*Latin ed. p. 219*]

The acts of Pope Pius XI, page 219, record that certain events, which were said to have been brought about by God through the intercession of the Venerable Servant of God, were under consideration. After carefully weighing

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all matters with the utmost seriousness, and after two of these events had been judged to be true and verified, We, by a solemn decree issued on the eighth day before the Kalends of April of the current year, declared that their truth was established, exercising Our supreme authority. Therefore, a deliberation was held concerning heroic virtues and two miracles, with the aim of determining whether the Venerable Servant of God could safely be proposed for beatification among the blessed in Heaven. This important question was presented by Our Venerable Brother, Vincent, His Eminence Cardinal Vannutelli, Bishop of Ostia and Praeneste, Dean of the Sacred College, and Relator of the Cause, at a general meeting held before Us in the Vatican buildings; and all those present, both Cardinals and Consultors of the Sacred Congregation, responded with unanimous agreement in the affirmative. However, We hesitated to express Our opinion on this matter of such great importance, until We sought the assistance of the Father of Lights through fervent prayers. Having done so, finally, on that auspicious day, when the solemnity of the Immaculate Conception, Patroness of all the Church, is celebrated, namely on the tenth day before the Kalends of May of the same year, after a religious celebration of the Holy Sacrifice, in the presence of the Most Reverend Fathers, namely Anthony, His Eminence Cardinal Vico, Bishop of Oporto and Santa Rufina, Prefect of the Sacred Congregation, and Vincent, His Eminence Cardinal Vannutelli, Bishop of Ostia and Praeneste, Dean of the Sacred College, and Relator of the Cause, as well as Our beloved sons, Angelo Mariani, Secretary of that Congregation, and Charles Salotti, General Promoter of the Holy Office, We, with Our supreme authority, declared that it is safe to proceed with the solemn beatification of the Venerable Servant of God, Andrew Hubert Fournet. Therefore, granting Our approval to the wishes of the entire religious family of the Daughters of the Cross, commonly known as the Sisters of St. Andrew, We, by this Apostolic authority, grant that the Venerable Servant of God, Andrew Hubert Fournet, Priest, founder of the aforementioned Congregation of the Daughters of the Cross, may henceforth be called by the name of Blessed, and that his body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the faithful, and that images of him may be displayed. Furthermore, by the same Apostolic authority, We grant that an Office may be recited and a Mass celebrated for him each year, according to the formula of a Mass for a Confessor, not a Pope, with prayers approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant this recitation of the Office and the celebration of the Mass solely in the diocese of Poitiers, as well as in all churches and chapels where the Congregation of the Daughters of the Cross, founded by the aforementioned Blessed, is located, so that the recitation of the Office may be performed by all the faithful, both secular and regular, who are obliged to recite the canonical

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hours.

[*Latin ed. p. 220*]

220 Acta Apostolicae Sedis - Official Commentary. Concerning Masses, they are to be attended by all priests, whether secular or regular, at the churches where the feast is celebrated. Furthermore, We grant the faculty that, with the necessary observances maintained, the solemnities of the Beatification of the Venerable Servant of God, Andreae Huberti Fournet, aforementioned, may be celebrated in the temples on the day designated by the Ordinary, within one year, after the same solemnities have been celebrated in the Patriarchal Basilica of the Vatican. Notwithstanding the Apostolic Constitutions and ordinances, and the decrees concerning non-cult, and all other contrary things whatsoever. We wish that, in all discussions, even judicial ones, the same faith be given to copies of these Letters, even printed ones, provided they are signed by the Secretary of the Congregation for Rites and sealed with the seal of the Prefect, as would be given to the meaning of Our will expressed in these Letters. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the sixteenth day of the month of May, in the year 1926, in the fifth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. VI VENERABLE SERVANT OF GOD, SISTER IOANNA ANTIDA THOURET, FOUNDRESS OF THE INSTITUTE OF SISTERS OF CHARITY, IS DECLARED BLESSED. PIUS PP. XI For the perpetual memory of the matter. — The institutes of Christian charity, which in recent times have flourished daily more and more in the Catholic nations of Europe, wonderfully and clearly demonstrate the mercy of God. Human society cannot forget the holy man, Vincent de Paul, who was the author of many of these institutes and the legal father, who is present in heaven for all, even he, who is declared a Patron from this Holy Apostolic See. Two institutes in particular enjoy the name and patronage of Vincent himself, both benefiting the Catholic religion and civil society equally: namely, the Congregation of Girls of Charity, founded by the Blessed Ludovica de Marillac, widow Le Gras, and the Society of Sisters of Charity, which was founded by the Venerable Servant of God, Sister Joanna Antida Thouret, in the latter days of the eighteenth century. This one was born in the town of Sancey-le-long, within the boundaries of the diocese of Besançon, on the twenty-seventh day of the month of November, in the year 1757, by parents of poor condition but pious and honest, and on the same day was bathed with lustral waters, and from her tender years showed piety, obedience, and innocence.

[*Latin ed. p. 221*]

The Acts of the Most Holy Pope Pius XI relate that from his childhood, he was devoted to prayer, and, both within the home and in the sacred buildings, he found delight in dedicating himself to this practice. Having

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been orphaned of his mother, he took on the duties of the mistress of the house, diligently caring for his brothers and sisters; and he aroused in all a love for the study of charity by his example. Patient, kind, and merciful, he assisted the poor and needy with provisions and counsel, and he began to exercise his apostolate at a young age, being appointed by the parish priest to teach the rudiments of the catechism to boys and girls. In the early years of his life, he contemplated following the celestial Lamb and dedicated the flower of his virginity to God. However, when he revealed his intention to his father to dedicate himself to the divine Spouse, he, knowing how diligently the Servant of God devoted herself to domestic affairs, and fearing for the well-being of his family, refused to grant his daughter's most cherished wish. But neither the proposed marriage, nor the sorrow of his brothers and sisters, nor the piety of his father, could deter her from her purpose; until, having obtained her father's consent, at the age of two years beyond twenty, she went to Paris, and entered the Institute of the Daughters of Charity, where she began her novitiate. She remained in the novitiate for a year, exhibiting singular examples of humility, being diligent under her instructress, devoted to the care of household goods, and then entrusted with the instruction of girls; finally, she was sent to public hospitals, where she dedicated herself so zealously to the care of the sick that she was called an angel of charity. However, the Servant of God could not complete her novitiate and pronounce her vows due to the most terrible upheaval of public affairs, which arose in France at the end of the 17th century, against even the Faith. In the midst of this turmoil, the fortitude of Jeanne Antide was evident; she refused to renounce her religious habit, and she rejected the impious demand to swear an oath to the "Constitution"; deprived of all help, relying only on divine Providence, she sought sustenance foot by foot, and traveled a long distance to Switzerland. As an exile, she did not abstain from the customary offices of Christian piety in Switzerland; but, urged by the charity of Christ and love for her neighbor, she felt divinely called to found a new institute of charity, having received heavenly light in the sanctuary of Einsiedeln, which she had visited. She then returned to Vesontio, and, with a small house, in the year 1635, with four companions who she called the "Sisters of Charity," she opened a free school for poor girls and a dispensary for the sick, and she wished to entrust the nascent Congregation to the heavenly patronage of St. Vincent de Paul. In the following year, in the first year of the 17th century, the number of Sisters having already increased, the Venerable Servant of God herself, together with her companions, on the 15th of October, pronounced the simple vows of chastity, poverty, and obedience, and soon after, in a monastery of the Visitation, she devoted herself to the task of drafting the rules of her Institute, which, after being first approved by the Bishop of

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Besançon, were then approved by Our Predecessor.

[*Latin ed. p. 222*]

The Acts of the Apostolic See – the official record – having been solemnly praised and having received the assent of the supreme authority of the Church. These were the first foundations of the Institute of the Sisters of Charity, whose fame quickly spread, not only among princes and pastors of the Holy Church, but also among the rulers of nations, who marveled at the wonders of Christian charity. And indeed, the foundress desired that the Sisters of Charity serve the poor; and she commanded that, with equal zeal and love, they be devoted to them. She wisely planned that they should attend to the sick in hospitals and at home, nourish orphans abandoned by their parents, support the elderly, comfort those in prison, strive to reform women led astray, and that, fearless and unwavering, they should be ready to seek a glorious death even in camps and among warring armies. The Venerable Servant of God devoted the remainder of her life to strengthening and expanding the religious family she had founded; which, with God's favor, quickly spread far and wide; and, while the law-giver mother still lived, the Sisters of Charity migrated not only to almost all the provinces of France, but also to Switzerland, to Italy, and then to other regions far distant, both by land and sea, sought after as if in competition by sacred prelates, and by Emperors and Kings. The Venerable Foundress herself, although often afflicted by poor health, devoted herself with such eager zeal to the growth of the Institute that, within ten years, sixty houses were established, and she visited almost all of them, diligently and without sparing herself any labor or discomfort. Although she was, by invitation, perpetually elected as the Superior General of the Institute, she performed this important task with admirable skill, combining justice with gentleness, and she showed such prudence in admitting Sisters and in choosing the administrators of the houses, that she was seen to possess a keen discernment of spirits. Increased by heavenly graces, endowed with the gifts of ecstasy and prophecy, she acquired a reputation for the highest sanctity even while she lived; until, weakened by labors and afflicted by a stroke, she was repeatedly tested, and on the twenty-fourth of August, in the year 1826, in the house called "Queen of Heaven" in Naples, properly ministered to with the sacraments of the Church, she peacefully fell asleep in the Lord. The mortal remains of the Venerable Servant of God were first exposed in the room where she breathed her last, and then, with great frequency and devotion of the people, they were carried to the church of the pious house, and, after a solemn funeral was duly celebrated, they were buried in the chapel of the Immaculate Conception of the Virgin. Meanwhile, the fame of sanctity, with which the Servant of God had shone during her mortal life, after her death and funeral, shone more brightly day by day. Wherefore, a cause was begun before the Congregation of Sacred Rites for

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the beatification of this Servant of God.

[*Latin ed. p. 223*]

The acts pertaining to the cause of beatification, and Our Predecessor, Pope Leo XIII, through a decree issued on the sixteenth day of July of the year 1888, established a Commission for the cause. After duly and legitimately examining the proofs concerning the heroic virtues of the aforementioned Handmaid of God, We, by a solemn decree issued on the seventh of July of the year 1902, declared that the Venerable Handmaid of God, Joanna Antida Thouret, had attained the summit of heroic virtues. Subsequently, a question was raised concerning miracles which were attributed to God through her intercession. After carefully considering all matters, and after three of these miracles were judged to be true and certain, We, by a decree issued on the first of May of this year, 1926, declared, with Our supreme authority, that they are true. Therefore, having considered the matter concerning the heroic virtues and the miracles, only one point remained to be discussed: whether the Venerable Handmaid of God could safely be proposed for enrollment among the Blessed. This doubt was proposed by Our venerable brother, Father Ignatius, S.B.E., Cardinal Granito Pignatelli di Belmonte, Bishop of Albano Laziale, the Relator of the Cause, at the general meetings held before Us on the twenty-seventh day of April of the present year, and all those present, both Cardinals and members of the Sacred Congregation, unanimously gave an affirmative response. Nevertheless, We postponed making Our decision in this matter of such importance until, through fervent prayers, We sought the assistance of the Father of Lights. Having done this, finally, on the fourth Sunday after Easter of this year, after the Holy Eucharist had been duly celebrated, in the presence of the Most Reverend Fathers Anthony, Cardinal Vico, Bishop of Oporto, and Bufalari, Prefect of the Sacred Congregation, and Ignatius, Cardinal Granito Pignatelli di Belmonte, Bishop of Albano Laziale, the Relator of the Cause, as well as Our beloved sons, Angelo Mariani, Secretary of the Sacred Congregation, and Charles Salotti, Promoter of the Holy Faith General, We pronounced, with Our authority, that it is safe to proceed with the solemn beatification of the Venerable Handmaid of God, Joanna Antida Thouret. Let it be known that, with Our apostolic authority, We grant to the entire religious family, the Sisters of the Holy Charity, founded by her, the faculty to call the Venerable Handmaid of God, Joanna Antida Thouret, the Founderess of that family, by the name of Blessed, and that her body and relics, although not to be carried in solemn processions, may be publicly presented for the veneration of the faithful, and that images of her may be venerated. Furthermore, with the same apostolic authority, We grant that the Office and Mass may be recited annually on the feast of All Virgins, with the proper prayers approved by Us, according to the rubrics of the Missal and the Roman Breviary. However, We grant permission for the

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recitation of this Office and the celebration of the Mass to be done only in the diocese of Lisieux, where the Servant of God was born, and in the archdiocese of Naples.

[*Latin ed. p. 224*]

224 Acta Apostolicae Sedis - Official Commentary, in which she passed away to the Lord, as well as in the temples and chapels located throughout the world, which are used by the Institute of the Sisters of Charity, by all the faithful who are obliged to recite the canonical hours, and with regard to Masses, by all priests, both secular and regular, in the churches where the feast is celebrated. Finally, we grant the faculty that the solemnities of the Beatification of the Venerable Servant of God, Joan Antida Thouret, aforementioned, be celebrated in the aforementioned places, on days designated by legitimate authority, within one year, observing the prescribed rites, after the same solemnities have been completed in the Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and ordinances, and decrees concerning non-cult, and any other contrary provisions whatsoever. We wish that copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the Congregation for Religious Affairs and are sealed with the seal of the Prefect, be given the same full faith in any discussions, even judicial ones, that would be given to the meaning of Our will expressed in these Letters. Given at Rome, near Saint Peter's, under the Fisherman's Ring, on the twenty-first day of the month of May, in the year 1926, in the fifth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. LETTER I TO R. P. D. AUGUSTINUM DONTENWILL, ARCHBISHOP TIT. OF PTOLEMAIDENSEM, GENERAL MODERATOR OF THE CONGREGATION OF THE BLESSED VIRGIN MARY IMMACULATE, HAVING COMPLETED ONE HUNDRED YEARS SINCE THE APPROVAL OF THE INSTITUTE. Venerable brother, greetings and apostolic blessing. — We have recently learned that the Congregation of the Oblates of the Immaculate Conception of the Blessed Virgin Mary, which you so diligently direct, will solemnly celebrate the one hundredth anniversary of its canonical confirmation on the seventeenth day of next February. The news of this happy and joyful event is all the more pleasing to Us, because it offers a suitable opportunity to express to you Our gratitude and to testify to Our appreciation for those things which you have accomplished for the good and growth of religion during this period of time. Indeed, recalling to Our mind the beginnings—small, indeed, and humble—of this Sodalitas, which arose near Aix in Provence, near Marseilles, in the year 1816,

[*Latin ed. p. 225*]

The acts of Pope Pius XI began with this, concerning the singular providence of God, by which it came to pass that so great a number of students

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and houses were added, exceeding all hope and expectation. The Oblates, who have before their eyes the words: "Evangelizare pauperibus misit me," – which is a particular and proper aim of the Congregation, namely, to bring the poor to the knowledge of the Christian faith – have been established in seats far and wide throughout the world, namely, in the regions of North America, and also in Asia and extreme Africa, and finally in the scattered regions of Australia, proclaiming the Gospel and leading the inhabitants to embrace and profess the faith of Christ, and they continue to do so today. Through the numerous labors undertaken by you to expand the kingdom of Christ, the Sodalitas, which you so worthily lead, has not only benefited the Church, but also the human community itself. But is it not fitting that this should be turned to your honor and glory, that our predecessor, Leo XII, in the tenth year since the founding of the Congregation, wished it to be considered established and firm? And, with the passage of time, the charity of the Apostolic See has never diminished or failed towards you, as Gregory XVI, Pius IX, and Pius X, through letters, have praised the Sodalitas of the Oblates with exceptional commendation. We ourselves, congratulating you on the fifth and twentieth years of your episcopate, have done so with a willing heart, because you have not ceased to increase the merits of your Sodalitas, which were then already considerable. Certainly, you have suffered considerable loss through that grave persecution which, in recent years, was directed against religious men in France, as you have suffered the loss of your goods and have been forced to take the path of exile. But, since God often draws good from evil, you seem to have gained new strength and a new zeal for your work, since, having returned to France, you recently established four new houses, prepared to receive and cultivate young men, despite all difficulties. Therefore, we give thanks with you to God and to His great Parent, whom we know to have always been and to whom we confidently believe will always be devoted to your Sodalitas; and we pray that those blessed increases which you have received through heavenly help may not only persevere, but may also abound more and more in the salvation of souls. May the Apostolic blessing, a witness to the divine gifts and to our paternal benevolence, be given to you, venerable brother, and to the religious men and students entrusted to your care, with all our love in the Lord. Given in Rome, at St. Peter's, on the fifteenth day of the month of January, in the year 1926, in the fourth year of our pontificate. PIUS PP. XI.

[*Latin ed. p. 226*]

Acta Apostolicae Sedis - Official Commentary II TO THE MOST REVEREND FATHER CAJETAN, BISHOP OF SABINA AND MANDELENSEM, CARDINAL OF THE HOLY ROMAN COLLEGE, SECRETARY FOR GENERAL AFFAIRS, ON THE FIFTYTH ANNIVERSARY OF HIS PRIESTHOOD. Venerable Brother, greetings and apostolic blessing. — We

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have learned with great pleasure of the recent celebration by you of that day, fifty years ago, when you received Holy Orders for the first time: all the more so because such a happy occasion provides an opportunity to recall those virtuous deeds by which the entire course of your life has been ennobled. Indeed, from the very beginning of your priesthood, you have diligently devoted yourself to the service of the Apostolic See; and, performing various duties, you have excelled in prudence and in knowledge of the most important matters of the Church, and you have been deemed worthy to be admitted by our predecessor, the lamented Pope Pius X, into the illustrious College of Cardinals. And you have not ceased to merit well of the Church in this distinguished rank; for, besides the fact that you, as Secretary of the Sacred Congregation of Consistorial Affairs, have long been engaged in matters of great importance to the Church, the following are also commended to your praise: your diligent care for the salvation of souls in the dioceses entrusted to you, the restoration of the ancient cathedral church and the seminary in Sabina, and finally, the writing of truly excellent books on the Passion of our Lord Jesus Christ and on the real presence of Jesus Christ in the Eucharist. Therefore, with great esteem, you were chosen by the Vicar of Jesus Christ himself, and, in His name and authority, you presided over the plenary councils of Sicily and Sardinia, and at the Eucharistic Congress held in Genuae. Truly, on this happy occasion of your priesthood, many who esteem your virtues will offer you expressions of joy. Therefore, enjoy this affection of yours, which is both the fruit of your diligence and a reward: in the hope of that incorruptible crown with which the Prince of all Pastors will adorn you in Heaven. We, who have you, venerable Brother, as a most beloved one through your merits, offer thanks to God with you for so many benefits conferred upon you, and we lead the chorus of those who congratulate you; above all, we pray that the giver of all good things may grant you many more years, equally full of merit, in good health, for the benefit of the Catholic cause. Meanwhile, as a witness to the foretelling of divine grace and to the supreme benevolence of Ourself, we impart the apostolic blessing to you, venerable Brother, and to all those who love you in the Lord. Given in Rome, at St. Peter's, on the fourth day of the month of April, in the year of Our Lord 1926, in the fifth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 227*]

ACTS OF THE SACRED CONGREGATION CONSISTORIAL

SACRED CONGREGATION CONSISTORIAL

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AT EICHSTÄTT, REGENSBURG.

CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

DECREE.

The inhabitants of the village of BamertsJiof, belonging to the parish of Ursensollen, in the diocese of Eichstätt, since they do not habitually attend their own parish church, either because of distance or the roughness of the roads, have petitioned the Apostolic See, that the aforementioned village be separated from the aforementioned parish of Ursensollen and incorporated into the parish of Saint George's in Grenada, in the diocese of Ratisbon.

Wherefore, the Most Holy Pope Pius XI, with the consent of the Ordinaries of both dioceses, by the present Consistorial Decree, benignly decrees that the village of BamertsJiof be permanently separated from the parish of Ursensollen and from the diocese of Eichstätt, and be added to the parish of Saint George's and to the diocese of Ratisbon.

Furthermore, in order to carry out this decree, the same Holiness has deigned to appoint the Reverend Father Albert Vassallo de Torregrossa, Archbishop titular of Hemesea and Apostolic Nuncio in Bavaria, to this task, granting him all the necessary and appropriate powers, including the power to delegate another ecclesiastical person, duly constituted in office, to carry out the aforementioned purpose; with the obligation of sending to the Sacred Congregation Consistorial, within six months, a copy of the execution decree.

Notwithstanding any contrary provisions.

Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 14th of April, 1926.

[Signature] C. CARD. DELAI,

Archbishop of Sabina and Mantua, Secretary.

[Signature] L. S. S. Fr. Raphael C.,

Archbishop of Thessalonica, Assistant.

[*Latin ed. p. 228*]

228 Acta Apostolicae Sedis - Official Commentary II

Ratisbon and Eichstätt. DECREE OF DIVISION AND UNION.

At the request of the Bishop of Ratisbon, with the consent of the Ordinary of Eichstätt, that the territories of Eichensee, Kühnhausen, Kugelstadt, and also a part of the town of Hepberg, because of their excessive distance from their own parishes, be separated from them and incorporated into neighboring parishes within the diocese of Eichstätt, the Most Holy Pope Pius XI, recognizing the expediency of the matter, has benignly decreed in the present Consistorial decree that the aforementioned territories

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of Eichensee, Kühnhausen, and Kugelstadt, be separated from their own parish of Lupburg, in the diocese of Ratisbon, and be incorporated into the parish of Hörmannsdorf, in the diocese of Eichstätt; also, that that part of the town of Hepberg, which currently belongs to the parish of Kösching, in the diocese of Ratisbon, be separated from the aforementioned parish and diocese and be assigned to the parish of Lenting, in the diocese of Eichstätt, to which the other part of the same town of Hepberg is already united.

To ensure the execution of the foregoing, the Most Holy Lord has deigned to appoint the Reverend Father Albert Vassallo de Torregrossa, Archbishop titular of Hemesea and Apostolic Nuncio in Bavaria, to this task, granting him all necessary and appropriate powers, including the power to delegate any man constituted in ecclesiastical dignity to carry out the aforementioned purpose; and he has imposed the obligation of transmitting to the Sacred Congregation Consistorial, within six months, an authentic copy of the completed execution.

Notwithstanding any contrary provisions.

Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 14th of April, 1926.

£8 C. CARD. DELAI, Archbishop of Sabina and Mantenola, Secretary.

L. $i S. f Er. Raphael C, Archbishop of Thessalonica, Assistant.

III

Orense and Lugo. DECREE OF DIVISION AND INCORPORATION.

Since the inhabitants of the territories of Santas and Candosa, belonging to the parish of Saint Peter in the place called Espiñeira in the diocese of Lugo, do not usually have the opportunity to attend their own parish church because of the excessive distance and the roughness of the roads,

[*Latin ed. p. 229*]

The Sacred Congregation Consistorial [Decree] 229, but rather, that the parish nearest the place of Saint Peter in Regueiro, in the diocese of Orense, be frequented; the Bishop of Orense, with the consent of the Ordinary of Lugo, has been instructed by the Apostolic See to separate the aforementioned towns, namely Santas and Canosa, from the diocese of Lugo, and to join them to the nearest parish in the diocese of Orense. Indeed, the Most Holy Pope Pius XI, considering the circumstances and having heard the petition of His Excellency, the Most Reverend Frederick Tedeschini, titular Archbishop of Naupactus and Apostolic Nuncio in the Kingdom of Spain, deemed it fitting to approve; and therefore, by the present Consistorial decree, it is established that the towns of Santas and Canosa shall be separated from the parish of Saint Peter in the place of Espiñeira and from the diocese of Lugo, and shall be permanently joined to the parish of Saint Peter in Regueiro in the diocese of Orense, as requested. To ensure the execution of all these matters, the same Most Holy Pope has deigned to appoint the

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aforementioned His Excellency, the Most Reverend Frederick Tedeschini, titular Archbishop of Naupactus, with all necessary and appropriate powers, including the power to delegate, to carry out the aforementioned purpose, and to appoint another man of ecclesiastical standing to assist him, and also to pronounce judgment on any opposition that may arise in the course of the execution: with the obligation imposed upon him to transmit to this Sacred Congregation, within six months from the date of signature, an authentic copy of the completed execution. All contrary decrees to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Congregation Consistorial, on this twentieth day of April in the year one thousand nine hundred and twenty-six. [Signed] Eg C. CABD. DELAI, Archbishop of Sabina and Marden, Secretary. [Signed] L. S. Fr. Raphael C, Archbishop of Thessalonica, Assessor.

IV. PROVISIONS FOR CHURCHES. The Most Holy Pope Pius XI, by the divine Providence, has, through the decrees of the Sacred Congregation Consistorial, provided the following churches with their own pastors: May 7, 1926. — To the Metropolitan Church of Modena, and the Abbey of Nonantula, which are permanently united, He has appointed His Excellency, Joseph Antonius, Minister General of the Order of the Friars Minor Capuchin, who in the world was called Ferdinand Bussolari. — To the Cathedral Churches of Tarquinia and Centumcellae, which are permanently united, He has appointed the Reverend Aemilius Cottafavi, Apostolic Protonotary.

[*Latin ed. p. 230*]

Acts 230 of the Apostolic See – Official Commentary for the information of those concerned: The Archpriest of the cathedral church of Regiae in Emilia. May 10th. – To the titular church of Milevita, the Most Reverend Acacius Chacón, Canon of the metropolitan church of Emeritensis in India, and General Vicar for the same diocese, whom he appointed as Coadjutor with the right of succession to the Most Reverend Anthony Raymond de Silva, Archbishop of Emeritensis. – To the titular episcopal church of Zaraitana, the Most Reverend Henry Dubuc, whom he appointed as Coadjutor with the right of succession to the Reverend Father Agathus Philip Alvarado, Bishop of Barquisimeto. May 14th. – To the cathedral church of Aquensi, the Reverend Father Lawrence of the Bridge, formerly titular Bishop of Oropesa, and Apostolic Administrator of the diocese of Aquensi. May 18th. – To the titular episcopal church of Eussalensi, the Reverend Father Theodorus Labrador, of the Order of the Friars Preachers, whom he appointed as Apostolic Vicar of Funing. – To the titular episcopal church of Mopsuestiana, the Reverend Father Joseph Gotthard, of the Congregation of the Oblates of the Most Blessed Virgin Immaculate, whom he appointed as Apostolic Vicar of Windhoek.

SACRED CONGREGATION FOR THE PROPAGATION OF THE

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FAITH. GENERAL STATUTES AND SUMMARY OF THE PIOUS UNION OF SPIRITUAL CLERGY. BENEFITS WHICH ACCRUE TO IT FOR THE PURPOSE OF THE MISSION. DECREE: Whereas the Pious Association, which bears the name "Union of Clergy for Missions," which the Supreme Pontiffs Benedict XV of blessed memory and Pius XI of happy memory have rightly commended, should be duly established everywhere and according to the desired manner, it has seemed good to this Sacred Congregation for the Propagation of the Faith to publish the general statutes, recognized by us, so that those who wish to follow them and to avail themselves of all the spiritual benefits granted to this Pious Association by the Supreme Pontiffs, may do so. And if, from particular circumstances, it should be deemed necessary in some region to decide in this or that matter, by the authority of the...

[*Latin ed. p. 231*]

The Holy Congregation of Propaganda Fide, in its general decrees, declares that any modifications or additions to these decrees must be approved entirely by this Holy Congregation. May Almighty God grant that all priests may willingly join this pious association, in order to foster their love for the missions ever more. Given at Rome, in the offices of the Holy Congregation of Propaganda Fide, on the 4th of April, the Feast of the Resurrection of Our Lord Jesus Christ, in the year 1926. G. M. CARD. VANROSSTJM, Prefect. F. Marchetti Selvaggiani, Archbishop, Secretary.

GENERAL STATUTES

I. - OF NATURE AND PURPOSE

1. The Pious Union of the Clergy for Missions is an association of priests established to aid the sacred missions of the Church, as described in paragraph 4. This Pious Union has been approved by the Holy See and has been enriched with many and singular favors and privileges.

2. It venerates the Most Blessed Virgin Mary, Queen of the Apostles and of all missions, and pursues its purpose under her singular patronage.

3. The Pious Union must be established in each diocese, according to the norm of canon 708 of the Code of Canon Law.

4. This Pious Union proposes to kindle the hearts of priests with a love for the conversion of the nations, so that through them, the entire Christian people may likewise be inflamed with zeal for Catholic missions, and thus the whole Church may cooperate in extending the Kingdom of Christ throughout the world. Therefore, this Clerical Missionary Union is not a new missionary undertaking established to collect offerings from the faithful, nor does it intend to assume the administration of other missionary

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works, although it strives to prepare the hearts of the faithful so that they may assist all missionary works to the best of their ability.

5. The members of the Pious Union strive to achieve their purpose through these principal means: a) Through fervent prayers to Almighty God, for the successful outcome of the sacred missions and for the success of their own efforts in favor of the missions;

[*Latin ed. p. 232*]

Acts of the Apostolic See - Official Commentary

b) through knowledge of the missions and their needs, of the apostolic labors which are sustained by missionaries in various parts of the world, of the happy or less happy outcomes of these endeavors, and also of all those matters which pertain to the expansion of the Kingdom of God, especially among the pagans;

c) through meetings and gatherings of members, in which they may mutually enlighten one another regarding the needs of the missions and encourage one another to assist them;

d) by fostering missionary vocations within Christian families, whether for the priesthood or for the service of being helpers or assistants to missionaries;

e) by reminding the faithful, through sacred sermons, through public conferences, through private conversations and exhortations, through writings published for the people, and through other suitable means, about the great work of the evangelical preaching among the infidels, and about the various ways in which the needs of the Catholic missions can be met;

f) by freely offering their assistance to those who are in charge of missionary works;

g) by diligently working to ensure that all are aware of and promote missionary works, especially those which are recognized by the Apostolic See and which have been particularly recommended by the Motu Proprio of the Roman Pontiffs, of May 3, 1922. These are, above all, the great work of the Propagation of the Faith, the auxiliary works of the Holy Childhood, the work of Saint Peter the Apostle for the support of the indigenous clergy, and the annual collection on the feast of the Epiphany for the redemption of captives, or for African missions; and by recommending to the faithful, without omitting special collections for specific regions or missions, or for particular needs that may arise in the missions.

h) by promoting, as they say, missionary festivals, gatherings, or conventions, and other similar events, by which the zeal of the faithful towards the missions may be greatly kindled and increased.

II - OF THE MEMBERS

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6. All priests, both secular and regular, as well as clerics who are engaged in the studies of sacred theology, may be enrolled in the Pious Union for Missions.

7. Enrollment is made either by the diocesan council, or by the regional council, or, if these are lacking, by the Sacred Congregation for the Propagation of the Faith.

8. By this enrollment, the obligations proper to the Pious Union are undertaken, and the right is acquired to gain indulgences and to enjoy the favors and privileges which have been granted to the Pious Union by the Holy See. Let the members know that...

[*Latin ed. p. 233*]

8. Congregatio de Propaganda Fide decrees that the name "Pia Unio" suffices, but that those who receive this name must diligently and faithfully fulfill the duties which they have undertaken by accepting it, if they truly desire to enjoy the benefits granted by the Church to the Pia Unio.

9. Ordinary members are called those who, besides performing the other duties of the Pia Unio, pay an annual contribution, as determined by the regional council.

10. Perpetual members, likewise, besides faithfully fulfilling their duties, pay a larger contribution once, as determined by the council.

11. Members of honor are the Reverend Lords Bishops, as well as the Cardinals of the Holy Roman Church, who adhere to the Pia Unio.

12. All priests who are actively engaged in missions, or who have been compelled to leave them due to illness, old age, or obedience, enjoy all the privileges and graces granted to the Pia Unio.

13. The Pia Unio of the Clergy for Missions is entirely dependent on the Sacred Congregation of Propaganda Fide.

III. OF THE COUNCILS

14. In each region, the Pia Unio is closely overseen by a regional council, and in each diocese, by a diocesan council.

A) Of the Regional Council

15. The regional council consists of a President and certain counselors, some of whom are taken from the directors of the diocesan councils, and others from missionary institutions, if any exist in the region.

16. The President of the regional council is appointed by the Sacred Congregation of Propaganda Fide. The Bishops of the region propose names, or names of candidates, preferably chosen from the Ordinaries of the region, to the same Sacred Congregation.

17. The counselors are chosen by the President, after consulting with the Ordinaries of the place, if they are secular priests, and with the Superiors

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of the Religious orders, if they are Religious.

18. The counselors remain in office for three years, but may be re-elected.

19. Of the counselors, one performs the office of Secretary, and another the office of Treasurer; but the duties of both are determined by the President, besides those arising from the nature of their office.

20. It is the duty of the regional council to promote the Pia Unio in the region with all diligence, to determine the amount to be paid by ordinary or perpetual members, to examine and verify the accounts of income and expenses submitted by the diocesan councils, to assist the diocesan councils in their own work where necessary, to convene meetings of the entire Pia Unio of the region, and other similar matters.

ACTA, vol. XVIII, n. 6. — 1-6-926. 16

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - Commentarium Officiale 2 1 . - Quotidie, Concilium regionale convenit saltem semel, convocante Praeside. 2 2 . - Sedes Concilii regionalis a Praeside statuitur. B) - De Concilio dioecesano 23. - In singulis dioecesibus, Piae Unionis Cleri pro Missionibus praeponitur Concilium dioecesanum, constans Directore seu Moderatore et Consiliariis, quorum unus Secretarii, alius Arcarii munere fungitur. 24. - Tum Director tum Consiliarii ab Ordinario loci nominantur et ad illius nutum in munere permanent. 25. - Consilii dioecesani est Piam Unionem in dioecesi promovēre, curare ut omnes sacerdotes illi nomen dent, et praecipue ut omnes adscripti, studio erga missiones animati, sanctum Associationis finem actuose prosequantur. 26. - Concilium dioecesanum bis in anno congreditur, et praeterea quoties Director illud convocare opportunum duxerit. 27. - Moderatoris dioecesani est, ineunte quoque anno, facta prius dioecesano Consilio relatione, transmittere ad regionale Consilium accepti et expensi nec non rerum actarum rationem adprobandam una cum indice novorum adscriptorum. 2 8 . - Secretarius omnium actorum instrumenta conficiet tum conventus Consilii tum congressuum dioecesanorum, tum etiam rerum notabilium ad Piam Unionem in dioecesi se referentium. 2 9 . - Arcarii munus est colligere contributiones a singulis membris solvendas, pecunias fideliter administrare et de iis quotannis Consilio dioecesano rationem reddere. 30. - Sedes Consilii dioecesani a Moderatore seu Directore, de consensu Ordinarii, figitur. IV. - DE CONGRESSIBUS 3 1 . - Congressus regionalis omnium adscriptorum Piae Unionis Cleri pro Missionibus, totius nationis seu regionis, semel saltem singulis quinquenniis locum habebit, vicissim in locis regionis praecipuis, ad arbitrium Praesidis. 32. - Si forte ob rationes peculiares censeatur convocanda congressus, Praeses, adprobante Consilio regionali, Directores dioecesanos convocabit, eorumque deliberationi rem proponet. 3 3 . - In congressibus ordinariis Secretarius Consilii regionalis

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de iis referet quae ab ultimo Congressu memoratu digna acciderint.

[*Latin ed. p. 235*]

I. The Holy Congregation of the Propagation of the Faith, 235, 34. – The treasurer shall render an account of the economic situation of the Pia Union in the region. 35. – The regional congress shall deliberate on the state of the Pia Union, on suitable means to sustain and increase the love and zeal of the members for the missions, on matters and questions proposed to the regional council and admitted for consideration by it; on requests submitted by the Directors of missionary works, and on other similar matters. Without the explicit consent of the regional council, it will not be permissible to discuss in the assemblies matters not pertaining to the order's activities. 36. – The diocesan congress shall be held at least once every two years; it may be convened out of turn by the Director, after consultation with the council and with the approval of the Ordinary, for just causes. 37. – The diocesan congress shall be governed by similar regulations as the regional congress. SPIRITUAL BENEFITS: I. – A plenary indulgence, to be obtained under the usual conditions, shall be granted on the following feasts: 1.° Epiphany, 2.° of the Holy Apostles, 3.° of Saint Michael the Archangel, 4.° of Saint Francis Xavier, 5.° once a month, on a day chosen at the individual's discretion, 6.° at the hour of death, provided the usual conditions are observed. II. – An indulgence of one hundred days for each work of piety performed in favor of the Missions. III. – The following faculties are granted (provided the member has been approved to hear sacramental confessions): 1.° to bless, outside the city, with a single sign of the Cross, crowns, rosaries, crosses, crucifixes, medals, and small statues, with the application of Apostolic Indulgences (cf. Acta Ap. Sedis, 1922, p. 143); 2.° to bless, with a single sign of the Cross, crowns made according to the model of the rosary of the Blessed Virgin Mary, with the application of indulgences which are called "Crucigeris"; 3.° to bless and bestow, according to the rites prescribed by the Church, the scapulars of the Passion of Our Lord Jesus Christ, of the Immaculate Conception of the Blessed Virgin Mary, of the Holy Trinity, of the Sorrowful Mother of God, of the Blessed Virgin of Mount Carmel, approved by the Apostolic See (cf. infra, n. VII); 4.° to bless, with a single sign of the Cross, crucifixes, with the application of the plenary indulgence of the pious exercise known as the Via Crucis, in favor of the faithful who are legitimately prevented from visiting the sacred "Stations"; 5.° to bless, with a single sign of the Cross, crucifixes, and to apply to them the plenary indulgence to be obtained at the hour of death, for those who, having fulfilled the prescribed conditions, possess them.

[*Latin ed. p. 236*]

Acts 236 of the Apostolic See – Official Commentary: They shall have kissed, or at least touched, (Cf. Acta Ap. Sedis, 1914, p. 348).

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IV. – Personal Indult to the privileged Altar, four times in each week, provided that a similar indult has not been obtained for another day. (All of these, through S. Poenitent. of November 15, 1918. Cf. Acta Ap. Sedis, 1919, p. 20).

V. – Faculty (provided that, as mentioned above, he is approved to hear sacramental confessions) to bless the crowns of the Seven Sorrows of the B. Virgin Mary, with the application of all and each of the Indulgences which the Supreme Pontiffs have granted for such crowns.

VI. – Faculty, as above, to bless and bestow, under a single formula, the scapulars, which enjoy the faculty of being bestowed as members of the Pious Union. (From the audience granted by His Most Eminent Prefect of the Sacred Congregation for the Propagation of the Faith on March 20, 1919. Cf. Acta Ap. Sedis, 1919, p. 179).

VII. – Faculty to bestow the scapulars mentioned above, without the obligation of inscription in the album of the Confraternity (From the audience granted by His Most Eminent Prefect of the Sacred Office for the Propagation of the Faith on March 4, 1920).

VIII. – Faculty, for all those attached, to anticipate, from midday, the recitation of Matins with the Lauds of the following day, provided that they have already completed the office of the day (From the audience granted by His Most Eminent Prefect of the Sacred Congregation for the Propagation of the Faith on December 1, 1921. Cf. Acta Ap. Sedis, 1921, p. 565).

SACRED CONGREGATION FOR RITUALS,

NEAPLES, OR BESANÇON,

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, SISTER JOANNE ANTIDE THOURET, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF CHARITY.

ON THE QUESTION: Of what miracles does it consist in the case, and to what effect, of which we are speaking?

Among all, it is certain that the entire merit of true sanctity, and the solid foundation of the same, consist in the diligent, constant, and outstanding practice of all virtues; nevertheless, God often adorns sanctity with external signs.

[*Latin ed. p. 237*]

The Holy Congregation of Rites, in its desire to make more evident the signs by which men are drawn to venerate those who are believed to have attained eternal blessedness, states: "As Saint Augustine says, 'human custom speaks in words, but divine power also speaks in deeds' (Epistle XLIX,

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question 6).” What men strive to achieve through the beauty of words and the elegance of expression, the Almighty God accomplishes through wondrous works, so that the decrees of His will may penetrate the minds more deeply. No other argument can be presented to us that is more splendid, from which we may rightly judge the state of those who have passed away. Indeed, the miracle is the distinguishing mark of divinity, by which no one can be deceived. This divine authority is also splendidly confirmed by the remarkable sanctity of the Venerable Servant of God, Joanna Antida Thouret, whose virtues were recognized and declared to be eminent and heroic by a solemn decree issued on July 13th of the year 1922. Two of the three miracles attributed to the intercession of this same Servant of God were experienced by two women belonging to the Institute of Charity, of which the Servant of God herself was a member. Philomena Pantanella, not yet thirty years old, was eagerly desiring to be accepted among the Sisters of Charity after the proper period of probation. However, she began to suffer from a disease in her left groin, near the thigh, and was afflicted with severe pains. After being examined by a doctor, a tumor was found, which did not yield to any treatment, and its malignant nature became more apparent each day. She was sent to the Neapolitan hospital, known as the Incurabili, where she received a grim prognosis from the doctors, who diagnosed her with osteosarcoma. The doctors judged that there was no hope of recovery, and they did not consider a surgical incision to be advisable. Therefore, while the situation was considered hopeless, the sick woman, having received the image of the Venerable Joanna Antida, placed it on the site of her illness, and began to offer prayers to obtain her help. And it was not in vain. One night, she saw a woman in a habit, unknown to her, press so violently on her that she was forced to cry out in pain, feeling that the habit, which she had placed on the tumor, was twisting her very violently. Soon after, she discovered that the tumor had completely disappeared, and that every trace of the disease had been removed, and even the doctor, after a careful examination, testified that she had been miraculously restored to perfect health. The same opinion was held by all the religious sisters and others to whom the type of illness with which she had been afflicted was known, and who were aware of the cause of her healing. Another miracle occurred for Sister Nazarena Eossetti, who was freed from epithelioma of the breast, the third to appear in the same region, where two other surgeons had already removed them with the knife. The first, which was removed,

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis - Official Commentary. The first woman was declared to be suffering from a malignant condition by the judgment of the physicians; the same judgment was pronounced concerning the second, and the same care was applied. The third was also to be treated in the

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same manner, as suggested by the physicians; but the afflicted woman, following the exhortation of her Superior, preferred to entrust herself to the heavenly patronage of her Venerable Mother, rather than to submit again to the surgeon's knife. She therefore intensified her prayers, and applied relics taken from the Venerable's tomb to the swollen part of her body. After a few days, she found no further sign of the harmful tumor, and the physicians and surgeons, in unanimous agreement, declared that its rapid and complete expulsion could never have been accomplished by the forces of nature alone. A third miracle occurred in the young woman Assumpta Giordano, who was suffering from excruciating pain in her left arm, near the elbow. Several remedies were tried, including a surgical incision, but none brought relief. The physicians determined that she was suffering from a tuberculous periostitis, to which a cold abscess of the same nature had become attached. However, what could not be healed by human means, was happily obtained through the intercession of the Venerable Joanna Antida Thouret, and the afflicted young woman experienced a perfect cure, to the joy of all who witnessed such a remarkable change in her condition. Regarding each of these events, a thorough investigation was conducted by order of the Apostolic authority; first in the Antepreparatory Congregation, then in the Preparatory Congregation, and finally on the general day of the thirteenth of the month and year, before the Most Holy Pope Pius XI. In this assembly, the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, the Promoter of the Cause, proposed the following Question: "Whether and concerning which miracles it is established that they occurred in the case under consideration, and to what effect." The Most Blessed Father received the opinions of the Most Reverend Cardinals and Fathers Consultors with a joyful heart, but he postponed expressing his own opinion, considering that in such a serious matter, a more abundant light of divine wisdom should be sought through prolonged prayers. After prayers were offered, he designated the present day as a most joyous one, which is dedicated to the solemn celebration in honor of the Patriarch St. Joseph, the Patron of the entire Church. Therefore, having diligently carried out this divine work, he ordered the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Januarius Granito Pignatelli di Belmonte, Bishop of Albano Laziale and Relator of the Cause, together with the Reverend Father Charles Salotti, Promoter General of the Holy Office, and myself, from the Secretariat, to be present. With these present, he solemnly declared: "It is established that three miracles occurred; namely, the first: the instantaneous and perfect healing of Philumena Pantanella from sar-

[*Latin ed. p. 239*]

The Holy Congregation of Rites, having received accounts of three miracles, namely: the instantaneous and perfect healing of Sister Nazarena

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Rossetti from a mammary epithelioma; and the instantaneous and perfect healing of the girl Assumpta Giordano from a tuberculous lesion of the left elbow, and from a fistula in the groin, which had been produced by a cold abscess affecting the bone; ordered that the present decree be published, and recorded in the acts of the Sacred Congregation of Rites, on the tenth day before the Kalends of May, in the year nineteen hundred and twenty-six.

† A. CARD. VICO, Archbishop of Porto and Santa Rufina, Sacred Roman College, Prefect.

L. rB S. Angeliani, Secretary.

II. NEAPLES / BESANÇON

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, SISTER JOANNA ANTIDA THOURET, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF CHARITY.

ON THE QUESTION: Whether, with the approval of her virtues and three miracles, and also with the dispensation from the requirement of a fourth miracle, it is permissible to proceed to the solemn beatification of the aforementioned Venerable Servant of God?

The Venerable Servant of God, Joanna Antida Thouret, chose the most excellent path when she embraced the most beneficent Society of Vincent de Paul, and dedicated herself entirely to works of piety and charity, fulfilling all that the Holy Founder commended to his daughters. After commendably completing her education among the young ladies at the House of Charity in Paris, she immediately began to minister to the sick, assisting them with all possible means. During the French Revolution, forced to leave her religious house, where she had first found refuge, she went to Besancon, and, with a few young women accompanying her, laid the first foundations of a new family, which she intended to dedicate entirely to the education of young girls and the care of the sick, under the patronage and protection of Saint Vincent, and which she named the Sisters of Charity. How abundantly God has poured forth His blessings upon this society, and how diligently the Venerable Joanna Antida Thouret worked to promote it, is evident from its progress and the establishment of new houses, first in France, then in Italy, and subsequently in other distant regions.

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis - The official commentary, clearly demonstrates this. Confident in divine protection, she persevered in her work amidst all the hardships and the various oppositions that arose from all sides, striving with heroic charity to provide for the needs of the young girls and the sick, and never failing to offer help to all the afflicted. In the

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city of Naples, where she had established, as it were, the headquarters of her Institute, she succumbed to her labors and sorrows at the age of sixty-one, having rendered excellent service to society and to religion, leaving behind a flourishing community, which she fostered with maternal affection and which she spread throughout the world, as a gift from heaven for the comfort of the afflicted. We suspect and, with grateful hearts, we admire the progress made in this regard. The memory of such a woman will never fade, but it seems fitting for everyone to strive, as a reward for her most noble glory, not only before God and in the eternal seat of blessedness, but also here on earth, where her virtues, recognized as extraordinary and heroic, are presented as an example. By decree of the Apostolic See, and with the intercession of the same Joan Antida, three miracles have recently been declared to have been wrought by God. However, due to the nature of the cause, which was not sufficiently supported by direct evidence, a fourth miracle had to be investigated and proven, in order to maintain the integrity of the discipline of this sacred court; nevertheless, Our Most Holy Lord, following the example of his predecessors, has recently deigned to graciously remit the burden of the fourth miracle for the most deserving foundress of this vast Institute. Therefore, it remains to be determined whether the honors of the Blessed are to be conferred upon this venerable Servant of God, Joan Antida Thouret. This was done in the assembly of the Congregation of Sacred Rites, held before Our Most Holy Lord, Pope Pius XI, on the twenty-seventh day of the past month of April, at which the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, promoter of the cause, raised the question: Whether, with the approval of her virtues and three miracles, it is safe to proceed to the solemn beatification of the Venerable Servant of God, Joan Antida Thouret? Although the Most Reverend Cardinals and Fathers Consultors, as many as were present, unanimously responded that it is safe to do so; nevertheless, the Most Blessed Father considered it necessary to offer fervent prayers before issuing the definitive decree. Which he has decided to present on this day, the fourth Sunday after Easter; therefore, he ordered the Most Reverend Cardinals Anthony Vico, Bishop of Porto and S. Rufina, and Prefect of the Sacred Congregation of Rites, and Januarius Granito Pignatelli di Belmonte, Bishop of Albano, and promoter of the cause, as well as the Reverend Father Charles Salotti, Promoter General of the Holy Office, and myself, the undersigned secretary, to be present.

[*Latin ed. p. 241*]

8. The Congregation of Rites, solemnly sitting upon the Pontifical throne, decreed: that it is safe to proceed to the solemn Beatification of the Venerable Servant of God, Joan Antida Thouret. This decree was to be made public, recorded in the acts of the Sacred Congregation of Rites, and Apostolic Letters, in the form of a Brief, regarding the solemn rite of Beatification, to

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be issued as soon as possible, to be celebrated in the Patriarchal Basilica of the Vatican, on the sixth of May, in the year nineteen hundred and twenty-six. *[Signature:]* CARD. VICO, Prefect of Portuensis and S. Rufinae, S. B. C. *[Signature:]* E. R. S. Angelus Mariani, Secretary.

III. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, BARTHOLOMAEA CAPITANIO, FOUNDRESS OF THE PRIMARY INSTITUTE OF THE SISTERS OF CHARITY IN THE TOWN OF LUERE, IN THE DIOCESE OF BRIXIENSIS.

UPON THE DOUBT: Concerning which miracles it is established, in the case and to the effect, of which we are speaking?

The Venerable Servant of God, Bartholomaea Capitanio, had recently completed her twenty-sixth year when, weakened by a slow illness, she departed for the heavenly realms. Her life, indeed, was brief; yet it is justly asserted that she fulfilled many years within that short span. From her childhood, she aspired to the heights of sanctity, and she endeavored to model her conduct after that of Aloysius Gonzaga, whom she chose as her patron, and she earned the praise of the Apostolic See, being called "a flower, radiant with angelic purity," when, in the year nineteen hundred and two, she was declared to have reached the pinnacle in the practice of virtues.

The principal work, through which the Venerable Servant of God gained singular praise, and through which her name acquired considerable renown, was the Christian institution for girls, to which she devoted herself entirely. Having legitimately obtained the right to teach publicly, she undertook to run schools in her native town, and she diligently and zealously performed this important task, with great piety, and she laid the foundation for the most beneficent Institute, which is now called the Sisters of Charity, which quickly grew into a fruitful tree, and wonderfully extended its branches to neighboring towns and villages.

[*Latin ed. p. 242*]

242 Acta Apostolicae Sedis - Commentarium Officiale. Neither was this one work the sole fruit of her labors, in which the Venerable Servant of God constantly exercised herself; but she found delight in many other works of piety and charity, which are thus recounted in the decree concerning her heroic virtues: "She devoted herself to caring for the sick in hospitals, and even in private places and obscure locations, she would visit homes, bringing help to the needy, breaking bread to the hungry; she visited those in chains, consoled the sick, wept with those who wept, raised up the afflicted, and attended to those at the hour of death, not without a certain firmness of judgment: 'It is better to go to the house of mourning than to the house of feasting' (Eccl. vii, 3)." How pleasing this example of sanctity was to God was demonstrated by remarkable miracles, which the Venerable Bartholomew herself was deemed worthy to work after her death. Of

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these, only two are presented here for consideration, since the nature of the case does not require more, being abundantly furnished with direct proofs. The first was reported in the year 1922 by Sister Sanctina Rizzi, who had been afflicted by various illnesses since her youth, for which no cure had been found. Indeed, as time passed, the virulence of the disease spread to her womb, and a tumor developed in it, which grew to a considerable size and could not be removed with iron, due to the serious evils that, in the judgment of the doctors, were to be feared. The increasing size of the tumor and its location suggested that there was no hope of the patient's recovery. Furthermore, other morbid symptoms made her condition most miserable, and seemed to announce imminent death, as the doctors themselves stated and declared. Following the advice of the superiors of the Institute, the Venerable one sought the intercession of her mother, Saint Bartholomew, through prayer. Her prayers were long and constant, but the disease showed no sign of abating. However, the sick woman, as if impelled by an internal force, got out of bed and found herself completely healed. Her companions were astonished; the doctors, however, were amazed, for they declared that such a sudden and complete expulsion of that terrible disease could not have been accomplished by natural forces, nor by the aid of the healing arts. The same fate befell Sister Maria Donadelli in the same year, who was afflicted by a most serious illness, which, as was known to experts, was very difficult, if not impossible, to cure. In her excrements, bacilli were found, which are now called Koch's bacilli, after the name of their discoverer, and which clearly indicated the nature and severity of the disease: the progress of the illness clearly revealed that all hope of recovery was lost. Feeling that she was approaching a fatal end, the sick sister requested to be prepared with the Sacraments, while the doctors, who had considered their efforts to be completely futile, were withdrawing. But while men, powerless to overcome the disease, were abandoning her to her fate,

[*Latin ed. p. 243*]

The Holy Congregation of Rites, in its deliberation number 253, accepted the case of a soul invoked as a celestial intercessor for healing. The sick sister, upon the order of her pastor, was instructed to seek the help of the Venerable foundress, Saint Bartholomew, and, following her example, began to offer novena prayers repeatedly. The afflicted sister, suffering intensely, felt that on one morning, after receiving the sacred Body of Christ in the form of viaticum, and before receiving the oil of the infirm, her bed shook twice. Moved by a hidden power, she rose from the bed, and running through the room, began to exclaim that she was completely healed, to the astonishment of all. To further demonstrate that the healing was true and perfect, a physician was called, who, through appropriate examinations, confirmed the truth of the matter, and sworn experts declared that this was

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a remarkable miracle of Almighty God. An inquiry was held regarding the truth of these two miracles, first in the preparatory meeting of the Sacred Rites, then in the preparatory session, and finally in the general session before the Most Holy Pope Pius XI on the twentieth day of the preceding month of April; at which time the Most Reverend Cardinal Caietan Bisleti, the proponent of the cause, raised the question: Whether and concerning which miracles the case pertains, and to what effect. The Most Reverend Cardinals and Consultors promptly presented their opinions. However, the Blessed Father, although he did not obscure the joy of his spirit, postponed the definitive judgment to another day, after offering fervent prayers, in which the abundance of heavenly light would be implored from the Fathers. Having decided to make his declaration, he chose this day, the fourth Sunday after Easter. Therefore, having acted most piously according to divine will, he summoned the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, and Prefect of the Sacred Rites Congregation, and Caietan Bisleti, the Relator of the cause, as well as the Reverend Father Charles Salotti, the Promoter General of the Holy Office, and myself, as a secretary, and, in their presence, solemnly decreed: That both miracles are established; namely, the first: "the instantaneous and perfect healing of Sister Saint Rizzi from a long-standing fibroma of the uterus, with very serious accompanying symptoms," and the second: "the instantaneous and perfect healing of Sister Maria Donadelli from chronic tuberculosis, brought to an extreme stage." This present decree was ordered to be promulgated and recorded in the acts of the Sacred Rites Congregation, on the sixth day before the Ides of May, in the year nineteen hundred and twenty-six.

[Signed] A. CAED. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Rites Congregation.

[Signed] S. Angelus Mariani, Secretary.

[*Latin ed. p. 244*]

244 Acta Apostolicae Sedis - Official Commentary

ON THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE VENERABLE SERVANTS OF GOD, EMMANUEL RUIZ AND SEVEN COMPANIONS OF THE ORDER OF MINOR FRATERS, KILLED, AS IS REPORTED, IN HATRED OF THE FAITH.

REGARDING THE QUESTION: Whether there is proof of the martyrdom and the cause of the martyrdom of the Venerable Servants of God, and also of signs or miracles, in the case and to the effect that is being considered.

"It is fitting and proper, that after the joy of Easter, which we celebrated in the Church, we share our joys with the holy martyrs; and that we announce to them the glory of the Lord's resurrection, who are sharers in the Lord's passion." (St. Ambrose, sermon 22).

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These most excellent words of St. Ambrose, Doctor of the Church, strongly recommend a favorable outcome for this cause, so that the religious and humanly deserving Order of Minor Friars may, during the time of paschal joys, receive new joy and new glory through the bestowal of honors upon its eight members, who, in the monastery at Damascus, united to the Custody of the Holy Land by a spiritual bond, were struck down and slain by barbaric Turkish cohorts who invaded that sacred refuge, either to abduct pious guests or to kill them against their will. As the entire Franciscan Order lamented this most grievous loss, so it is fitting and just that it rejoice in the glory that it feels approaching, through the heavenly honors bestowed upon these its sons, who, as defenders of the faith, are to be recognized by the Church. And this should be all the more pleasing and the more welcome to it, as the most blessed event draws near which will accumulate the joy and glory that the illustrious Franciscan Order rightly adds to its annals, for the secular celebrations in honor of the Father and Patriarch Francis, to be celebrated throughout the Christian world.

The first to be struck down by the enemies and killed was the president of the monastery, Father Emmanuel Ruiz, who scarcely noticed the attack, descended into the sacred building to partake of the divine mysteries, lest they be left to certain profanation. He was soon killed, having commended himself to God in prayer. Another, Father Carmelo Motta, met his death, refusing to go over to the Turkish camp, and was struck down with a club. The third, Father Petrus Soler, shed his blood for Christ, having confessed with the sword that he would remain steadfast in the Christian faith. The same constancy was shown by Father Nicolaus Alberca, who was killed by a fiery projectile.

[*Latin ed. p. 245*]

The Holy Congregation of Rites, in its deliberation, having declared that it would never abandon the faith of Christ, also considered the case of Father Engelbert Kolland, who, having been incited to apostasy, declared that he had never committed such an act. Furthermore, Father Ascanius Nicanor met the same fate as his companions, and was prepared to attest to the Catholic faith with his own blood. No less fortitude was displayed by the two lay brothers, Francis Pinazzo and John James Fernandez, who, while taking refuge in the sacred tower, were struck down, offering prayers and raising their hands to heaven in supplication.

After due process, with the necessary investigations and inquiries conducted and declared legitimate, a discussion concerning the martyrdom of these venerable Servants of God was initiated in the Preliminary Assembly, convened under the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, the Relator of the cause, on the eighteenth day of August, in the year nineteen hundred and twenty-five; then in the Preparatory As-

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sembly, held in the Vatican Congregation Hall on the nineteenth day of January of the following year; and finally, in the general sessions of the Sacred Congregation of Rites, before His Holiness Pope Pius XI, on the twenty-seventh day of April of the same year. In these sessions, the Most Reverend Relator proposed the following question for discussion: Whether it is established that there was martyrdom, and the cause of the martyrdom, and also whether there were signs or miracles in the case in question, and to what effect. The Most Reverend Cardinals and Consultors, in due order, expressed their opinions; which the Blessed Father, with a sincere intention, took into consideration, postponing his judgment to another day, so that greater assistance from the Father of Lights might be obtained in such a weighty matter.

On this Sunday, the fourth after Easter, having summoned the Most Reverend Cardinals Anthony Vico, Bishop of Oporto and Saint Rufina, and the Prefect of the Sacred Congregation of Rites, and Januarius Granito Pignatelli di Belmonte, Bishop of Albano Laziale, the Relator of the cause, as well as the Reverend Father Charles Salotti, General Promoter of the Holy Office, and myself, as Secretary, the Divine Host was piously offered, and in this noble Vatican hall, seated upon the Papal throne, he solemnly declared: "It is established that there was martyrdom, and the cause of the martyrdom, of these eight venerable Servants of God, so that further proceedings may be undertaken." He ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites, on the sixth day before the Kalends of May, in the year nineteen hundred and twenty-six.

[Signatures:]

A. CARD. VIGO, Bishop of Oporto and Saint Rufina, Prefect of the Holy Office.

L. SB S. Angelus Mariani, Secretary.

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - Official Commentary of the Sacred Roman Rota.

Tuesday, April 27, 1926, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rota was held, in which the Most Eminent and Most Reverend Lords Cardinals, the Reverend Prelates, and the theological Consultors, who comprise it, discussed and gave their vote first on the matter concerning the total cause for the solemn beatification of the Venerable Servant of God, Joanna Antida Thouret, Foundress of the Sisters of Charity; and then on the matter of the martyrdom and the cause of the martyrdom, of the signs or miracles of the Venerable Servants of God, Emmanuel Ruiz and his companions of the Order of Friars Minor, who were killed, as it is asserted, out of hatred

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for the Faith.

Tuesday, May 1, 1926, in the Apostolic Palace at the Vatican, with the participation of the Eminent and Reverend Lords Cardinals and with the vote of the Reverend Prelates and the theological Consultors comprising the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the matter whether there is evidence of martyrdom, of the cause of the martyrdom, and of the signs or miracles of the Servant of God, Natale Pinot, a secular priest and parish priest, who is asserted to have been killed out of hatred for the Faith.

Tuesday, May 11, 1926, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the theological Consultors, discussed and gave their vote first on the matter concerning the total cause for the solemn beatification of the Venerable Servant of God, Bartolomea Capitanio, the Primary Foundress of the Institute of the Sisters of Charity in Lovere, in the Diocese of Brzesc; and then on the martyrdom of the Venerable Servants of God, Giacomo Sales, a priest, and Guglielmo Sautemouche, a coadjutor, of the Society of Jesus, who are asserted to have been killed out of hatred for the Faith.

Tuesday, May 18, 1926, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Eminent and Reverend Lords Cardinals, with the Reverend Prelates and the theological Consultors who comprise it, issued their vote first on the matter concerning the total cause for the solemn beatification of the Venerable Servant of God, Emmanuel Ruiz and his companions, martyrs of the Order of Friars Minor, who were killed out of hatred for the Faith; and then on the matter of the martyrdom and the cause of the martyrdom, of the signs or miracles of the Servant of God, Abba Ghebre Michele, a priest affiliated with the Congregation of the Mission, who was killed, as it is asserted, out of hatred for the Faith.

[*Latin ed. p. 247*]

From the Diary of the Roman Curia, SECRETARY OF STATE, with the respective credentials, the Most Holy Father Pius X, may He happily reign, has deigned to appoint: May 1, 1926.

His Eminence, Cardinal Giovanni Bonzano, Member of the Sacred Congregation of Rites.

The Reverend Monsignor Massimo Massimi, Dean of the Sacred Roman Rota, Consultor of the Supreme Sacred Congregation of the Holy Office.

The Reverend Father Marco Sales, O.P., Master of the Sacred Apostolic Palaces, Consultor of the Pontifical Commission for Biblical Studies.

HOUSEHOLD OF HIS HOLINESS, with the credentials of His Excel-

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lency, the Monsignor, the Most Holy Father Pius X, may He happily reign, has deigned to appoint:

Extraordinary Secret Chamberlains to His Holiness:

April 8, 1923.

Monsignor Giuseppe Nobile, of the archdiocese of Naples.

Monsignor Matteo Rioja Rubio, of the diocese of Osma.

Monsignor Francesco Berendt, of the diocese of Danzica.

Monsignor Francesco J. Conaty, of the same diocese.

Monsignor Giovanni J. Clifford, of the same diocese.

Monsignor Giorgio Donahoe, of the same diocese.

Monsignor Ludovico de Gruyter, of the apostolic vicariate of Dutch Guiana.

Monsignor Edoardo Bottolo, of the archdiocese of Turin.

Monsignor José Nunes Carneiro, of the archdiocese of Bahia.

May.

Monsignor Gaspare Porzio, of the archdiocese of Sorrento.

Monsignor Giovanni Jaschik, of the diocese of Breslau.

Monsignor Agostino Vogtel, of the diocese of Treves.

Monsignor Edoardo de Jesus Yasquez, of the diocese of Cumaná.

Monsignor Jesus Pellin, of the diocese of Coro.

Monsignor Salvatore Montes de Oea, of the diocese of Barquisimeto.

[*Latin ed. p. 248*]

Acia Apostolicae Sedis - Official Commentary 248, May 14, 1926. Monsignor Giovanni Michele Lares, of the diocese of Guayana.

20. Monsignor Junius Br. Micu, of the archdiocese of Alba Julia and Fogaras.

20. Monsignor Giovanni Bucur, of the same archdiocese.

Secret Chamberlains of Sword and Cape, Supernumerary, of His Holiness: April 28, 1926.

Mr. Enrico Matteucci, of the diocese of Volterra.

May 21. Mr. Guglielmo van Waterschoot van der Gracht, of the diocese of Amsterdam.

Honorary Chamberlains in peacock-blue attire of His Holiness: April 28, 1926.

Monsignor Giovanni von den Driesch, of the archdiocese of Colonia.

May 20. Monsignor Giovanni Buttò, of the archdiocese of Udine.

May 20. Monsignor Stefano Cserenyey, of the diocese of Mtra.

Honorary Chamberlains of Sword and Cape, Supernumerary, of His Holiness: April 15, 1926.

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Mr. Isnardo Balderi, of the same diocese of Viterbo.

Mr. Dr. Vincenzo Pacifici, of the diocese of Tivoli.

Honorary Secret Chaplain of His Holiness: April 19, 1926.

Monsignor Gioacchino Pedicini, of the archdiocese of Benevento.

Honorary Chamberlain *extra urbem* of His Holiness: April 26, 1926.

Monsignor Giovanni Muradian, of the Armenian Patriarchate.

Honorary Chaplain *extra urbem* of His Holiness: May 8, 1926.

Monsignor Pio Baldi, of the diocese of Trento.

Secret Chaplain of His Holiness: May 11, 1926.

Monsignor Riccardo Magnanensi (Rome).

NECROLOGY: April 16, 1926.

Monsignor Giovanni Battista Murphy, Bishop of Porto-Luigi.

May 4. Monsignor Leopoldo Capitani, Pro-Prefect of the Apostolic Chancery.

May 6. Monsignor Federico Eis, titular Bishop of Bita.

May 7. Monsignor Patrizio Delany, Archbishop of Hobart.

May 14. Monsignor Geremia Pascucci, Bishop of Trivento.

May 26. Monsignor Einai do Camillo Bousset, Archbishop of Reggio Calabria.

[*Latin ed. p. 249*]

Year XVIII - Vol. XVIII, July 1, 1926, No. 7

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XI

SACRED CONGREGATION

On June 21, 1926, a secret Consistory was held in the Apostolic Palace at the Vatican, the acts of which are reported in order:

I. – CHAMBERLAIN OF THE SACRED COLLEGE

Victorius Amadeus Cardinal Ranuzzi de Bianchi presented and returned the seal of the Sacred College of the Most Holy Roman Church to His Holiness, Pope Pius XI, who handed it over to Cardinal Donato Sbarretti, for him to serve as Chamberlain of the same Sacred College for

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this year.

II. – ADDRESS OF HIS HOLINESS POPE PIUS XI

CREATION AND PUBLICATION OF NEW CARDINALS OF THE HOLY ROMAN CHURCH

VENERABLE BROTHERS

Before we supplement your sacred College today and attend to the co-opting of new Bishops, a matter concerning the Oriental Church has arisen, in which the authority of the Apostolic office must be exercised. For, as you know, our venerable brother Demetrius Cadi, Patriarch of Antioch of the Melkite Greeks, passed away suddenly in Damascus on the fifth and twentieth days of the month of October of the past year – a man distinguished by his virtues and righteous deeds, whom all lamented and whom We ourselves, with sorrow, praised and commemorated in the preceding Consistory.

[*Latin ed. p. 250*]

250 Acta Apostolicae Sedis - Commentarium Officiale, we have seen; and furthermore, a few days after his death, we appointed the venerable brother Maximum Saigh, Archbishop of the same rite of Tyre, as Apostolic Vicar to take over the vacant Patriarchate; and we soon entrusted him with the task of convening a Synod to canonically elect a new Patriarch, and to preside over the assemblies with our authority. On the seventh day of December, the Synod was begun in the Basilian monastery of Saint Salvator, which is in the town of Sarba; after the bishops of that rite had all assembled, the following day they elected the venerable brother Cyril Mogabgad, Archbishop of the Melkite Greeks of Marianna, as Patriarch. Immediately, the bishops who had cast the votes sent us the most courteous letters, in which, after recounting the matter, they requested that we ratify the election that they had carried out; and the new Patriarch, having learned of this, implored us in a letter full of devotion, adding a profession of the Catholic faith. We presented the entire account of the matter to the venerable Cardinals, in the Sacred Council for Oriental Church affairs, as is customary; and they, after carefully considering everything, decided that the request of those bishops should be granted. Indeed, the elected Patriarch, for the past twenty-seven years, has diligently led his flock; he has established places for games and activities for boys and young people in the mountainous areas of the archdiocese, and he has also built chapels for the common use of the faithful. Moreover, with his outstanding intelligence, zeal, and vigor, he has vigorously opposed the enemies of the Catholic

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Church, who were spreading their false opinions. Since he therefore gives good hope to us and to his nation, we have decided to confirm him as Patriarch of the Melkite Greeks of Antioch, and to bestow upon him the Pallium, taken from the body of the blessed Apostle Peter. Therefore, by the authority of Almighty God, and of the holy Apostles Peter and Paul, and by our own authority, we confirm and ratify the election or request made by the venerable brother bishops of the Melkite Greek rite, concerning the venerable brother Cyril Mogabgad, and we release him from the bond by which he has been bound to the Melkite Church of Marianna until this day, and we appoint him.

[*Latin ed. p. 251*]

From the Acts of Pope Pius XI, page 251: We appoint the Patriarch of the Greek Melkite Church of Antioch, as will be expressed in the decree and the Consistorial records: notwithstanding any objections whatsoever. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Now, Venerable Brothers, having turned our attention and consideration to your most esteemed Order, we desire to increase the number of men chosen for the sacred dignity of the Purple, who, having diligently served the Church and the Roman Curia for a sufficient time, have endeared themselves to our will, not only through their good works, but also through their devotion. These are: the Bishop *in titulo* of Thermae Basilicae, Assistant from the Sacred Council for the Discipline of the Sacraments; ALOYSIUS CAPOTOSTI; and CAROLUS PEROSI, Assessor of the Supreme Sacred Congregation. What do you think?

Therefore, by the authority of Almighty God, of the holy Apostles Peter and Paul, and Our own, we create and proclaim ALOYSIUS CAPOTOSTI a Cardinal of the Holy Roman Church, *EX ORDINE PRESBYTERORUM* (from the Order of the Presbyterate); and CAROLUS PEROSI a Cardinal of the Holy Roman Church, *EX ORDINE DIACONORUM* (from the Order of the Diaconate). With all the dispensations, derogations, and clauses necessary and appropriate.

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Following this, as you will see, we will consult with the Churches.

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis - Commentary, m. - THE APPOINTMENT OF A CHURCH Official IN THE SUBURBAN VICARIATE: Michael Cardinal Lega, having relinquished the title of Saint Eustachius, requested the suburban Church of Tusculum, and subsequently departed from the Consistory Hall. IV. - THE PROVISION OF CHURCHES. Then, the Most Blessed Father, intending to favorably pursue the aforementioned request, provided for the Church of Tusculum by appointing the aforementioned Michael, His Eminence, Cardinal Lega, as its Bishop and Pastor. And upon

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re-entering the hall, who sought his final place among the Cardinals of the episcopal order, the Holy Father proceeded with the appointment of the following: To the titular bishopric of the Church of Cuneo, he appointed the Reverend Father John Baptist Penon, formerly Bishop of Molinensem. To the cathedral Church of Cuneo, which he united "in persona" with the Church of Fossano, he appointed the Reverend Father Quiricus Travaini, Bishop of Fossano. To the cathedral Church of Richmond, he appointed the Reverend Father Andrew James Brennan, formerly Bishop of Tapsita. To the cathedral Church of Flumen, recently established, he appointed the Reverend Father Isidorus Sain, Abbot of the Order of Saint Benedict, of the Cassinensis Congregation of the primitive observance, formerly Apostolic Administrator of the same Church of Flumen. To the cathedral Church of Bosa, he appointed the Reverend $\text{Reverend Father Philip Mantini}$. To the cathedral Church of Carnut, he appointed the Reverend Father Rudolph Octavius Harscouët, General Vicar of the Anneciensis diocese. To the cathedral Church of Sagi, he appointed the Reverend Father Octavius Pasquet, General Secretary of the Constantiensis Curia. To the cathedral Church of Derri, he appointed the Reverend Father Bernard O'Kane, parish priest of the place of Magherà in the diocese of Derri. To the cathedral Church of Pharensi, he appointed the Reverend Father Michael Pusic, parish priest of Saint Peter in Braza, of the same diocese of Pharensi. To the cathedral Church of the Salty Lake, he appointed the Reverend Father John Mitty, parish priest of the Church of Saint Luke in the city of Neo-Eboracensi. To the cathedral Church of Menevia, he appointed the Reverend Father Francis Vaughan, parish priest of the place of Barry in the archdiocese of Cardiff.

[*Latin ed. p. 253*]

253 The Acts of Pope Pius XI state that the following promotions and canonically made elections in the Synod of Maronite Bishops were approved: — The Reverend Eliae Scedid, Patriarchal Procurator in the City, to the titular Maronite archiepiscopal see of Cyrrhus, and appointed as Patriarchal Vicar in Botrys. — The Reverend Eliae Riscia, Official of the Patriarchal Curia, to the titular Maronite archiepiscopal see of Nazareth. Furthermore, other sacred ministers, already announced through Apostolic Letters bearing the seal, were publicly proclaimed as ARCHBISHOPS: Hierapolis in Phrygia, Ludovicus Couppé, already Bishop of Lerus. Sebaste, Georgius Iosephus Caruana, already Bishop of St. John of Puerto Rico, appointed Apostolic Delegate to the Antilles and the Republic of Mexico. Ratiaria, Gustavus Carolus Mutel, already Bishop of Mopsuestia. Mariamita, with the title conferred for this occasion, Dionysius O'Connell, already Bishop of Richmond. Irenopolis in Isauria, with the title conferred for this occasion, Eduardus Mooney, appointed Apostolic Delegate to the Orient. Aenus, with the title conferred for this

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occasion, Petrus Mankowski, already Bishop of Kamenec. Philippopolis, Ioannes Petrus Rey, already Archbishop of Tokyo. Meehlina, Iosephus Ernestus Van Roey. Scythopolis, Franciscus Karevicz, already Bishop of Samogitia. Sardica, Iosephus Fietta, Apostolic Nuncio to Central America. Kaunas, with the newly established metropolitan see, Iosephus Skvireckas, already Bishop of Ceramus.

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis - Official Commentary, Oregon, Edward Howard, already Bishop of Isauria. Modena, Abbot of Bussola. Nonantola, Joseph Anthony Ferdinand Milevitan, with the title conferred for this occasion; Acacius Chacón, Coadjutor with the right of future succession; Reverend Father Anthony Raymond de Silva, Archbishop of Emerita in India.

BISHOPS:

Acalyssen, Aloysius Tardy, Apostolic Vicar of Gabon.

Centuria, Joseph Perrachon, Apostolic Vicar of Kenya.

Gedan, Edward O'Rourke, already Bishop of Pergamum, for the recently established diocese.

Syen, Norbert Klein, already Bishop of Brunn.

Archelaida, Arcturus Jara, Apostolic Vicar of Magellan.

Dan, Gregory Lakota, Auxiliary to His Eminence, Bishop Joseph Joseph Kocylowskyj, Bishop of Premysl.

Meihon, Salvatore Meo.

Baroae, Alfred Odilon Comtois, Auxiliary to Reverend Father Francis Xavier Cloutier, Bishop of Trifluvia.

Lund, John Norton, Coadjutor with the right of future succession to Reverend Father Michael O'Farrell, Bishop of Bathurst.

Sale, Samuel Richard Ryan, already Bishop of Geraldton.

Rambert Faure, Coadjutor with the right of future succession to Reverend Father Charles Gibier, Bishop of Versailles.

Beniamin Roland-Gosselin, titular Bishop of Mosynopolis.

Echinus, Francis Joseph Seminara, already Bishop of Die.

Canler, Henry Valtorta, Apostolic Vicar of Hong Kong.

Mylasa, Francis Mary Kelly, Auxiliary to Reverend Father Patrick Richard Heffron, Bishop of Winona.

[*Latin ed. p. 255*]

Acts of the Congregation, November 25th. Joseph Guadalupe Ortiz y Lopez, already Bishop of Chilapa, was appointed Auxiliary to His Grace, John Herrera y Pyfia, Archbishop of Monterrey. To the five sees: Nice, Franciscus Ludovicus Virág Eicard, already Bishop of Marciana; Bossa, James

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Roche; Telšiai and Klaipeda, newly erected dioceses and prelature, Justin Staugaitis; Panevėžys, newly erected diocese, Casimir Paltarokas; Vilkaviškis, newly erected diocese, Anthony Karaš. Kaisedoren, newly erected diocese, Joseph Kukta. Tidditan, Miecislaus Reinys, Coadjutor with right of succession to the Most Reverend Father, Anthony Karaš, Bishop of Vilkaviškis. Tralles, Eugenius Crépin, Auxiliary to His Eminence, Ernest, Cardinal Dubois, Archbishop of Paris. Coire, Franciscus Salis-Seewis, Auxiliary to the Most Reverend Father, Anthony Bauer, Archbishop of Zagreb. Ceramus, Johannes Hillebrand, Auxiliary to the Most Reverend Father, Gaspar Klein, Bishop of Paderborn. Como, Adolphus Pagani. Tarquinia and Centumcellae, Aemilius Cottafávi. Zaraitana, Henricus Dubuc, Coadjutor with right of succession to the Most Reverend Father, Agatha Philippi Alvarado, Bishop of Barquisimeto. Aquae, Laurentius Del Ponte, already Bishop of Oropesa. Fussala, Theodorus Labrador, Apostolic Vicar of Püning. Mopsuestia, Joseph Gotthard, Apostolic Vicar of Windhoek. After the appointments to the sees were completed, the Most Blessed Father received the oath sworn by Cardinal Michael Lega; and then he favorably received the petition for the Patriarchal Pallium for the Maronite Church of Antioch.

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis - Official Commentary II PUBLIC CONSISTORY On Friday, June 24, 1926, in the Hall above the Portico of the Vatican Basilica, a Public Consistory was held, in which the Most Blessed Father solemnly conferred the red hat upon Cardinal BONAVENTURA CERRETTI, whom He had created in a secret Consistory on December 1, 1925, and also upon the Cardinals ALOYSIO CAPOTOSTI and CAROLO PEROSI, who were created and publicly announced in the secret Consistory of the preceding second Friday. Meanwhile, through the advocate of the Sacred Consistory, Albert Guidi, the cause of the venerable Servant of God, Mark of Aviano, a professed priest of the Order of the Friars Minor Capuchin, was concluded for the third and final time. III I. - APPOINTMENTS OF CHURCHES After the Public Consistory, a secret Consistory was held in the usual Hall of the Apostolic Palace, in which, after the Most Blessed Father had, as is customary, dismissed the aforementioned new Cardinals, He proposed the following Churches: To the Metropolitan Church of Gnesen and Posen, whose sees are perpetually united, He appointed the Reverend Father August Hlond, formerly Bishop of Katowice. To the Metropolitan Church of Viki, He appointed the Reverend Father Romuald Jalbrzykowski, formerly Bishop of Lomza. To the titular archiepiscopal Church of Corinthus, He appointed the Reverend Father Ludovic Petit, formerly Archbishop of Athens. To the titular archiepiscopal Church of Seleucia in Syria, He appointed the Reverend Father Fernand Cento, formerly Bishop of Acireale. To the titular archiepiscopal Church of Limisa, with the title conferred for this occasion,

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He appointed the Reverend Father Francis Maffei, formerly Bishop of Lacedonia.

[*Latin ed. p. 257*]

Acts of the Holy Father, 257, XI. To the titular Archbishop of the Church of Pessinunta, Reverend Giannattasio, formerly Bishop of Nerito. To the titular Bishop of the Church of Pergamum, formerly Bishop of Cesena. To Reverend Father Nicholas Berdini, titular Bishop of the Church of Philadelphia, Reverend Father Aloysius Mazzini, formerly Bishop of Anagni, whom he appointed as Auxiliary to Reverend Father Joseph Scatti, Bishop of Savona and Noli. To Reverend Father Stanislaus Lukomski, titular Bishop of the Church of Sicca Veneria, formerly Bishop of Lomza. To Reverend Father Arcadius Lisiecki, of the Cathedral Church of Katowice. To Reverend Father Philip Tchao, titular Bishop of the Church of Vaga, whom he appointed as Apostolic Vicar of Suanhwafu, a vicariate recently established. To Reverend Father Melchior Souen, titular Bishop of the Church of Esbon, Apostolic Prefect of Lihsien. To Reverend Father Odoric Tc'eng, titular Bishop of the Church of Cotenn, Apostolic Prefect of Puchi.

II. – REQUESTS FOR THE PALLIUM. After this, the Most Blessed Father reserved new Cardinals, and immediately afterward, he graciously approved the requests for the sacred Pallium for the metropolitan Churches of Mutina, Gnesen, and Posen, Mechlin, Hobart (by succession), Oregonopolis, Vilna, Kaunas, and also, by privilege, for the five Cathedral Churches of Barcelona (by succession) and Chartres.

III. – ASSIGNMENT OF TITLES AND DEACONRIES. Finally, the Supreme Pontiff placed rings on the fingers of the new Cardinals and assigned them the following: to BONAVENTURE CERRETTI, the title of Saint Cecilia; to ALOYSIUS CAPOTOSTI, the title of Saint Peter *ad vincula*; to CHARLES PEROSI, the title of Saint Eustachius.

[*Latin ed. p. 258*]

Acts of the Apostolic See 258 - Official Commentary. APOSTOLIC LETTER TO THE REVEREND FATHER WLODIMIRJ LEDÓCHOWSKI, GENERAL SUPERIOR OF THE SOCIETY OF JESUS, CONCERNING THE APPROACHING END OF THE SECOND CENTURY SINCE THE CANONIZATION OF SAINT ALOYSIUS GONZAGA. PIUS PP. XI, Beloved sons, health and apostolic blessing.

It is a singular thing in the life of the Divine Master that young people are drawn to Him by a particular charity. For He attracts innocent children to Himself, and He corrects those who corrupt them with severity of words, and threatens them with the most grievous punishments; but to the young man, He offers the reward of invitation, and presents the perfect and complete form of sanctity.

From the very beginning of the Christian era, the Church, having re-

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ceived from Her Founder the spirit of this same love and care for young people, has shown and demonstrated this same zeal and dedication. Therefore, concerned for the well-being of childhood, she began to protect the safety of bodies and souls; she opened schools and academies to her children, so that they might be instructed in the arts and higher disciplines, and she encouraged religious orders and sodalities, with the intention that, through academies, colleges, public schools, and associations, the youth might be properly educated. Indeed, the Church has always vindicated her inviolable right to care for the education of the young, for she cannot fail to teach to all of humankind that she is the guardian of the doctrine of morals, and the certain and most difficult mistress of that art, which is concerned with shaping the minds of men in a Christian manner.

It is truly wonderful to see how many young people, of both sexes and from all walks of life, are everywhere eager to approach their priests and pastors, desiring to be instructed by them and to be cultivated in all aspects of Christian life, and to assist the Church in her work of reforming men and saving souls. And when we consider how often groups of young people have gathered from all sides in the past year, we are filled with joy and delight, remembering the fruits of pleasure and happiness that we have experienced.

[*Latin ed. p. 259*]

Acta Pii PP. XI 259: Such organized legions of youth, spread throughout all nations, would one day constitute an army, with which the Apostolic See might refresh the aging world. And Our heart grows ever more deeply moved by the charity of the young, when we see the manifold and grievous dangers that threaten their faith and innocence: for in the arduous struggle of the entire spiritual life, it so often happens that the strength and vigor of many, who could have been of great service to the Church and to society, are weakened and extinguished. Therefore, that which will be completed this year, on the day that marks the anniversary of the blessed Aloysius Gonzaga, seems to possess such remarkable benefits for the spiritual progress of youth, that We gladly turn Our thoughts and Our discourse to you, beloved sons, who, as the world extends in all directions, yearn for the hope of the Kingdom of Jesus Christ. For, that the young may make worthy use of and be strengthened by their heavenly patron, in their trials and dangers of life, they must follow him, who is a most singular example of all virtues: for if they should deeply contemplate his life, they will clearly know what is the path to Christian perfection, and they will acquire those arts and practices that are most suitable for attaining it, and they will reap the fruits of virtues by following in the footsteps of Aloysius. Truly, if they contemplate Aloysius and the light that is placed in him and in his example, they will certainly see that he is not the one whom some writers, less prudent, have falsely portrayed as being opposed

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to the Church: do they not see in him a singular example of youthful virtues, especially in the recent holiness that has been praised by the Church? For, if one examines Our annals, it is easily verified that many young men and women, whom the Spirit of God has inspired since the death of Gonzaga to this day with a wondrous innocence of life, have conformed their hearts to his discipline. Among these, We would simply like to mention John Berchmans, who, while living in the Roman College, proposed nothing to himself but to imitate Aloysius; the French missionary, that young worker, who began to imitate Castellion from his youth and persevered until the end; Contard Ferrand, who, when Aloysius was rightly called by his peers, most piously venerated this very one, using him as an example and guide in chastity; and Bartholomew Capitanio, who, having devoted herself to Gonzaga, rendered him perfect, both in life and in death, and who, along with Aloysius, this very year, seems to have been brought to the honors of the blessed. And let no one rashly assert that Aloysius was not of great help to Gabriel, the Archangel, in his inner transformation and perfection, by the Virgin Mary, who suffers: for although he was a young man,

[*Latin ed. p. 260*]

260 The Acts of the Apostolic See – Official Commentary – shows that the matter was somewhat lightened and made more lenient; however, Gonzaga did not cease to implore the help and assistance of Gonzaga, whom he had learned to venerate as the patron of youth. And as we present one among the more recent authors and teachers of childhood and youth, John Bosco not only loved and revered Aloysius, but he was accustomed to strongly urge those whom he received to be educated to follow this example, leaving it as a kind of inheritance to his students: and of all those, the most outstanding in imitating Aloysius was that most virtuous soul, Dominic Savio, whom God allowed to be seen and admired in the world for so short a time. Indeed, it can be seen that, through the secret counsel of divine Providence, it happened that Aloysius, who was barely blossoming, was taken by premature death, when the praises of his excellent talents and spirit, his steadfast and diligent will, his singular and almost divine prudence, combined with his zeal for religion and souls, promised and commanded the benefits of a most fruitful apostorus. For it pleased God that young people should learn from the heavenly youth, whom we have willingly made lovable and imitable, what was the particular essence of his age and its most important task, namely, to prepare themselves for the activity of life, by cultivating and perfecting their souls with Christian virtues. Those who are deprived of and lack this inner patrimony of virtues, which so wonderfully shone forth in Aloysius, we shall not consider to be sufficiently prepared and equipped for the dangers and struggles of life, nor for the undertakings of the apostolate, but rather, like sounding brass and a tinkling cymbal, they will either be

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of no use or, perhaps, they will harm that very cause which they have undertaken to carry out and defend, as has been clearly demonstrated in past ages. Therefore, do not these secular celebrations of Gonzaga, which so opportunely occur in these times, teach young people, by his example of life, to be eager for external achievements and for engaging in the activities of life, so that they may not concern themselves with the Catholic cause before they have perfected themselves through the study and practice of inner virtues? And first of all, Gonzaga teaches young people that the foundation of Christian education consists in a living sense of faith, by which men, illuminated by faith, like a lamp shining in a dark place, fully recognize the nature and importance of mortal life. Therefore, when Aloysius decided that he would compose his life "not for temporal things," but "for eternal reasons" – so that, if anyone should depart, he could already be or be called a spiritual man – such reasons, drawn from divine revelation, are found in 1 Corinthians 2, 11; 1 Peter 1, 9.

[*Latin ed. p. 261*]

From the Acts of Pope Pius XI, page 261: The arena of spiritual exercises, to which, scarcely having emerged from boyhood and then having joined the Society of Jesus, he frequently withdrew, deriving great benefit and pleasure, and accustomed himself to long and diligent reflection and meditation. Indeed, we believe it is entirely necessary that this be deeply impressed upon the minds of our young men, led by Gonzaga, that human life is not to be so limited that it is contained solely in the care and enjoyment of fleeting things, by which, not infrequently, the minds and senses of young people are distracted, but rather, on the contrary, it should be considered as a kind of course, in which, serving only Christ, we strive for eternal blessedness. And our young men will easily come to hold this correct estimation of life if, imitating our heavenly Patron, they sometimes withdraw from the turmoil of worldly affairs and dedicate a few days to spiritual exercises, which, as long experience has shown, are perfectly suited to profitably and firmly occupy the minds of young people, who are gentle and easily influenced. Illuminated by this light of heavenly things, as we have said, Aloysius, having resolved to leave nothing undone in order to lead a most innocent life, persevered so constantly in his purpose that, from the very beginning of his reason until the very last breath, he remained free from every stain of grave sin; and, especially, he so diligently guarded the virtue of chastity that he prevented every, even the slightest, blemish, so that, when he was honored by his peers with the name of "angel" – by which very name the Christian people subsequently became accustomed to address him – he seemed to be confirmed in grace by Blessed Robert Bellarmine, with whom the saintly young man was intimately associated as a devoted student. This perfection and the fullness of virtue were not, indeed, attained by Aloysius because, through a most extraordinary gift of

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God, he was exempt from those internal and external struggles that, being wounded in nature by the fall from original justice, we, who are afflicted, must often contend with. Although, because of this entirely singular privilege, he was never stirred by the impulses of lust and concupiscence, yet, although he was compared to great men, he was not entirely free from the sparks of anger and the temptations of vanity: these appetitions of nature he did not so much restrain by an invincible will as he completely subjected to the dominion of reason. Moreover, not being ignorant of the weakness of human nature, and trusting in virtue above all else, he sought to secure divine grace for himself, devoting many hours, both day and night, to prayer offered to God, and to the patronage of the Virgin Mary, among whose clients he readily took the first place, seeking favor through divine mercy; and, above all, because he understood that the most holy Eucharist was the source and strength of all spiritual life, he was accustomed to celebrate the divine table as often as it was permitted by the circumstances of the time, in order to constantly draw and derive strength from it. The innocence of his life and the purity of his manners...

[*Latin ed. p. 262*]

262 Acta Apostolicae Sedis - Official Commentary: to preserve chastity, for no human industry can separate itself from the gift of divine grace; to the most pious worship of the Blessed Sacrament and the Virgin Mother, he added a flight from worldly things, and that chastisement of the senses which the other mortals, for the most part, may suspect, but are unable to equal. For it is a wondrous and scarcely credible thing that, amidst so much corruption, Gonzaga contended with celestial spirits with such purity of mind; that, amidst so much indulgence, the young man flourished with singular abstinence, and with austerity and harshness of life; that, amidst such a desire for honors, Aloysius so despised and disdained them, that he willingly relinquished the principality, which would have come to him by hereditary right, and preferred to be received into that religious family, in which, by the interposition of vows, access to the sacred dignities was closed; and finally, that, amidst the immoderate cultivation of the wisdom of the ancient Romans and Greeks, Aloysius was so constant in the study and practice of heavenly things, that, by a special gift of God, joined with his own industry, he was so completely united with God, that he would not be distracted from the contemplation of divine things by any foreign thoughts. These things are indeed exceptional, and almost inaccessible to men of consummate virtue, the very heights of sanctity; yet let them be a lesson to our young men, that the arts by which that which is the most excellent adornment and ornament of youth, namely, innocence and chastity of morals, is preserved unharmed, may be cultivated. In this matter, we are not unaware that some teachers of youth, alarmed by the present depravity of morals, by which so many young men are precipitated into ruin, with

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incredible detriment to souls, are seeking some new method of instruction and education, so as to prevent so great a loss and ruin to the state. But let us understand this well: they will bring no benefit to the republic if they neglect those arts and that discipline which, drawn from the fountain of Christian wisdom, and tested by the long course of centuries, Aloysius himself experienced to be most effective: namely, living faith, the flight from pleasures, the moderation of the mind, and continence, active piety towards God and the Blessed Virgin, and finally, a life so frequently refreshed and renewed at the heavenly table. If our young men contemplate Gonzaga with attentive minds as a perfect example of chastity and sanctity, they will surely not only restrain their lusts, but they will also avoid that pernicious stumbling block of the Christian institution, into which those who, imbued with the comments of a certain science, reject the doctrine of Christ and the Church, allow themselves to be disturbed by immoderate zeal for liberty, the arrogance of the mind, and the license of the soul. But Aloysius, although he knew that he was the heir to an ancient principality,

[*Latin ed. p. 263*]

263 The acts of Pope Pius XI show that he readily allowed his teachers to guide him in matters of letters and piety; later, as a member of the Society of Jesus, he obeyed the instructions and counsel of his superiors with such humility, that he did not deviate even in the smallest matters of religious life from the established order: and anyone can see how much this method of acting differs from that of young men who, deceived by a false appearance of goodness and lacking all restraint, reject the advice of their elders. Therefore, those who desire to serve under the banner of Christ should be certain that, if they cast off the yoke of discipline from their necks, they will receive, instead of honors, defeats; for young men are so constituted by divine providence that they achieve nothing in the cultivation of their minds and souls, and in the formation of a Christian spirit, unless they are guided by the instruction of others. Indeed, while they may contribute greatly to other disciplines, they certainly require greater docility in matters of action and apostolate; for these duties, which involve fulfilling the mission entrusted to the Church by Christ, cannot be carried out holily and effectively unless they are performed with humility towards those whom the Holy Spirit has placed to govern the Church of God. Just as, in the earthly paradise, Satan, promising great and incredible things, led the first parents of the human race, by drawing them away from the duty of obedience, to rebel against God, so, under the pretext of freedom, young men are corrupted in these times and drawn to ruin by empty pride; whereas, on the contrary, true dignity consists in obedience to a single, legitimate authority. Indeed, Aloysius, although, on account of his outstanding reputation for prudence among his people, he had aroused great expectations of a future principate, and later seemed to be the most suitable

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of the religious members to hold the highest office in the Order, nevertheless, he, despising himself, obeyed everyone who was placed over him, combining humility with dignity, as those who, acting as representatives of his Lord and Eternal King, were charged with his governance; and, moreover, Aloysius derived most excellent and admirable fruits from such a way of life, adhering absolutely to the light and norm of faith; and the gifts of nature and grace, harmonizing wonderfully with each other, produced a perfect form of youth. For, on account of the excellence of his intellect and the maturity of his judgment, on account of the nobility and strength of his spirit, on account of his affability and gentleness of manners, did he not present and exhibit something truly perfect? Surely, it is evident that this young man, innocent and free from any disturbance of mind, was constantly fixed in contemplation and understanding of the true and the right, as he demonstrated by completing his studies and all the arts with the highest distinction, and by his participation in discussions. 1 Acts, XX, 28.

[*Latin ed. p. 264*]

264 Acta Apostolicae Sedis - The official commentary, having received unanimous approval and praise from those learned in philosophy, and also from writings – especially from letters – which, although not frequent, commend him for his wisdom, knowledge, and consideration during his youth. And that integrity and subtlety of judgment were manifest in him, is clearly evident from the most difficult affairs which, entrusted to him by his father, he managed prudently and successfully, and from the no less arduous task which, after his father's death, he undertook, reconciling his brother, the Duke of Mantua, with his dynastic family, extinguishing animosities and hatreds. Moreover, all who had dealings with him, whether in the common course of life or in the very presence of the royal court, lavishly and repeatedly praised his nobility of spirit and the amiability of his manners: we speak of citizens and servants, we speak of princes and courtiers, and especially of the directors and members of the Society, all of whom were filled with admiration for him. However, we know that a certain quality shone forth in Aloysius, namely, the firmness of spirit and the constancy of will; for from a very young age, that young heir to the principality of Castellion had resolved to attain sanctity, and he pursued this goal courageously and steadfastly until his death, never allowing any spiritual advancements, which were in harmony with the light of reason, to be delayed or interrupted. Therefore, what could be more fitting and appropriate for young people – especially those who devote themselves to studies – than to present them with an example that they may consider and diligently imitate? For these, in addition to the fact that they must cultivate their minds and spirits with sound and solid teachings, must also possess a wise, tranquil, and balanced judgment, so that they may correctly assess

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people and events, and that they may not allow themselves to be swayed by false representations of things, or by the impetuosity of emotion, or by common opinion; and finally, they must excel in kindness and gentleness, by which they may maintain and promote peace in domestic life and in human society, and by the firmness and constancy of their will, by which they may guide themselves and their neighbors towards the good. And indeed, there was in Aloysius a remarkable industry and zeal devoted to the benefit of others, which is the very essence of the apostolate, and which we often see in the youth and talents of young people. Although the principal and constant pursuit of Gonzaga was the contemplation of heavenly things and the familiar converse with God, so that his life could rightly be called "hidden with Christ in God," nevertheless, sparks of apostolic zeal frequently burst forth from his spirit, foreshadowing, as it were, the flames of a future fire. In this regard, scarcely having emerged from boyhood, he was inspired by virtuous examples and pious conversations.

[*Latin ed. p. 265*]

From the Acts of the Popes, 265, XI, [we are reminded] to exhort all those with whom we deal, and, when the opportunity arises, to kindle them with virtue; and as age advanced somewhat, and he grew more fervent, he contemplated the highest and most difficult matters for the eternal salvation of souls, and even considered apostolic expeditions, even to heretics or pagans. For the citizens of Rome, Aloysius was a spectacle, for, as a student of the Roman College, he walked the streets, squares, and villages of the city, instructing young boys and the poor in the elements of the Christian doctrine; he was also a witness to the heroic charity with which he was inflamed, when the city was afflicted by a plague, he ministered to the sick with tireless zeal; and after conceiving the seeds of that very disease, he died a few months later, at the age of barely twenty-four years. And here, too, a wide field is clearly open to our young men, in which they may actively work, with Aloysius as their guide: for the path of following and imitating a virtuous example is presented, along with the eloquence of honest words, the love and study of sacred missions, the instruction in the Christian doctrine, and, finally, the practice of manifold charity. If the cohorts of Catholic young men embrace these things, they will have truly presented the form of the Aloysian apostolate and have adapted it appropriately to the times: the Aloysian apostolate, we say, which perseveres for salvation from heaven, even though it was cut short by the death of Gonzaga. For from the blessed seat in heaven, that most holy Virgin Mary Magdalene of Pazzi, through a vision, marvelously saw him reigning there; and Our Blessed Predecessor, Benedict XIII, two hundred years ago, solemnly declared that he also resides there, among the celestial saints, by a solemn decree; and Aloysius has never ceased to enrich all the orders of young men, especially those who are in his patronage. Therefore, many

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of these associations are either considered to be of Aloysius, or boast of his patronage; therefore, almost countless young men of both sexes, have followed in his footsteps, wonderfully combining the thorns of penance with the innocence of youth; therefore, a noble kind of competition has arisen between Aloysius and Christian youth, to see which would excel, whether in increasing young people with heavenly gifts, or in venerating this heavenly patron. Therefore, it is not surprising that the Roman Pontiffs have attributed Aloysius to youth as both an example and a patron. Remembering all these things, and since we are primarily concerned with the best education and salvation of young people, especially at this time when they are in greater danger, so that not only the memory of past events may be renewed, but also that more abundant benefits may come from Aloysius, according to the custom and practice of our predecessors, especially Benedict XIII and Leo XIII, we solemnly reaffirm and, as it is necessary, we declare by our apostolic authority, Saint Aloysius Gonzaga as the heavenly patron of all Christian youth. Therefore, having read these ACTA, volume XVIII, no. 7, 1-7-928.

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis – A most esteemed record for the Catholic family, we earnestly encourage and implore, that, gathered under the protection and patronage of Aloysius, it may flourish and grow ever more abundantly, and that, openly and manifestly professing the Christian faith, it may extend the practice of innocence in morals. We therefore urge, with paternal affection, that Aloysius be contemplated and imitated, and that he be constantly venerated and invoked, also through those very practices, from which, as experience teaches, so many, the same, and not insignificant fruits have resulted, through prayers offered over six consecutive Sundays. We are exceedingly pleased that, by order of the principal Council concerning secular celebrations and their promotion, to which our Cardinal, the Vicar in the City, most diligently presides, it has been proposed to the young people that, after being given some time for sacred reflections, they sign a certain agreement regarding leading a Christian life, wholly and chastely, and that they confirm it as if by oath: these documents, collected in volumes and brought here from all parts of the Catholic world by representatives, will, after the Roman Pontiff has declared them valid, be deposited for the sake of piety and memory in the Ludovisian temple, where the venerable remains of Aloysius rest. This, indeed, seems to be the most suitable means to stir up the generous nature of the young people, whose spiritual renewal throughout the nations this secular commemoration undoubtedly intends to promote. As many representatives as there are from the vast family of Catholic young people, as we have said, who arrive in this esteemed City in time for the celebration, we will gladly admit and address them: and we will accompany them in spirit and thought to

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the tomb of Aloysius, asking that all our young people may experience each day a stronger protection from the heavenly Patron. Since, on the very same day as Aloysius, the blessed Stanislaus Kostka was also enrolled in the heavens, who had previously lived in the Society of Jesus and had ascended to the blessed abodes, it is fitting for our young people, through this very auspicious circumstance, to contemplate the angelic Polish youth, whom God, "among other miracles of His wisdom," so wrought that "even in his tender years, he attained the grace of mature sanctity." Born in a principal place, endowed with a great and noble spirit, he flourished in heavenly purity and strived for all that is perfect; he resisted and opposed his brother, a more worldly and refined man; he constantly triumphed over the insidious attacks of cunning heretical families and of dissolute and intemperate companions; he was refreshed and strengthened by the Eucharistic banquet, not once, but through the ministry of angels, and he undertook long journeys on foot, so that he might obey the call of God, and so that he might openly go to the Society of Jesus, guided by the Virgin Mother.

[*Latin ed. p. 267*]

267 The Acts of Pope Pius XI. This most blessed city, he seemed to dwell in for a time, so that not long after, consumed by the flame of charity, and having scarcely completed twenty-nine years, still a young man, he entered that eternal city, Jerusalem, among the holy confessors, the youngest in rank. God, indeed, seemed to have wished to repay the fortitude and constancy of Stanislav in a special way, by associating him with the most innocent youth in that splendor of glory, so that he might defend his nation, nay, the entire Christian name, in the greatest crisis of their time, when the incursions of the Turks were taking place, with his protection, as if with an insurmountable bulwark. Moreover, it was so widely known that he was working for his country, that John Sobieski, that Christian Caesar who freed Vienna from the most grievous siege, did not hesitate to affirm that he owed his victories not so much to his own arms as to the patronage of Stanislav. May these two, united in prayer, obtain and accomplish that our youth, emulating both, may aspire to and progress with greater zeal towards the one true glory of the faithful, that is, to the most beautiful praise of chastity and sanctity. Meanwhile, as a witness to the blessings of heaven and to Our paternal charity, We impart to you, beloved daughter, and to all religious men of the Society of Jesus and their students, Our apostolic blessing. Given in Rome, at St. Peter's, on the fifth day of the month of June, in the year 1926, of Our Pontificate. PIUS PP. XI. APOSTOLIC LETTER CONCERNING THE VENERABLE SERVANT OF GOD, BARTHOLOMEA CAPITANIO, FOUNDRESS OF THE SISTERS OF CHARITY, COMMONLY CALLED "THE SISTERS OF MARY, CHILD OF GOD," WHO IS NOW DECLARED BLESSED. PIUS PP. XI. For the

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perpetual memory of the matter. — "She accomplished much in a short time." The venerable Servant of God, Bartholomaea Capitanio, although she completed only a little more than twenty years of her mortal life, gave a wonderful example to all of Christian virtues. She was born in the town of Brixia in the diocese of Brescia, on the 13th day of the month of February, in the year 1807, of parents who operated a bakery, and to her, cleansed with lustral waters, the names Mary Bartholomaea were given. From the mouth of her pious mother, she learned the rudiments of religion.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - Official Commentary, cited, and from a tender age, she displayed piety and singular innocence. Possessing a lively mind, she often, in childish games with her peers, played the part of a teacher; at the same time, she diligently attended sacred services in the temple, and desired to alleviate the poverty of the poor with industrious zeal. Entrusted to the care of the Sisters of Saint Clara, she was seen among them as a lily of purity and a flower of piety; and having resolved to imitate the virtues of Saint Aloysius, she restrained her flesh with abstinence and penances, and elevated her spirit to the contemplation of divine things through constant prayer. Meanwhile, the Handmaid of God made such progress in human studies that, having scarcely reached her fifteenth year, she was deemed worthy to be appointed by the abbess of the monastery, to whom the instruction of young girls was entrusted. Sweet, cheerful, merciful, and just, she was both sister and mother to the girls, and won the love of all her pupils; and soon appointed prefect, she taught young women of more mature age, both in human arts and in the studies of piety, by word and example. She had not yet reached her seventeenth year when, desiring to follow the Lamb who feeds among the lilies, she dedicated the flower of her virginity to God, and before the altar of the Virgin Mother, she prostrated herself in prayer, offering herself entirely to the divine Spouse. While the Handmaid of God was preparing to bid farewell to the world, she was, at the command of her parents, compelled to return to her father's home, much to the sorrow of the Sisters. Subject to her parents within the domestic walls, an angel of peace appeared to her. For her father was a rough man, addicted to wine, who often, when drunk, would rage and beat his wife, and led a life in taverns and in drunkenness. Often, the innocent virgin, in order to bring her father back from quarrels, did not hesitate to enter the foul-smelling tavern, and brought him home, despite his reluctance. Finally, piety prevailed, and touched by the example and gentle admonitions of his pure daughter, the father abstained from wine and returned to a life of decency. So that Bartholomew would not neglect the Christian instruction of the girls, she rightfully obtained the right to publicly teach, and, dressed in a modest secular habit, she undertook to conduct a school in the town, a diligent teacher no less than an apostle of religion. And in

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truth, the Handmaid of God, with the help of the parish priest, spared no effort to serve God and to promote His glory; she taught boys and girls catechism, and she welcomed wandering young women from the fields, bringing them with her to church, and prepared them with all care to receive the Sacraments of Confirmation and the Eucharist. She founded a Marian Congregation and a society founded by Saint Aloysius, and established pious groups of this kind both in the town and in the surrounding villages. During those years, another arena for the exercise of charity was revealed to the Handmaid of God. She was entrusted with the care of a new hospital, and as its director and administrator, she attended to the sick and comforted them; and she did not hesitate to seek employment, even at the door, in order to provide for them. The Handmaid of God also wished, when given the opportunity, to give bread

[*Latin ed. p. 269*]

The Acts of Pope Pius XI, page 269, recount how she relieved the hungry, visited those detained in public prisons, consoled the weeping and afflicted, and attended to the dying hours of those in their final moments. After the death of her father and the completion of her domestic duties, with the help of some companions, the Venerable Servant of God laid the foundation stone of her Institute, which, with God's favor, quickly grew into a fruitful tree, extending its branches wonderfully. In the small house in Lucre, purchased for this purpose, she established herself, along with her first companions, in the hospital, at home, on the twenty-second day of November in the year 1782. This was the beginning of the Institute; in that house, dedicated to the customary works of piety and charity, the Venerable Servant of God was taken by death. Indeed, she had always been of delicate health, and while working diligently in the school and hospital, beyond her strength; while tirelessly dedicating herself, day and night, to establishing and strengthening the Institute, which she had placed under the patronage of the Divine Infant Jesus, and while already planning new foundations, she was struck down by a burning fever and a lung ailment. Forced to take to her bed, she wished that her room be open to her students and companions. She endured the pains of her illness with a patient and submissive spirit; she received the news of her impending death with joy, and, desiring to be dissolved and to be with Christ, she received the sacraments of the Church repeatedly, and with a most peaceful exit, at the age of twenty-six, she was united in marriage to the Heavenly Bridegroom on the twenty-sixth day of July in the year 1808. Immediately after her death, the holy virgin was proclaimed; not only the inhabitants of the town, but also the people of neighboring villages flocked in large numbers to see her body for the last time, which was exposed for two days. Fragments of her clothing and hairs were sought after as relics. The Institute of the Sisters of Charity, commonly called "of the Divine Infant," which the Servant of God had

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barely begun, after her death, unexpectedly flourished, with an increase in the number of religious and with new houses and schools opened, both in Italy and in distant regions of the world. Thus, the name of the pious foundress was spread, and the fame of her sanctity grew. Consequently, a cause was begun in the Congregation of Sacred Rites for the granting of heavenly honors to the Servant of God, and, by a decree issued on the eighth day of March in the year 1826, our predecessor, Pope Pius IX, established a commission to examine the introduction of the cause. Then, after the legal proceedings were completed and duly carried out, our predecessor, Pope Leo XIII, by a solemn decree signed on the sixth day of January in the year 1909, declared that the Venerable Servant of God, Bartholomew Capitanio, had attained the height of heroic virtues. Afterwards, the question was raised of the miracles that were attributed to God through the intercession of this virgin. And after all things were carefully weighed in the most rigorous judgment, and after two of them were declared to be true and certain, by a solemn decree on the sixth day of May.

[*Latin ed. p. 270*]

270 The Acts of the Apostolic See – the official commentary for the current year, as we have declared, contains information regarding both miracles. Therefore, the matter that remained to be discussed was whether the Venerable Servant of God could be safely reckoned among the blessed in Heaven. This was a doubtful matter, which was presented to Us by Our beloved son, Caietano, Most Reverend Father, Cardinal Deacon Bisleti, Relator of the Cause, during the general assemblies held before Us on the eleventh day of this month and year, and all the Cardinals present, those entrusted with safeguarding the sacred rites, as well as three Consultors, unanimously responded affirmatively. However, in this matter of such great importance, We hesitated to reveal Our mind, and We considered that prayers should be offered, so that We might obtain heavenly assistance in forming a judgment on such a serious matter. Having done this with all diligence, finally, on the first day of June of the current year, after celebrating the Holy Eucharist with due ceremony, in the presence of Our venerable brother, Anthony, Cardinal of the Holy Roman Church, Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation for Sacred Rites, and Our beloved son, Caietano, Most Reverend Father, Cardinal Deacon Bisleti, Relator of the Cause, as well as Our beloved sons, Angelo Mariani, Secretary of the Congregation for Sacred Rites, and Carlo Salotti, General Promoter of the Holy Office, by Our authority, We declared that it was certain that the solemn beatification of the Venerable Servant of God, Bartholomew Capitanio, could proceed. Since this is so, moved also by the prayers of so many bishops, as well as of the entire religious family of the Sisters of Charity, commonly known as the Sisters of the Infant Jesus, We grant, by Our apostolic authority, through the tenor of these present letters,

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the faculty to henceforth call the Venerable Servant of God, Bartholomew Capitanio, by the blessed name, and to present her body and relics, although not in solemn processions, for public veneration of the faithful, and to depict her image. Furthermore, with the same authority, We grant that an Office should be recited for her each year, from the Office of the Blessed Virgins, with readings approved by Us, and that a Mass should be celebrated, with proper prayers also approved by Us, observing the rubrics; but only in the diocese of Brescia, as well as in the churches or chapels of the Institute of the Sisters of Charity, founded by her, located throughout the world. Finally, We decree that the solemnity of the beatification of the Venerable Servant of God, Bartholomew Capitanio, with the observances prescribed, should be celebrated in the diocese of Brescia, as well as in the churches or chapels of the aforementioned Institute, within one year after the same solemnity has been duly performed in the sacred Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and ordinances, and decrees concerning the prohibition of cults, and any other contrary provisions whatsoever. We wish that copies of these letters, even printed, should have the same force in all discussions, provided that they are signed by the hand of the Secretary of the Congregation for Sacred Rites and are sealed with the seal of the Prefect.

[*Latin ed. p. 271*]

Acta of Pope Pius XI, page 271, should be consulted, so that, for the signification of Our will, as expressed in these Letters, due consideration may be given. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the thirtieth day of the month of May, in the year 1926, in the fifth year of Our Pontificate. P. CAED. GASPARRI, Secretary of State.

The Most Reverend Divine Servants James Salesius, priest, and William Saltamochius, coadjutor, both of the Society of Jesus, are declared blessed.

PIUS PP. XI. For the perpetual memory of this matter.

Precious in the sight of the Lord is the death of His saints, who, sent to instruct the people in the Faith, bravely shed their blood for Christ, and thus truly imitated the charity of our Lord Jesus. Among those who deserve to be remembered are the Venerable Divine Servants James Salesius, priest, and William Saltamochius, coadjutor, both of the Society of Jesus, who were cruelly murdered by heretics, inflamed with rage against the Catholic religion and discipline, and especially against the most august Sacrament of the Eucharist, in Albenac, in Helvia, within the diocese of Viviers. These Divine Servants were sent to that city, infected with the Calvinist heresy, to preach the Gospel of the Lord. James was endowed with outstanding piety and learning; his companion, William, though unskilled in letters, was adorned with a most gentle simplicity and burned with a desire to suffer for Christ.

For scarcely a quarter of a year, James gave public sermons in that place,

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with great benefit to the Catholic cause and even with the admiration of the heretics themselves; and he constantly devoted himself to the work of the house of God, so that, in so short a time, he converted many women from a life of shame to one of virtue, freed them from popular superstitions and numerous errors, restrained the discord of nations, and clearly demonstrated the Catholic dogmas to all men of good will. Moreover, as he had done in other places where he had exercised the ministry of preaching, he dissuaded many in Albenac from engaging in the reprehensible and bitter war waged for the sake of heresy.

However, at that time, the province of Viviers was filled with Catholics and enemies, and, although the public authorities had given their consent, this consent was disregarded. On the ninth of February of the year 1571, the city of Albenac was seized by night and unexpectedly, by some of the most furious and fanatical Calvinists, who were accompanied by soldiers no less insane and ferocious; and this was done, above all, with the intention of seizing the two Divine Servants, whom they called pseudo-prophets, or...

[*Latin ed. p. 272*]

272 The Acts of the Apostolic See – Heretics would lead to their sect by citing these, or would remove them from the midst. James Salesius, together with a companion, was living in a house not far from the church. They were seized by soldiers, led by three Calvinist ministers, who desired above all the death of both. Meanwhile, Venerable Servants of God are seized in the house of a certain heretic, not without insults and vexations; and there, after Calvinist arguments were presented concerning Catholic discipline, abstinence, and fasting, concerning the free will of man, concerning the Sacraments of the Church, and especially the Most Holy Eucharist, Salesius brilliantly refuted them; and in each question discussed before all those present, he clearly demonstrated the bad faith and ignorance of the adversaries. On that very day, after such laborious discussions, Salesius and his companion were left overnight, in the midst of a bitter cold, almost naked and fasting, without food, without a bed, subjected to the mockery and vexations of the eager soldiers. On the following day, when a dispute again arose concerning the most august Sacrament of the Eucharist, and the pious and distinguished theologian, a Jesuit, convinced the Calvinists, armed more by fury than by truth, and again refuted them with most serious reasons, the two gentle captives, James Salesius and William Saltamochius, were immediately condemned to death. Immediately, that noble pair, victims of their faith, were led from the house into the public square, where, prostrate before the Lord in Genoa, they commended themselves to Him and prayed for their executioners. Soon, James was struck on the back with a lead bullet and fell to the ground, and as he was almost lifeless, he cried out the name of Jesus, and then, pierced with an iron rod, he passed away. Inspired by the example of his virtue, his companion William, embracing

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the dying martyr, and amidst the surrounding soldiers, was cruelly struck down with repeated blows of a dagger, urging himself to steadfastness, and soothing the bitterness of pain with the sweetest name of Christ. The bodies of the Servants of God lay for six days in the public square, almost completely stripped of their clothes, covered with filth and their own blood, exposed to birds and dogs; afterwards, they were dragged through the city to the city gate, and were thrown into the dilapidated ruins of an old stable, like beasts of burden, and then buried in a corner of the garden of a man named Jorand, outside the walls. The day of their martyrdom for Christ was the seventh of February, in the year 1590: Salesius was almost thirty-seven years old, his companion was perhaps sixty-three years of age; both were from Auvergne, and from the diocese of Clarmont; one was from the town called Lezoux, the other from the town now called Saint-Germain-les-Herm. From his early youth, James was educated in the discipline of the Society of Jesus, having previously been a student at the College of Billom, where he was also enrolled in the Sodality of Marianae; afterwards, in Paris, Verdun, and Mussipont, he flourished with conspicuous praise of mind and character; for he was not only proficient in Latin, Greek, and Hebrew,

[*Latin ed. p. 273*]

The Acts of Pope Pius XI record that he, being highly instructed in both ecclesiastical matters, as well as in philosophy and theology, had filled his mind and heart with every kind of virtue. He possessed outstanding modesty, singular gentleness, great humility, a fervent desire for a perfect life, and a most ardent love for the divine. He cultivated and cherished the most holy Body of Christ with such piety and love that he spoke of nothing with greater eagerness and devotion than of the Most Holy Eucharist. Having been enriched with degrees in philosophy and theology, and having received the priesthood in the year 1585, he taught theology with knowledge and zeal, first at the University of Mussipontana and then at the University of Tournon-Sur-Rhône. Meanwhile, burning with a desire for martyrdom, he repeatedly requested a mission from the General Prefect of the Society of Jesus "to the infidels, whether in America, or in Japan, or in China, or in any other place." Therefore, William Saltamochius, a worthy member of his order, who, as a temporary coadjutor in the Society of Jesus, from about the year 1581, excelled in the study of prayer, in ingenuous simplicity, in the sweetness of his manners, and above all, in obedience, so that he seemed to have been born for martyrdom, and all who knew him intimately considered him to be an angel fallen from heaven and clothed in human flesh. The bodies of both of these venerable men remained for almost two years in a humble garden, outside the walls of the city where both of Christ's champions had attained the crown of martyrdom; but later, with the permission of a certain tribune of the heretics, they were trans-

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ferred and honorably buried in the city of Ruoms, under the care of a most pious matron. From that time on, James Salesius and William Saltamochius, whom the people commonly called "the martyrs of Albena," were venerated and proclaimed as true martyrs of Christ. Having considered all of these things, We, on the eleventh day before the Kalends of June of this year, solemnly decreed that the martyrdom and the cause of martyrdom of these Servants of God are to be established. This judgment of Ours was prepared by the discussion held on the ninth day of the month of February of the current year, before Our Venerable Brother Vincent, Most Reverend and Eminent Cardinal Vannutelli, Bishop of the Suburbicarian See of Ostia and Praenestina, Relator of the Cause, regarding the martyrdom of both Servants of God; by the preparatory meeting of the Sacred Congregation held on the twenty-second day of March in the Vatican Buildings; and finally, by the general Congregation [convened before Us on the eleventh day of May of the past month], in which it was unanimously affirmed that the martyrdom and the cause of martyrdom of these Servants of God are to be established. Therefore, We have dispensed with the usual signs or miracles. Furthermore, We have requested that the Cardinals and Consultors of the Congregation be asked whether, with the approval of the martyrdom and the cause of martyrdom, and also with the dispensation from signs or miracles, it is safe to proceed to the solemn beatification of these Servants of God; and in the general meeting on the first day...

[*Latin ed. p. 274*]

274 The Acts of the Apostolic See – The official record of the meeting held before Us last June, at which the Most Reverend Cardinals, as well as the Prelates and Consultors present, declared that they could proceed safely. However, in this matter of such great importance, We hesitated to reveal Our mind, and first sought heavenly light through fervent prayers. Having done so, on the third day of this month, on which the Church celebrates the feast of the Most Holy Body of Christ, after a most devout Eucharistic Sacrifice, in the presence of Our venerable brothers Anthony, His Eminence Cardinal Vico, Bishop of Oporto and of Saint Eufemia, Prefect of the Congregation for Sacred Rites, and Vincent, His Eminence Cardinal Vannutelli, Bishop of Ostia and of Preneste, Dean of the Sacred College and Promoter of the Cause, together with Our beloved sons Angelo Mariani, secretary of the aforementioned Congregation for Sacred Rites, and Charles Salotti, General Promoter of the Faith, We solemnly declared that the cause for the beatification of the Venerable Servants of God, whom they call "martyrs of the Eucharist," James Salesius, a priest, and William Saltamochia, a coadjutor, both of the Society of Jesus, could proceed safely. Therefore, moved by the prayers of many Bishops, as well as of the entire Society of Jesus, We, by Our apostolic authority, grant, by the tenor of these present letters, that the aforementioned Venerable Servants of God, James

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Salesius, priest, and William Saltamochia, coadjutor, both of the Society of Jesus, be henceforth declared Blessed, and that their relics be publicly presented for the veneration of the Christian faithful, but not in solemn and public supplications; and We also permit that the images of these Servants of God be reproduced. Furthermore, by the same apostolic authority, We grant that the Office be recited annually of the Common of Many Martyrs with proper readings, and that Mass be celebrated likewise of the same Common with proper prayers, approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of Mass may take place only in the diocese of Clarmont, and in the diocese of Viviers, as well as in all temples and pious houses, wherever they may be located throughout the world, which belong to the Society of Jesus, by all the faithful, both secular and regular, who are bound to recite the canonical hours, and, as far as Masses are concerned, by all priests who come to the temples in which the feast of these Blesseds is celebrated. Finally, We decree that the solemnities of the beatification of these Venerable Servants of God, with due observance of all that is necessary, shall be celebrated in the aforementioned dioceses of Clarmont and Viviers, on the day designated by the Ordinary, as well as in the churches or public chapels of the aforementioned Society of Jesus, within one year from the same solemnities which will be duly celebrated in the sacred Patriarchal Basilica of the Vatican. Notwithstanding any constitutions and apostolic ordinances, and any decrees concerning the prohibition of cults, and all other contrary provisions whatsoever.

[*Latin ed. p. 275*]

From the Acts of Pope Pius XI, 275: We desire that copies of these Letters, even those printed, be given entirely the same credence in all discussions, even judicial ones, provided that they are signed by the hand of the Secretary of the Congregation and bear the seal of the Prefect, so that the meaning of Our will, as expressed in these Letters, may be maintained. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the sixth day of the month of June, in the year 1926, in the fifth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

VENERABLE LUCIA FILIPPINI, FOUNDRESS OF THE INSTITUTE OF THE PIAR TEACHERS, NAMED AFTER HER, IS DECLARED BLESSED.

PIUS PP. XI. For the perpetual memory of this event.

Among the saints, especially the virgins, who illuminated the Italian soil at the end of the seventeenth century, the Venerable Servant of God, Lucia Filippini, rightly deserves to be honored, who, deservedly called a "holy teacher," accomplished the mission of foundress in a remarkable manner, and clearly demonstrated that the beginning of true wisdom is the fear of the Lord.

The Servant of God was born to Philip and Magdalena Filippini, in the

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city of Tarquinia, on the 13th day of the month of January, in the year 1672; but before reaching her sixtieth year, she was orphaned by the death of her parents, and entered the service of her uncles, to whom she gave herself entirely.

It is known that Lucia, even as a young girl, displayed an excellent character, and at that age, which is usually given over to childish games, she did nothing frivolous; but, moved by a secret impulse, she followed the footsteps of the saints, exhibiting outstanding examples of all virtues, and especially of obedience, humility, and modesty; therefore, she was rightly chosen by her parish priest as a young girl to teach catechism to the girls; and she carried out the entrusted task with diligence and skill, so as to earn the admiration of all and the praise of everyone.

At that time, Our Predecessor, the late and lamented Pope Innocent XI, was appointed Bishop of the cities of Tarquinia and Falscoduni, a man distinguished by his learning and piety, Marcus Antonius Cardinal Barbadicus, born of the noble Venetian people, who conferred so many benefits on that diocese that, even two centuries later, his memory remains there in benediction. When this man came to the city of Tarquinia on a pastoral visit, having become certain of Lucia's integrity of character, he immediately desired her to go to the monastery in Falscoduni.

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis - Official Commentary concerning the establishment of a house for the servants of Saint Clare. And the Cardinal, Lucy, fully and abundantly answered his expectation. For the Handmaid of God hastened with greater zeal to follow the path of perfection: hearing the words of the superiors of the nuns, she was detached from idleness and vanities, most observant of the rule, an outstanding cultivator of penance and humility, prudent, just, merciful, and, with her very demeanor, reflecting modesty and purity; she was seen as an angel in human form. Meanwhile, the Cardinal himself, having wisely considered the opening of a higher house at Faliscodunum, in which, as in a sort of seminary, young mistresses would be trained, from whom they would subsequently be sent abroad to educate girls, summoned Rosa Venerini to him, who had already endeavored to establish a similar college at Viterbo. To fulfill the Cardinal's request, Rosa came to Faliscodunum, and she was received as a guest in the Clare monastery. There, Lucy was given a familiar position, and, marveling at the outstanding qualities of mind and spirit of the Handmaid of God, as a foretaste of the future, she knew that this young woman would be an excellent headmistress of the Faliscodunum teachers; and she revealed this to the Cardinal, who, in vain, wished to appoint Lucy to the position of head of the Institute of Teachers. Thus, the first school of the Piar Teachers was established in those buildings; and in it, not only girls, but also married women, were admitted to learn about religion, distinct in their diet. Lucy,

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as teacher and guide, produced most salutary results; for the Handmaid of God spared no effort, showed no lack of industry, and undertook no labors that she considered burdensome, in order to instruct the future teachers in word and example, and to lead them to the practice of piety. To fulfill the Cardinal's commands, she not only assumed the administration of the monastery of Saint Clare, and, having been the most obedient student, she proved to be the most just administrator, and restored the discipline of the monastery; but she also turned the attention of the mothers of families towards the establishment, and actively assisted in the religious education of those women. Carrying the banner of the Cross, she was accustomed to walk through the streets and squares every Sunday, in order to lead girls and women to the temple and to the Christian doctrine. With her sweet eloquence, the Handmaid of God obtained the conversions of even the most lost women; and such great changes followed that the Cardinal Barbadicus encouraged Lucy to open new schools. Therefore, after teachers were sent abroad, eleven schools were soon founded, or rather, perfected, as training grounds for the Christian life, in which the students not only learned letters and feminine skills, but also piety and the fear of God. The excellent reputation of the work spread beyond the boundaries of the diocese, and brought this woman to the city; and Our Predecessor, Pope Clement XI, to whom the Cardinal Barbadicus had repeatedly recommended this fruitful institute with fervent prayers, so that Rome would not lack such a great spiritual benefit, brought her to the city.

[*Latin ed. p. 277*]

The acts of Pope Pius XI, page 277, mention Lucy; and thus, in the year 1707, the first school of the Daughters of Saint Paul was also opened in this city, the principal of the Catholic world. Girls of all conditions flocked to it; noble Roman matrons, no less than prominent men, bishops, and cardinals, praised the work; and the pious foundress, although she was commemorated in Rome only a few months after her death, behaved so saintly, and displayed such examples of virtue, that she acquired a singular reputation for holiness even in the city. She returned to Fratta with great sorrow for her students, and there, during the remainder of her life, she devoted herself to enriching souls and to expanding the institute of the Daughters of Saint Paul. Schools of the Daughters of Saint Paul were established in Balneoregii, Pitigliano, Tuderte, Nepesii, and in many other cities and towns, which the holy foundress visited tirelessly, not only for the benefit but also for the health of the students, undeterred by the hardships of travel, by inclement weather, by winter, or by summer, until, after sixty years of apostolic labors in Fratta, she was consumed by a long and grievous illness, and on the day her death was announced, with the solemnity of the Virgin greeted by the Angel, in the month of March of the year 1760, she, looking towards heaven with a cheerful face, peacefully breathed her last. The body, placed in a

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tomb, was discovered almost two centuries later, and was found to be well preserved. And although a long series of years has passed from the death of the Servant of God to our time, the fame of Lucy has never diminished, but has also shone forth with heavenly signs, by which the Almighty Himself seemed to wish to confirm the sanctity of His handmaid. Therefore, at the beginning of this century, when the question of conferring the honors of the blessed upon the Servant of God was being considered, the matter was brought before the Congregation of Sacred Rites, and by a decree issued on July 9th of the year 1902, Pope Pius X, our predecessor, appointed a commission to examine the introduction of the cause. Afterwards, after legal investigations were carried out and duly completed, We, by a solemn decree issued on December 9th of the year 1924, declared that the Venerable Servant of God, Lucy Filippini, had attained heroic perfection. Subsequently, the question of miracles was raised, which were said to have been granted by God through the intercession of the Venerable one; and after all matters were carefully considered, and three of them were judged to be true and certain, We, also by a solemn decree, given on April 2nd of this year, declared that their truth was established by Our supreme authority. Therefore, after a deliberation on the heroic virtues and on the three miracles, it remained to be considered whether the Venerable Servant of God could safely be reckoned among the blessed. This doubt was proposed by Our Venerable Brother, the Most Reverend Cardinal Granito Pignatelli di Belmonte, of the Holy Roman Church, Bishop of Albano Laziale, and Relator of the Cause, at a general meeting held before Us, in the Vatican, on April 11th of the present year;

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - The official record, and all those present, both Cardinals and Consultors of the Sacred Congregation, unanimously responded affirmatively. However, in this matter of such importance, We hesitated to reveal Our thoughts, until We sought assistance through fervent prayers from the Father of lights. And when We had done this with great diligence, finally, on the day appointed, which was the feast of the glorious Saint Joseph, Spouse of the most Blessed Virgin Mary, and Patron of the Church, namely, on the eleventh day before the Kalends of May of the same year, the Eucharistic Host was offered with fervor, and with the venerable brothers present, namely Anthony, His Eminence Cardinal Vico, Bishop of Oporto, and S. Eufinae, Prefect of the Sacred Congregation, and Ianuario, His Eminence Cardinal Granito Pignatelli di Belmonte, Bishop of Albano Laziale, and Relator of the Cause, as well as the beloved sons Angelo Mariani, Secretary of the aforementioned Congregation, and also Charles Salotti, General Promoter of the Holy Office, We pronounced, with Our supreme authority, that it is safe to proceed to the beatification of the Venerable Handmaid of God, Lucy Filippini. Therefore, also granting Our

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approval to the wishes of many prelates, and of the entire religious family of the Piarist Teachers, who, called Filippini after their Foundresses, have their principal house in Rome, near Saint Lucy of the Gymnasiums, We, with Our apostolic authority, by the tenor of these present letters, grant the faculty that the Venerable Handmaid of God, Lucy Filippini, may henceforth be called Blessed, and that her body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the faithful, and that her images may be adorned with rays. Furthermore, by the same apostolic authority, We grant that the Office may be recited and Mass celebrated each year on the feast of the Most Holy Virgin, with readings and prayers specially approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant this recitation of the Office and the celebration of Mass only in the dioceses of Mentis Falcisci and Tarquiniensi; also in all chapels and churches where the Institute of the Piarist Teachers, founded by the aforementioned Blessed, is located, and which bears the name of the Foundress herself; which applies to the recitation of the Office by all the faithful, both secular and regular, who are obliged to recite the canonical hours, and, as far as Masses are concerned, by all priests, whether secular or regular, in the churches where the feast is celebrated. Finally, We grant the faculty that the solemnities of the beatification of the aforementioned Venerable Handmaid of God, Lucy Filippini, may be celebrated in due time, on a day designated by the Ordinary, within one year after the same solemnities have been celebrated in the most holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and ordinances, and decrees concerning the prohibition of cults, and all other contrary things whatsoever. We wish that copies of these letters, even printed ones, be distributed, provided they are made by hand.

[*Latin ed. p. 279*]

The acts of Pope Pius XI, from the Secretariate of the Congregation for the Affairs of the Eastern Churches, shall be subscribed and sealed with the seal of the Prefect, and the same full faith shall be given to them in all discussions, even judicial ones, as is given to these letters, which demonstrate the intention of Our will. Given at Rome, near Saint Peter, under the Fisherman's ring, on the eleventh day of June, in the year 1926, in the fifth year of Our pontificate.

P. CAED. GASPARELLI, Secretary of State.

LETTER TO THE MOST REVEREND FATHER JOHN, TITULAR BISHOP OF S. PANCRATII, SECRETARY OF THE HOLY ROMAN ECCLESIASTICAL COLLEGE, CARDINAL BONZANO, WHOM WE SEND AS OUR LEGATE TO CHICAGO TO THE TWENTIETH-EIGHTH UNIVERSAL EUCHARISTIC CONGRESS.

PIUS PP. XI

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Beloved Son, health and the apostolic blessing.

The Eucharistic Congress, which will be held next month in Chicago, a city in the United States of America, is known for its great size and wealth, and is also flourishing in the number of Catholics and in their devotion. We have appointed you as Our Legate, as We announced not long ago, to represent Our person there with all faith and authority.

We foresee that you, having been appointed to perform this most important task, will be received with great joy and approval in that vast region, especially because of the devotion that Our children in America have for you, and also because of the reasons that led Us to choose you. For, as it were, you are returning as a citizen to citizens, to whom you have long been a source of guidance, and with whom you will now perform an apostolic mission.

Such an event, which We believe will be rightly and deservedly recorded in the annals of the United States, will be presented with such magnificence—especially thanks to the efforts of the Most Reverend Cardinal who so worthily and diligently governs that archdiocese—that the glory of this Congress may somewhat overshadow the glory of previous gatherings. But who would be saddened or offended by this, if to the external celebration, which will undoubtedly be very great, are added the fruits of Christian life, and if the younger members of the people show no less devotion and respect to the older members in the recognition of divine charity?

Now, with the preparations already well underway and progressing smoothly...

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis - Commentarium Officiale rione congressuum, it is not permitted to hope today from Chicago, when the benefits of the Eucharistic gatherings of Canada, which took place in Marianopolis eleven years ago, have exerted such a significant influence on all of northern America, and have so abundantly increased the devotion of the faithful to the most holy Eucharist? Indeed, this pious practice has been widely introduced, and is becoming more common today, with the practice of adoring and venerating the Blessed Sacrament for an hour, once a week or once a month, publicly proposed: from which it has come to pass that many people more frequently partake of the divine banquet. However, it is to be hoped that the next gathering, which you, our beloved son, will preside over, will be most beneficial to all, and will be worthy of admiration, even among those of the Catholic faith who are divided, and that it may be achieved that, since it will be the first of its kind in the United States — we say, in those States which are inhabited by almost two hundred million Catholics — a vast multitude from Chicago, and from many other places, including the coldest regions of Alaska and the

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rest of America, and from almost all regions of Europe, and even from China, Japan, India, and Africa, will come, either individually or in groups. What is to be discussed and considered in these gatherings, you know, is something that we strongly approve of, because, since everything and every detail relating to the Christian life is connected with the worship and use of the Eucharist, it follows that people are more closely and intimately united with Christ, and are encouraged to live according to the life of Christ. Indeed, these are the thoughts and topics that are to be proposed for common discussion; it is necessary to awaken in each person that inner life which the writers on mystical matters call. Since this inner life is "But our conversation is in heaven," and since, as piety burns or diminishes, it is clear that it depends on the Sacrament of the Eucharist, which, by its very nature and operation, tends above all to increase charity in the soul and to perfect the soul's communion with God. But how is the practice of this inner life nourished and increased, if not by the spirit of prayer, by a higher cultivation of the mind, by a certain devotion and self-denial on our part? And what effect will all of this have, if not a more attentive participation in the holy sacrifice of the Mass, in which Christ Jesus, drawing us away from earthly things with the sweetness of his goodness and his love, draws us up to heaven, and by the examples of his eucharistic life, makes us imitate his sanctity? But what should be done with those people who, although perhaps accustomed to the heavenly banquet, nevertheless neglect or fear the inner life? Should we not consider them to be certain Christians who lack the strength of virtues, and who are not very suitable for defending the most sacred things? Are they not, through them, undermining the military service, in which the Church glories, the service of the blessed and the saints?

[*Latin ed. p. 281*]

281 Do the acts of Pope Pius XI increase the number of the elect? And do those who believe that they, forgetting themselves and neglecting their own perfection, can contribute to the strengthening of the Catholic cause and to the improvement of the lives of their neighbors, and thus secure eternal salvation, not deceive themselves? We desire, beloved son, that you explore and explain these matters, as befits your office, when addressing the entire assembly; but we also wish that, through our words, you commend to those who will be celebrating in Chicago during those days, the virtues of charity. We say that the return of dissenting brothers to the Roman Church should be sought and promoted, "That they all may be one, as thou, Father, in me, and I in thee."; we say that sacred missions should be carried out much more widely, so that temples and altars of Christ, hidden under the veils of the sacraments, may multiply in lands not yet subjected to his gentle yoke, and that new worshippers of the Eucharist may join the old. Therefore, proceed confidently, beloved son, in fulfilling our mandate,

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with those most worthy companions whom we have joined to you, so that we may please the Cardinal Archbishop and the city, and communicate to the citizens of Chicago and to all present our joyful wishes for a happy outcome. Also, teach them all, although they may perhaps not need to be taught, that they will be more closely united to the divine Eucharist and will bring a greater abundance of honor, privately or publicly, the more they become devoted to the Vicar of Christ Jesus, who already loves them for a single reason. Meanwhile, as a witness of the heavenly lights, gifts, and paternal benevolence, we impart to you, beloved son, and also to our beloved son, the Cardinal Archbishop of Chicago, and to all who will be present at the Eucharistic Congress, our apostolic blessing. Given in Rome, at St. Peter's, on the eighteenth day of the month of May, in the year 1926, in the fifth year of our pontificate. PIUS PP. XI. ACTA, VOL. XVIII, p. 7. — 1-7-926. 19.

[*Latin ed. p. 282*]

282 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

TO ALL ORDINARY BISHOPS WHO MAINTAIN PEACE AND COMMUNION WITH THE APOSTOLIC SEE:

CONCERNING THE CREMATION OF BODIES: INSTRUCTION

It has been reported that the practice of cremating bodies, in certain regions, despite repeated declarations and ordinances of the Apostolic See to the contrary, is increasing day by day. In order that this grave abuse, where it has already taken hold, may not be confirmed or extended, the aforementioned Supreme Holy Congregation of the Holy Office deems it its duty, with the approval of Our Most Holy Lord, to once again bring the attention of Ordinary Bishops throughout the world to this matter.

And first of all, since many, even among Catholics, do not hesitate to celebrate this barbaric custom, not only as a sign of modern progress, but also as a merit for the advancement of science and the preservation of health, this same Holy Congregation most earnestly exhorts the Pastors of the Christian flock to take care that they teach their entrusted sheep in every way, because this practice is truly contrary to the Christian name and to the constant sense of piety and natural reverence for the bodies of the dead, which has been a part of the Church's discipline from its very beginnings. Furthermore, they should be aware that enemies of the Christian name praise and promote the cremation of bodies in order to, little by little,

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turn the minds of men away from the consideration of death and the hope of the resurrection of the body, and to pave the way for materialism.

Although the cremation of bodies, since it is not absolutely evil, may be permitted and indeed is permitted in extraordinary circumstances, for a certain and weighty reason of public good; nevertheless, to generally favor or promote this practice is seen by all to be impious and scandalous, and therefore gravely illicit; and for this reason, it has been and has been repeatedly condemned by the Supreme Pontiffs, most recently in the recently published Code of Canon Law (can. 1203 § 1). From this it is also clear that, according to the decree of December 15, 1886 (Collect. P. F., n. 1665), the rites and suffrages of the Church are not forbidden "whenever it is a question of those whose bodies have not been disposed of according to their own will, but against their will."

[*Latin ed. p. 283*]

The Most Holy Congregation of the Holy Office, in document number 2805, states that cremation is prohibited; nevertheless, this (as expressly noted in the aforementioned decree) is to be understood insofar as it can be effectively removed by a suitable declaration stating that "the cremation was chosen not by the will of the deceased, but by another's will." However, if special circumstances of time and place do not allow for this, it is not doubtful that the complete prohibition of ecclesiastical funerals remains in this case. It is clearly far from the truth to say that it is permissible to perform ecclesiastical funeral rites for the deceased, in the presence of the body, based on the specious reason that the deceased, while alive, was accustomed to performing some religious act, or that, at the last moment of life, he may have been able to retract a wrong will; even though, afterwards, according to the deceased's own disposition, the body is to be consigned to the flames. For, since nothing certain can be known about this supposed retraction, it is clear that it can have no bearing in the external forum. It scarcely seems worthy of note that, in all these cases in which it is not permitted to celebrate ecclesiastical funerals for the deceased, it is not even permitted to donate his ashes for ecclesiastical burial, or to keep them in any way in a blessed cemetery; but rather, they are to be kept separately, according to the prescription of canon 1212. If, perchance, the civil authority of the place, offended by the Church, demands the contrary by force, let the priests not be lacking, with due fortitude of spirit, to resist this open violation of the Church's rights, and, having issued a suitable protest, to abstain from all intervention. Then, given the opportunity, let them never cease to preach, privately or publicly, the excellence, usefulness, and sublime significance of ecclesiastical burial, so that the faithful, thoroughly instructed in the Church's intention, may be deterred from the impiety of cremation. And since, finally, all of these things will be difficult to achieve without united efforts, it is the opinion of the Sacred Congregation that

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the Sacred Ministers of the various ecclesiastical regions, if circumstances require it, should convene with their own Metropolitan, and together investigate, discuss, and decide what they judge to be most opportune in the Lord; and then inform the Holy See of the advice initiated on this matter, and of its execution and effect. Given in Rome, from the offices of the Holy Office, on this 19th day of June, 1926. R. CARD. MERRY DEL VAL.

[*Latin ed. p. 284*]

The Acts of the Apostolic See, Volume T, Commentary.

SACRED CONSISTORIAL CONGREGATION.

DECREE CONCERNING THE UNION OF NONANTOLA.

By decree of this Sacred Consistorial Congregation, dated the fifteenth of December of the year one thousand eight hundred and twenty, and by the Apostolic Letters subsequently issued, it was established that the Bishop of Mutina, for the time being, should obtain the abbey of the Holy Sylvester of Nonantola, which had previously been subject to the metropolitan jurisdiction of the Archbishop of Ravenna, and at the same time, by Apostolic dispensation, should preside over both the respective dioceses and territories.

This has indeed been maintained until now, and even more so with the passage of time, as the Church of Mutina has been elevated to the rank and honor of a metropolitan Church, and furthermore, as the abbey of Nonantola, having been exempted from any metropolitan jurisdiction and subjection to the Archbishop of Ravenna, was subjected to the metropolitan jurisdiction of the Archbishop of Mutina, in the customary manner, by a decree of the twenty-third of September of the year one thousand nine hundred and two.

Now, however, Our Most Holy Lord Pope Pius, of blessed memory, Pope XI, having carefully considered all matters and intending to definitively provide for the canonical affairs of the abbey of Nonantola, has deigned to decree that the aforementioned abbey, which until now has only been entrusted to the Archbishop of Mutina for the time being, should henceforth be more strictly bound to the metropolitan Church of Mutina and its then-ruling Bishop.

Therefore, by this Consistorial Decree, which is valid as if Apostolic Letters sealed with the leaden seal had been issued, the same Most Holy Lord, supplementing, as may be necessary, with the consent of those who are concerned or who are presumed to be concerned, with full certainty and by the fullness of Apostolic power, decrees and declares, as a matter of fact, that the abbey of the Holy Sylvester of Nonantola, which until now has only

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been entrusted to the Archbishop of Mutina for the time being, is forever assigned to the metropolitan Church of Mutina, so that in the future, the Archbishop of Mutina for the time being,

[*Latin ed. p. 285*]

The Most Holy Congregation, 285. The Consistorial Abbot of Tonantula is also to be proclaimed with full and proper rights, observing in all matters the prescriptions of the sacred canons. Contrary opinions notwithstanding. Given at Rome, from the offices of the Sacred Consistory Congregation, on the first day of May, in the year one thousand nine hundred and sixty.

£8 C. CARD. DELAI, Bishop of Sabinen and Manten, Secretary.

L. © S. f Fr. Raphael C, Archbishop of Thessalonica, Assessor.

SACRED CONGREGATION FOR RITES

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, BARTHOLOMAEA CAPITANIO, FOUNDRESS OF THE PRIMARY INSTITUTE OF THE SISTERS OF CHARITY IN THE TOWN OF LUERE, IN THE DIOCESE OF BRIXEN.

ON THE QUESTION OF WHETHER, WITH THE APPROVAL OF HER VIRTUES AND TWO MIRACLES, IT IS SAFE TO PROCEED TO THE SOLEMN BEATIFICATION OF THE SAID VENERABLE SERVANT OF GOD.

It appears to the wisdom of the Divine Governor of all things, who arranges all things with strength and gentleness, that the time has come to bestow honors upon the Venerable Bartholomew Capitanio, a most virtuous virgin, who, even as a girl, followed the spirit of Francis of Assisi and was imbued with the spirit of St. Clare, and who chose Aloysius Gonzaga as her patron, and determined to emulate his virtues, especially the integrity and purity of mind, and retained them zealously until the very end of her life. Imitating virgins and angels, she thought only of what belonged to the Lord, so that she might be holy in body and spirit. And through her manner of living and acting, she deserved to be praised with that saying which was spoken of St. Philip Neri in the Roman Rota: "Her purity shone forth even from her face and eyes." Moreover, she was convinced that true sanctity could not exist without the ornament of humility, which Christ the Lord taught us with words and example, saying: "Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: And you shall find rest to your souls." (Matthew 11:29). Therefore, holding dear that golden saying of Thomas à Kempis, she avoided and disdained praise and flattery, and nothing could have pleased her more than to be despised and

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overlooked by others.

[*Latin ed. p. 286*]

3586 Acta Apostolicae Sedis - Official Commentary. Therefore, as the ceremonies are prepared to piously commemorate the precious death, the seven hundredth anniversary of Saint Francis of Assisi, and the heavenly honors of the Saints, to which Saint Aloysius Gonzaga was added two centuries ago, it happens most opportunely that the Most Reverend Bartholomew Capitanio, "who embraced the examples of both virtues, is to have her sanctity celebrated by a solemn decree of the Apostolic See, and to propose this to others." Furthermore, it seems fitting to extol the merits of this Venerable Servant of God, who devoted her strength to educating and assisting young girls, as well as to helping the poor and the sick in hospitals and in private homes, and who founded a new sodality, entirely dedicated to such works, in this our age, when the task of teaching girls and providing assistance to the sick is entrusted to women, who are easily tempted to spread new doctrines and to lead the sick away from the duties of the Christian religion. May each one preserve the examples and admonitions that the Venerable Bartholomew Capitanio constantly offered, both in word and in writing: how much less would this unhappy age be overwhelmed by the collapsing ruins of the past! Therefore, her heroic virtues having been declared by a decree issued solemnly on the eighth day before the Kalends of January, in the year nineteen hundred and twenty, and by another decree on the sixth day before the Kalends of May, concerning two miracles wrought by God through her intercession, I shall not add anything further, according to the statutes of this sacred court, except to inquire whether it would be safe to bestow upon the Venerable Servant of God Bartholomew Capitanio public veneration, which is due to the Blessed. Therefore, in the general assembly of the Sacred Congregation of Rites, on the eleventh day of the current month and year, before the Most Holy Pope Pius XI, the Most Reverend Cardinal Caietan Bisleti, the Relator of the cause, proposed the following question: "Now that the virtues and the two miracles have been approved, can the solemn Beatification of the Venerable Bartholomew Capitanio proceed safely?" All the Most Reverend Cardinals and Consultors present responded with unanimous agreement; however, the Most Blessed Father hesitated to express his opinion, so that he might more abundantly seek the light of divine wisdom through new prayers. He designated this very day, which immediately precedes the event by which the Spirit of the Lord filled the whole world, and, through a most religious and bloodless sacrifice, he summoned the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Caietan Bisleti, Relator of the cause, together with the Reverend Father Charles Salotti, Promoter of the Sacred Faith, and myself, the undersigned Secretary; and, with these present,

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seated on the Papal throne, he declared: "The solemn Beatification of the Venerable Bartholomew Capitanio can proceed safely."

[*Latin ed. p. 287*]

The Holy Congregation of Rites, in document number 287, ordered that this decree be made public, that the matter be recorded in the acts of the Sacred Congregation of Rites, and that Apostolic Letters, in the form of a Brief, be issued concerning the solemn celebration of the beatification in the Patriarchal Basilica of the Vatican, as soon as it is permissible, on the eleventh day before the Kalends of June, in the year nineteen hundred and twenty-six.

A. CARD. VICO, Prefect of the Congregations of Propaganda and of Saint Ecumenius, Holy Roman Church.

R. E. S. Angelus Mariani, Secretary.

CONCERNING THE BEATIFICATION, OR DECLARATION OF MARTYRDOM, OF THE VENERABLE SERVANTS OF GOD, JAMES SALESIUS, Priest, and WILLIAM SALTAMOCHO, Deacon, of the Society of Jesus, who were killed in Aubenas, in hatred of the Faith.

ON THE QUESTION: Does it appear that the aforementioned Venerable Servants of God suffered martyrdom, and what was the cause of their martyrdom? Furthermore, are there any signs or miracles, in this case and to the effect of what is being considered?

If anything is the most sacred mystery of our religion, which the Church is vehemently attacked by heretics through writings and every kind of wicked art, it is certainly the most august Sacrament of the Eucharist, in which the merciful Lord has left the ultimate pledge of His love, and has established a memory of redemption that will never perish. It was out of hatred for this that Tarcisius, the acolyte, carrying the sacred sacraments of Christ, was struck down, and his blood stained the stones of the Appian Way. It was out of hatred for this that James and William, most worthy members of the Society of Jesus, who strove with all their might to defend the true presence of Christ in the Eucharist in Aubenas in the year 1593, were seized by heretics and met a glorious death.

Father James Salesius, to whom William Saltamochius was assigned as a companion by his superiors, had been granted permission to preach in Aubenas, when both were captured by the heretics. Father James, being invited to a discussion about the dogma of the Eucharist, addressed these words to the heretics: "Show me the sacred Scriptures, and I will show you how your ministers deceive you and lead you to hell." Upon hearing these words, some of the heretics, inflamed with satanic fury, began to shout: "Kill them, kill these false prophets! These two alone are enough to infect the whole world!" Upon hearing these shouts, the heretics seized both men

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and dragged them to the place of execution. Father James...

[*Latin ed. p. 288*]

288 Acta Apostolicae Sedis - The official commentary records that he commended his soul to God, kneeling, and added a prayer for his tyrants, saying: "Lord, forgive them." Brother William, pierced with daggers, surrendered his spirit to God with equal fortitude. Their bodies, however, were subjected to the greatest indignity, and other acts which most clearly demonstrated the bitter hatred of the heretics towards the Catholic faith. The Christian people, however, regarded them as martyrs, and called them martyrs for the Eucharist, for which they had suffered. After barely any time had passed, and after judicial investigations had been conducted, this process was begun for the cause of their martyrdom. With the Apostolic documents having been presented, and declared legitimate, the first discussion was held concerning the martyrdom of both Servants of God, before the Most Reverend Cardinal Vincent Vannutelli, the Relator of the cause, on the ninth day of the month of February of the current year. On the twenty-third day of March, a preparatory meeting was convened in the Vatican aula of the Congregations, and on the eleventh day of the same month, the entire assembly of the Sacred Congregation of Rites was gathered before our Holy Father Pope Pius XI; and in that assembly, the aforementioned Relator proposed the following question for discussion: Whether it can be established that the Venerable Servants of God, the aforementioned prelates, are martyrs, and what is the cause of their martyrdom, and also whether there are any signs or miracles, in this case and to this effect? Then, each of the Most Reverend Cardinals, and the Consultors, in turn, presented their opinions. Having received these opinions, the Blessed Father, considering that a wealth of heavenly light was to be revealed, decided to pronounce the declaratory judgment before the feast of Pentecost. When he had decided to pronounce it, he appointed this day, the day before the joyous solemnity of Pentecost; and therefore, with the utmost sacred and religious solemnity, he ordered the Most Reverend Cardinals Anthony Vico, Bishop of Porto and S. Rufina, Prefect of the Sacred Congregation of Rites, and Vincent Vannutelli, Bishop of Ostia and Palestrina, Dean of the Sacred College, the Relator of the cause, together with the Reverend Father Charles Salotti, Promoter General of the Holy Office, and myself, the undersigned Secretary, to be present, and with them, he solemnly decreed: That it is established that the Venerable Servants of God, James Salesi and William Saltamochii, are martyrs, so that further proceedings may be undertaken. He ordered that this present decree be made public and recorded in the acts of the Sacred Congregation of Rites, on the eleventh day before the kalends of June, in the year nineteen hundred and twenty-six. [Signed] A. CAED. VICO, Bishop of Porto and S. Rufina, Prefect of the Sacred Congregation of Rites. D. B S.

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Angelus Mariani, Secretary.

[*Latin ed. p. 289*]

Sacred Congregation of Rites, 289, regarding the Beatification or Declaration of Martyrdom of the Venerable Servants of God, James Salesii, Priest, and William Saltamochh, Coadjutor of the Society of Jesus, killed in Aubenac for hatred of the Faith. Concerning the Doubt: Whether, with the approval of the martyrdom and the cause of martyrdom, and also with the dispensation from signs or miracles, it is possible to proceed safely, according to canon 2116 § 2 of the Code of Canon Law, to the solemn Beatification of the Venerable Servants of God? It seems fortunate that this most noble cause of the Servants of God, which could have reached its desired end much sooner, if the episcopal inquiries regarding their deaths, properly conducted, had not been delayed for so long, is now concluded in our time, and that the honors of the Blessed Martyrs are solemnly conferred upon two members of the illustrious Society of Jesus, who, at the close of the sixteenth century, in Aubenac in Gallia, while the Calvinist persecution raged, were unjustly slain for defending the presence of Jesus Christ in the most holy Sacrament of the Eucharist from the attacks of heretics. For while we joyfully observe the piety and devotion to the most holy Eucharist, which contains all that the Catholic religion holds most wondrous, and through which Christ the Lord pours forth the riches of His love towards men, as the Council of Trent teaches (Session XIII, chapter 2), and while we see assemblies celebrated in towns and the most frequented cities, and those near and even in distant America, from which true worshippers draw the greatest spiritual encouragement, and are kindled with new zeal, and strive together to repair the injuries done to this most august Sacrament by heretics; it is certainly most fitting, most opportune, that in this age, in which, as God wills, a holy emulation has arisen to promote and increase devotion to the Eucharistic Sacrament, the example of these Servants of God, who are recognized as martyrs for the Eucharist, be celebrated with due praise, and presented to the Christian people as an example for imitation. For they taught, both by word and deed, that the Son of God, who assumed human flesh, is present in the most holy Eucharist, and that the Body of Christ, who sits at the right hand of the Father in Heaven, is contained in this Sacrament, and is to be adored with all the signs of reverence and devotion of a sincere and devoted heart.

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis - Official Commentary. It is well known that examples move hearts more than words; therefore, it is fitting to hope that, with increased intercessors, God will be more willing to grant us that, spurred on by such inspiring examples, we may strive and overcome the enemy, so that, having achieved victory, we may triumph with the

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same Saints in the heavenly realms (St. John Chrysostom, in Sermon 7 on martyrs). Therefore, let the entire Ignatian Society rejoice, which, through its zealous struggle against heresies and its unwavering dedication to the defense of sacred dogmas, can now, through these new examples, renew its ancient and enduring glory, and rightly attribute that same glory to its two venerable alumni, as the Church sings of the holy martyrs John and Paul: "These are the two olive trees, and the two lampstands standing before the Lord; they have power to shut heaven with clouds and to open it, for their tongues have become the keys of heaven." Father James Salesius emerged victorious from the glorious struggle with the heretics; Brother William also earned the reward of heroic obedience, for, although he could have saved himself from death, he preferred to remain faithful to his confrere and devoted to his service, rather than disobey the commands of his superiors. Regarding the martyrdom of both Venerable Servants of God, a judicial investigation was instituted, and a solemn decree was issued on the eleventh day before the Kalends of June of the following year. Indeed, the truth of their martyrdom, so clearly and thoroughly demonstrated through their accustomed severity in discussions on the same subject, became so evident that the proponents of the cause, instead of seeking proof through signs or miracles, were deemed to have sufficiently demonstrated it according to the laws of our Church, with the addition of an Apostolic decree issued on the twenty-sixth day of the preceding month of May. However, to ensure that the series of events was complete, one further matter remained to be addressed: whether the honors of the Blessed Martyrs could be safely conferred upon these two Venerable Servants of God. This was accomplished by the Most Reverend Cardinal Vincent Vannutelli, Relator of the cause, who, in a meeting convened before the entire Congregation of Sacred Rites in the presence of the Most Holy Pope Pius XI, on the first day of this month, raised the following question: "Given the approval of the martyrdom and the cause of martyrdom, and also the dispensation from signs or miracles required by canon 2116 § 2 of the Code of Canon Law, can the solemn Beatification of these same Servants of God proceed safely?" All those present, both the Most Reverend Cardinals and the Consultors, unanimously responded affirmatively; nevertheless, the Most Blessed Father considered it prudent to offer prayers so that a more abundant outpouring of divine light might be obtained in this very important matter. Having decided to reveal his mind, he chose this most auspicious day, on which the annual solemn feast of the Body of Christ is celebrated; and therefore, the sacred Host was to be offered with the utmost reverence.

[*Latin ed. p. 291*]

The Most Holy Congregation of Rites, number 291, most esteemed Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sa-

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cred Congregation of Rites, and Vincent Vannutelli, Bishop of Ostia and Preneste, Dean of the Holy College and Relator of the cause, together with Reverend Father Charles Salotti, Promoter General of the Holy Office, and myself, the undersigned Secretary. With these present, seated solemnly upon the Pontifical throne, He issued the following decree: It is permissible to proceed to the solemn beatification of the Venerable Servants of God, James Salesi and William Saltamochia. And this decree is to be promulgated according to custom, recorded in the acts of the Sacred Congregation of Rites, and letters Apostolic, in the form of a Brief, are to be prepared for the solemn celebration of the beatification in the Patriarchal Basilica of the Vatican, as soon as it shall be possible, on the third of the ides of June, in the year nineteen hundred and twenty-six. Signed: A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites. L. © S. Angelus Mariani, Secretary.

DOUBTS CONCERNING THE IMAGE OR STATUE OF THE MOST HOLY HEART OF JESUS PLACED IN THE ALTAR OF THE MOST HOLY SACRAMENT. The following doubts were presented to the Sacred Congregation of Rites for a suitable solution:

I. Can a statue, representing Our Lord Jesus Christ with the Sacred Heart exposed, be placed in the altar where the Most Holy Eucharist is permanently reserved, not, however, above the tabernacle, but behind, near the wall? And, in the negative to I:

II. Can the aforementioned statue, representing Our Lord Jesus Christ with the Sacred Heart exposed, be permanently displayed in a niche made in the wall near the altar where the Most Holy Eucharist is permanently reserved?

And the Sacred Congregation itself, having heard the opinion of a special Commission, decided that the proposed questions should be answered as follows: Affirmative to both, according to the prudent judgment of the Ordinary. And thus it was written and declared, with the due observances, on the 23rd of April, 1926. Signed: A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites. L. © S. Angelus Mariani, Secretary.

[*Latin ed. p. 292*]

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APPENDIX

VICARIATE OF THE CITY

Summons regarding the Nullity of Marriage (TAGLIAVIA-LENEEVITCH)

Since the residence and current place of abode of Mr. Venceslao Lenke viten, a party in this cause, are unknown, the aforementioned Mr. is hereby

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summoned by this edict to appear in person or through a duly appointed procurator, before the undersigned president of the collegiate Tribunal, at the seat of the Tribunal of the Vicariate of ROMANA, located at Piazza della Pigna 12, on July 5, 1926, at 10:00 a.m., to express his will regarding the action for the nullity of his marriage, brought against him by his wife, Maria Tagliavia, warning him that if he fails to appear, he will be declared in contempt of court, and the proceedings in this cause will proceed in his absence. Those who have knowledge of the current residence of the aforementioned party are requested, if and to the extent that it is possible, to ensure that he is informed of this edict.

* ROMANA, from the Seat of the L. £8 S. Tribunal of the Vicariate, June 5, 1926.

Angelo Can. Sinibaldi, President of the Tribunal.

B. De Felicis, Chancellor.

* Because the whereabouts of Mr. Venceslas Lenkeviteh, defendant in this cause, are unknown, by this edict we summon him to appear, either in person or through a legitimately constituted procurator, at the Seat of the Tribunal of the Vicariate of ROMANA (Piazza della Pigna, no. 12) on July 5, 1926, at 10:00 a.m., to express his will concerning the action for the nullity of his marriage, brought against him by his wife, Marie Tagliavia; and we warn him that if he does not appear, he will be declared in contempt of court, and proceedings will be pursued in his absence. Any person who has knowledge of the current residence of Mr. Lenkeviteh is requested to kindly, as far as possible, inform the aforementioned gentleman of this summons.

[*Latin ed. p. 293*]

Diarium Romanae Curiae 293 DIARIUM ROMANAE CURIAE. Thursday, May 6th. His Holiness received in a formal audience the Most Noble Count Paolo Manassei of Collestatte, Extraordinary Envoy and Plenipotentiary Minister of the Republic of St. Marino, who presented the Letters accrediting him in this capacity. Wednesday, June 9th. His Holiness received in a solemn audience His Excellency, the Most Noble Marquis Antonio de Magaz, Extraordinary and Plenipotentiary Ambassador of Spain, for the presentation of the Credentials.

SACRA CONGREGAZIONE DEI RITI. Tuesday, June 1st, 1926, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Most Eminent Cardinals, the Most Reverend Prelates, and the Theological Consultors, discussed and gave their vote, first, concerning the total doubt regarding the solemn beatification of the Venerable Servants of God, John Sales, Priest, and William Saultemouche, Coadjutor, of the Society of Jesus, who were killed in Aubenas in hatred of the Faith, and likewise concerning the total doubt regarding the solemn beatification

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of the Venerable Servant of God, Michael Abba Ghebre, Priest, attached to the Congregation of the Mission, who was killed in hatred of the Faith; and finally, concerning the doubt of martyrdom and the cause of martyrdom, and of the signs or miracles of the Servant of God, Natale Pinot, a secular priest, who was killed, as it is asserted, in hatred of the Faith.

Tuesday, June 8th, in the Apostolic Palace at the Vatican, the Ordinary Congregation of the Sacred Rites was held, in which, for the judgment of the Most Reverend and Most Eminent Cardinals, who comprise the same, the following matters were presented:

1. Concerning the virtues of the Blessed Joachin Piccolomini, a lay professed of the Order of the Servants of Mary, in order to proceed to the discussion of the miracles.

2. Concerning the resumption of the Cause of Canonization of the Blessed Anna Maria Taigi, a mother of a family, of the Third Order of the Discalced Religious of the Most Holy Trinity.

3. Concerning the resumption of the Cause of Canonization of the Blessed Maria Bernarda Soubirous, of the Congregation of the Sisters of Charity and the Christian Institution of Nevers.

4. Concerning the resumption of the Cause of Canonization of the Blessed Martin de Porres, a tertiary professed of the Order of St. Dominic.

5. Concerning the granting and approval of the Office and Mass in honor of the Blessed Lorenzo Imbert, Bishop of Augusta, and his companions, martyrs, as well as the elogium to be inserted in the Martyrology.

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis - Official Commentary 6. Concerning the granting and approval of the Office and Mass in honor of Saint John Eudes, Apostolic Missionary and Founder of the Congregation of Jesus and Mary and of the Order of the Blessed Virgin Mary of Charity, and concerning the elogium to be inserted in the Martyrology. 7. Concerning the granting and approval of the Office and Mass in honor of the Blessed Mary Michela of the Most Holy Sacrament, Foundress of the Institute of the Handmaids of the Most Holy Sacrament and of Charity, as well as the elogium to be inserted in the Martyrology. 8. Concerning the granting and approval of the Office and Mass in honor of the Blessed Peter Julian Eymard, Priest, Founder of the Congregation of Priests of the Most Holy Sacrament, as well as the elogium to be inserted in the Martyrology. On Tuesday, June 22, 1926, the Congregation of Sacred Rites Particular was held in the Apostolic Palace at the Vatican, in which the Most Reverend Cardinals, as well as the Most Reverend Prelates, who were members thereof, discussed and gave their vote on the following matters: 1. Concerning the Cult, in obedience to the Decrees of Urban VIII, never previously granted to the Servant of God Ezekiel Moreno Diaz, of the Order of the Eomitan Recollects

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of Saint Augustine, Bishop of Pasto. 2. Concerning the Cult, in obedience to the Decrees of Urban VIII, never previously granted to the Servant of God Placida Viel, second General Superior of the Institute of the Christian Schools of Mercy. 3. Concerning the Cult, in obedience to the Decrees of Urban VIII, never previously granted to the Servant of God Mary Domenica Mazzarello, Co-foundress and first Superior of the Institute of the Daughters of Mary Help of Christians. 4. Concerning the validity of the Ordinary and Apostolic Processes instituted for the Cause of the Venerable Servant of God John Claude Colin, Priest and Founder of the Society of Mary. 5. Concerning the validity of the Processes instituted concerning the martyrdom and concerning the Cult never previously granted to the Servant of God Der Gomidas Keumurgian, Priest and Armenian Parish Priest, who was killed, as it is asserted, out of hatred for the Faith. 6. Concerning the validity of the Apostolic Process instituted in the ecclesiastical court of Siena concerning a miracle, wrought by God through the intercession of the Venerable Servant of God Teresa Margherita Redi, professed Religious of the Order of the Discalced Carmelites. 7. Concerning the validity of the Ordinary and Apostolic Processes for the Cause of the Servant of God William Joseph Chaminade, Priest and Founder of the Society of Mary, commonly called the Marianists. 8. Concerning the validity of the Ordinary and Apostolic Processes for the Cause of the Servant of God Joanna De Vedruna De Mas, Foundress of the Institute of the Carmelite Sisters of Charity. 9. Concerning the validity of the Ordinary and Apostolic Processes for the Cause of the Servant of God Dominic Lentini, Secular Priest. 10. Concerning the validity of the Ordinary and Apostolic Processes for the Cause of the Servant of God Gemma Galgani, Secular Virgin. 11. Concerning the validity of the Ordinary and Apostolic Processes for the Cause of the Venerable Servant of God Anne Javouhey, Foundress of the Institute of the Sisters of Saint Joseph of Cluny. 12. Concerning the validity of the Ordinary and Apostolic Processes for the Cause of the Servant of God Brother Corrado of Parzham, Professed Layman of the Order of the Capuchin Minor Friars.

[*Latin ed. p. 295*]

Diarium Romanae Curiae 295, 13. Concerning the validity of the Ordinary and Apostolic Processes for the Cause of the Servant of God, Lewis Pavoni, Priest and Founder of the Congregation of the Sons of Mary Immaculate. 14. And finally, concerning the validity of the Ordinary and Apostolic Processes for the Cause of the Servant of God, Mary De Matthias, Foundress of the Institute of the Sisters of the Most Precious Blood of Our Lord Jesus Christ.

SECRETARY OF STATE, CONGREGATIONS ASSIGNED TO THE NEW CARDINALS.

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With notes from the Secretary of State dated June 24, 1926, the Holy Father, Pius XI, of blessed memory, deigned to assign:

To the Most Reverend Cardinal Bonaventura Cerretti, the Sacred Congregations of Propaganda Fide, Ceremonial, and of Extraordinary Ecclesiastical Affairs.

To the Most Reverend Cardinal Luigi Capotosti, the Sacred Congregations of the Sacraments, of the Council, and of Religious Orders.

To the Most Reverend Cardinal Carlo Perosi, the Sacred Congregations of the Holy Office, Consistorial, and of Seminaries and Universities.

APPOINTMENTS.

By Apostolic Briefs, the Holy Father, Pius XI, of blessed memory, deigned to appoint:

April 19, 1926. Monsignor Arturo Wynen, Auditor of the Tribunal of the Holy Roman Rota.

Monsignor Baffaele Boyer, Chaplain extraordinary of the Papal Chapel.

The Most Reverend Cardinal Francesco Bagonesi, Protector of the Institute of the Little Sisters of the Sacred Heart (Pistoia).

The Most Reverend Cardinal Guglielmo Van Eossum, Protector of the "Catholic Students' Mission Crusade" (Cincinnati).

The Most Reverend Cardinal Enrico Gasparri, Protector of the Archconfraternity of the Most Holy Angels (Rome).

Assistants to the Papal Throne:

December 14, 1925. Monsignor Felice Guillibert, Bishop of Fréjus.

March 2, 1926. Monsignor Edoardo Giovanni O'Dea, Bishop of Seattle (U.S.A.).

April 12, 1926. Monsignor Antonio Lega, Archbishop of Ravenna.

April 23, 1926. Monsignor Luigi Spandre, Bishop of Asti.

April 15, 1926. Monsignor Francesco Campos Barreto, Bishop of Campinas.

April 30, 1926. Monsignor Pietro Giuseppe Hurt, Bishop of Nueva Segovia.

May 28, 1926. Monsignor Anselm Eizzi, Bishop of Atri.

Apostolic Protonotaries ad instar participantium:

October 6, 1925. Monsignor Daniele Fuenzalida, of the archdiocese of Santiago.

November 23, 1925. Monsignor Melchisedech Del Canto, of the same archdiocese.

November 23, 1925. Monsignor Ippolito Constabile, of the diocese of

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Pelotas.

[*Latin ed. p. 296*]

296 Acta Apostolicae Sedis - Official Commentary, January 12, 1926. Monsignor Giuseppe C. Me Lean, of the diocese of Charlottetown. February 23: Monsignor Leone Maurice, of the diocese of Chicoutimi. April 21: Monsignor Armando Lamarche, of the archdiocese of San Domingo. April 30: Monsignor Giuseppe Pinazzi, of the diocese of Piacenza. May 1: Monsignor Carlo Auner, of the diocese of Bucharest. May 11: Monsignor Clemente Mejia, of the diocese of Merida. Domestic Prelates of His Holiness: October 24, 1925. Monsignor Alessandro Francesco Kelly, of the diocese of Peterborough. December 5: Monsignor Francesco Sacco, of the diocese of Sant'Agata dei Goti. January 12, 1926: Monsignor Maurizio Me Donald, of the diocese of Charlottetown. February 11: Monsignor Arturo Kenny, of the archdiocese of New York. Monsignor Francesco J. Quinn, of the diocese of Syracuse (U.S.A.). Monsignor Giacomo M. Peak, of the same diocese. Monsignor Pasquale Laperuta, of the diocese of Caserta. March 23: Monsignor Simone Weisinger, of the diocese of Columbus (U.S.A.). April 10: Monsignor Antonio Mueller, of the diocese of Innsbruck. April 17: Monsignor Francesco Sasse, of the archdiocese of Colonia. Monsignor Armando Luigi G. M. Olichon, of the archdiocese of Paris. Monsignor Guglielmo Zelliger, of the archdiocese of Strigonia. April 19: Monsignor Leopoldo Mori, of the diocese of Cremona. April 26: Monsignor Vincenzo Misuraca (Rome). Monsignor Ladislao Zalka, of the diocese of Javorina. May 1: Monsignor Carlo Yáritz, of the same diocese. Monsignor Antonio Hruby, of the diocese of Königgrätz. May 4: Monsignor Luigi Gamaleri, of the diocese of Ventimiglia. May 8: Monsignor Giuseppe Dargaud, of the diocese of Autun. Monsignor Giovanni Brady, of the diocese of Los Angeles. Monsignor Giuseppe di Gesù Crespo Melendes, of the diocese of Coro. Monsignor Emmanuele Arteaga y Belemcourt, of the archdiocese of Havana. May 31: Tacito Ronconi, of the Patriarchate of Venice. Monsignor Carlo Gamba, of the diocese of Chioggia. June 2: Monsignor Francesco van Olmen, of the archdiocese of Malines. Monsignor Pietro Ravelli, of the diocese of Chioggia. June 14: Necrology, March 13, 1926. Monsignor Tommaso Esser, titular Bishop of Sinide. May 26: Monsignor Rinaldo Camillo Rousset, Archbishop of Reggio Calabria. May 31: Monsignor Felice Guillibert, Bishop of Fréjus. June 9: Monsignor Giorgio Glosauer, titular Bishop of Ermopoli Maggiore, Latin rite.

[*Latin ed. p. 297*]

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ACTA APOSTOLICAE SEDIS

COMMENCING WITH A PAPAL ACT, A NEW PONTIFICIAL MIS-

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SIONARY INSTITUTE IS FOUNDED THROUGH THE UNION OF THE PONTIFICIAL SEMINARY OF THE HOLY APOSTLES PETER AND PAUL IN THE CITY AND THE COLLEGE FOR FOREIGN MISSIONS IN MILAN.

PIUS PP. XI

Since the works of missions are increasingly growing through the singular grace of God, it is entirely fitting that we consider establishing suitable institutions for the preachers of the Gospel, who, with all diligence and every effort, may strive to promote the salvation of souls, as the circumstances require. Therefore, since we are deeply concerned about the matter of missions, and have often devoted our thoughts and all our care to such institutions, which flourish in the sacred gardens of the Church of God, it is certainly known by no one that two such institutions exist, which are equally dear to Us, namely, the Pontifical Seminary of the Holy Apostles Peter and Paul in this venerable City, and the College established in Milan for the advancement of sacred expeditions. Since we consider that these two, by virtue of the rules by which they are governed, or the purpose and plan to which they aspire, are so similar, we believe that they would greatly benefit if one of them were to arise, and perform the same function, as a Missionary Institute. And since we have carefully considered this matter with Ourselves, and have also considered the opinion of learned men, we have, with certain knowledge and with the fullness of power, decreed and determined the following, by papal act:

I. The aforementioned Missionary Seminaries or Colleges shall henceforth form an Institute, which shall be dedicated to the Holy Apostles Peter and Paul, and to the saints Ambrose and Charles.

II. This new Institute shall be governed by the constitutions of the Sacred Congregation for Propagating the Christian Faith in Milan.

[*Latin ed. p. 298*]

298 Acta Apostolicae Sedis - Official Commentary. To the aforementioned Sodalitas, he had granted certain privileges, which also the Seminary of the Most Holy Apostles Peter and Paul, although separate, ought to observe. However, certain modifications are to be made to these constitutions, either because of the new name of the Institute, or because of those things which We have decreed by this Motu Proprio.

III. The Supreme Director of the new Institute shall be the Reverend Father Paulus Manna, presently Rector of the Mediolanensis Missionary Society, until he fulfills the office for which he was recently elected by his brethren.

IV. Furthermore, during this period of time, the Assistants, the General Procurator, and the Prefect of the economic affairs of the same Mediola-

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nensis Society will each perform their respective duties in the new Institute which We are founding. To the number of assisting individuals, until his death and beyond that number, the Reverend Father Dominicus Callerio, formerly Rector of the Seminary of the Most Holy Apostles Peter and Paul, is to be co-opted; and, as a particular testimony of Our benevolence towards him, We shall increase him in honor and dignity with the title of Apostolic Protonotary.

V. The members of both Institutes shall, by this very fact, be incorporated into the new Missionary Society, which We are establishing by this Motu Proprio, and shall enjoy the same rights and privileges, and shall be subject to the same obligations.

VI. The Prefect of the Sacred Congregation for the Propagation of the Faith (to whom the new Institute is subject) shall take care to put this Our deliberation into effect, and shall provide for all things which appear necessary for that purpose. May God grant that this new Institute, both in number and in virtue of its members, may increase daily; and may the missionary works it undertakes receive the growth which We greatly desire. Meanwhile, may the Apostolic Blessing, a foretaste of heavenly blessings, be imparted to the Directors and members of the new Institute, in the Lord, and with all Our paternal affection.

Given at Rome, at Saint Peter's, on the Feast of Pentecost, in the fifth year of Our Pontificate.

PIUS PP. XI.

[*Latin ed. p. 299*]

Acta Pii PP. XI 299 APOSTOLIC LETTERS: FROM THE APOSTOLIC VICARIATE OF OUAGH ADOUGOÚ, THE APOSTOLIC PREFECTURE OF NAVRONGO IS ESTABLISHED. PIUS PP. XI For the sake of future remembrance.

From this most holy See of Peter, divinely established, which serves as a lofty vantage point, we turn the gaze of our mind to all parts of the Christian world, and, with supreme authority interposed, we deliberate upon those matters which, for the better administration of sacred affairs, may contribute to the advancement of the flock of the Lord.

Indeed, having been urged by our beloved son Paulus Voillard, General Vicar of the Society of African Missions, for various and weighty reasons, to separate a portion of the territory from the aforementioned Apostolic Vicariate of Ouaghadougou, located in northern Africa, and to entrust it to the Fathers of that Society for the establishment of an independent mission: We, having carefully considered all the circumstances and with diligent study, and with the advice of Our Most Reverend and Venerable Cardinals, Prefects of the Congregation for the Propagation of the Faith, have

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deemed it fitting to grant the request of the aforementioned General Vicar, so that the Catholic faith may be more strongly promoted in those regions. Wherefore, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the present instrument, we separate and dismember a territory commonly called "Media Valle" from the Apostolic Vicariate of Ouaghadougou in northern Africa, and from thence we establish a new Apostolic Prefecture, to be named Navrongo, entrusting it to the Fathers of the Society of African Missions.

Furthermore, we decree that the territory of this new Apostolic Prefecture shall be the entire and sole portion of the Vicariate of Ouaghadougou which adjoins the territory of the English colony of the Gold Coast: and therefore, its boundaries shall be as follows:

1) To the east, the boundary between the Gold Coast and Togo, or approximately 2°45 west of Lutetiae (Paris).

2) To the south, the ninth degree of north latitude, which separates it from the Vicariate of the Gold Coast.

3) To the west, the river Volta Nigra, commonly called the Black Volta, by which it is separated from the Vicariate of the Ivory Coast, and which also divides the French colony of the Ivory Coast from the English colony of the Gold Coast.

4) To the north, the boundary which separates the English colony of the Gold Coast from the French colony of Upper Volta.

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Official Commentary. These things We have decreed, determining that these present Letters shall always be firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and shall most amply benefit all and each to whom they pertain, now and for all time; and thus it shall be rightly judged and defined, and whatever is contrary shall be declared void from this moment and null, if anything to the contrary should happen concerning these matters by anyone, with any authority, knowingly or unknowingly. Notwithstanding any Apostolic Constitutions and other ordinances to the contrary. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the eleventh day of the month of January, in the year 1926, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

THE HONORS AND PRIVILEGES OF THE BASILICA MINOR ARE GRANTED TO THE PAROCHIAL CHURCH OF SANCTA MARIA GLORIOSA, COMMONLY CALLED "DE' FRARI," IN THE CITY OF VENETIA.

PIUS PP. XI. For the perpetual memory of this event.

Among the sacred buildings that ennoble the Queen City of the Adriatic, the parish church of Sancta Maria Gloriosa, commonly called "de' Frari,"

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certainly holds a prominent place. Historical documents show that in the beginning of the thirteenth century, Iacobum Tiepolo, the Doge, offered Venice to the first members of the Order of the Friars Minor who were traveling and without a fixed abode, as a refuge, an old Benedictine abbey that had been abandoned; this was their first home. But as the faithful flocked to the new Friars, a new church was built in place of the old and dilapidated one, a new ornament for the Minorite family, fostered by the people and the nobles of Venice. The Apostolic Legate in Venice, Cardinal Diaconus Octavianus, laid the first stone of this church on the fifth day of the month of April, in the year 1500, and he wished it to be dedicated to Maria Gloriosa, that is, to the one received among the stars. This immense work took almost three centuries to complete; the Bishop of Telesinus, Petrus a Trani, of the Order of the Friars Minor, solemnly celebrated the consecration of the church on the twenty-seventh day of the month of May, in the year 1482. The mystery of the Assumption of the Virgin has always been held in singular veneration in this very church, in whose larger altar is found the most famous painting by Vellio Titianus, which depicts the Assumption of the Virgin. And indeed, many other wondrous works of the greatest masters...

[*Latin ed. p. 301*]

The archives of Pope Pius XI, volume 301, are replete with accounts of this church, which was adorned and enriched by the most skilled artists with sculptures and paintings. It is no less rich in sacred furnishings, relics, and spiritual privileges; for there is venerated the most precious relic of the Precious Blood of Our Lord Jesus Christ, and the body of the blessed martyr Gentilis from Matelica, of the Order of the Friars Minor. Moreover, several Roman Pontiffs, our predecessors, have bestowed upon it special graces and indulgences. The church, together with the monastery, is rightfully considered a sacred and civil monument, and also, within the Venetian Province, a center of active Franciscan life. Indeed, many distinguished men have emerged from it, men with whom the Franciscan family takes pride, adorned with piety, learning, and dignity: bishops, cardinals, and two Roman Pontiffs, our predecessors, Sixtus IV and Sixtus V, to whom no praise is too great. It is also worth remembering that a General Chapter of the Order of the Friars Minor was legitimately held in the same church and monastery in the year 1346, during which, with the support of fifteen hundred brothers, the General Minister was elected and resigned, the celebrated Donatus, who was later elected to the Senate of the Church Fathers among the purple. And the history of this church is intertwined with that of the Venetian Republic; for prominent members of the patrician families of Badoer, Gradenigo, Pisauri, Eoscari, Corner, Morosini, and Justiniani, first aided in the construction of the church building, and then placed tombs within the very sanctuary: in which, to perpetuate the memory of citizens

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and leaders who, fighting for the faith and the homeland against the Turks, both on land and at sea, fell in battle, there stand, erected at public expense, the most glorious monuments. Remembering these things, our beloved son, the present Provincial Minister of the Regular Province of Saint Anthony of Padua, of the Order of the Friars Minor Conventual, who serves in that church with divine devotion and faithfully and piously performs the sacred offices there, has supplicated us with fervent prayers, so that we might deem it fitting to elevate that church of Saint Mary Glorious to the title and honor of a Minor Basilica, and to bestow upon it the privileges and honors customarily attached. And with these prayers, accompanied by the most solemn acts of recommendation from both the General Procurator of the Order of the Friars Minor Conventual, and our beloved son, Peter, Cardinal La Fontaine of the Holy Roman Church, by Apostolic dispensation Patriarch of Venice, we have readily and willingly decided to grant this request. Therefore, after consultations with our venerable brother, Anthony, Cardinal Vico, Bishop of Porto and Santa Rufina, and Prefect of the Congregation of Sacred Rites, and with full knowledge and mature deliberation, and by the fullness of our Apostolic power, we hereby declare, in this year, the seventh centenary of the blessed passing of the seraphic Patriarch, Saint Francis of Assisi, that the church of Saint Mary Glorious, or of the Assumption, in Venice, is adorned with the title and rank of a Minor Basilica, with all the privileges and honors customarily attached, according to the decrees and customs.

[*Latin ed. p. 302*]

302 Acta Apostolicae Sedis - Official Commentary. These things we have decided, decreeing that these present Letters shall remain forever firm, valid, and efficacious: and shall have and obtain their full and complete effects: and those to whom they pertain, or may pertain, shall now and in the future most amply support them; and it shall be rightly judged and defined, and shall be declared null and void from this moment, if anything contrary to these should happen to be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding all contrary things. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the first day of the month of February, in the year 1926, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. LETTER I TO THE MOST REVEREND FATHER CAJETAN, PROTO-DEACON OF SAINT AGATHA, HOLY ROMAN CHURCH, CARDINAL BISLETI: WHOM WE SEND AS LEGATE TO MARI ALIA FOR THE SOLEMNITIES. Beloved Son, greetings and the apostolic blessing. — The Marian shrine, which is located in the city of Quarten, is most distinguished and very ancient, and is called "de Bono Aere"; for from the thirteenth century, the image of the most blessed Virgin, indeed, through the zeal and care of the Mercedarian confraternity, had begun to be venerated, and

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so great and numerous were the benefits that were obtained from divine grace at all times, that the pious inhabitants of Sardinia and sailors have come to trustingly turn to the Heavenly Lady of Quarten, as a refuge for salvation. Therefore, we are not surprised that not long ago that august image was adorned with a golden crown, sent from the Vatican Chapter, and that Our predecessor, the most holy Pope Pius X, declared the Virgin of Quarten the greatest Patron of Sardinia. And since the old building was deemed too small, a new and very spacious temple has been erected on the site. Indeed, a very sad event occurred three years ago, as you know: not only was the sacred image stripped of its precious ornaments, but also the very crowns of the Mother of God and the Divine Child were impiously stolen. It is scarcely possible to express how deeply the people of Sardinia were grieved; who, burning with zeal for piety, in order somehow to make amends for such a heinous sacrilege, offered new diadems, or richer ones, to the divine Mother. Now, however, a most pleasing news has been brought to Us by the Archbishop of Quarten: namely, that the sacred festivities are being prepared in Quarten so that the Heavenly Lady of Quarten may again be adorned with a crown.

[*Latin ed. p. 303*]

Acta Pii PP. XI 303: Praeterea, occasione data, conventum Mariale et dedicationem novi templi celebrari iri. Nos, quibus nihil est optabilius quam ut cultus magnae Dei Matris in populo Christiano vigeat et floreat, perquam libenter votis satisfacimus sacrorum Sardiniae Antistitum, Purpuratum Patrem scilicet illuc mittendi qui personam Nostram in eventu tam fausto rite gerat. Quam ob rem te, dilecte fili Noster, his Litteris eligimus qui coronam auream simulacro Virginis de Bono Aere imponas, et auctoritate Nostra, mariali conventui praesidas, ceterisque caeremoniis. Ac fore pro certo habemus ut, eximiae pietatis tuae exemplo praefulgente, navantibus autem tibi operam sollertissimis Episcopis cum Mercedoniis sodalibus, magni salutis fructus ex rei celebratione percipiantur; illud potissime, ut cotidie magis Sardorum religio crescat erga caelestem Patronam, in qua est « In me is all grace of the way and of the truth, in me is all hope of life and of virtue ». Interea, Nosmet ipsos eidem Virgini de Bono Aere enixe commendantes, divinorum munerum auspicem esse volumus apostolicam benedictionem, quam tibi, dilecte fili Noster, Sardiniae Episcopis, Mercedoniis sodalibus atque iis omnibus qui sollemnibus sacris intererunt, benevolenti efïusoque animo impertimus. Datum Romae apud Sanctum Petrum, die xxv mensis martii, in festo Annuntiationis B. M. V., anno MDCCCCXXVI, Pontificatus Nostri quinto. PIUS PP. XI.

II. AD RER. PP. D.D. VICARIOS ET PRAEFECTOS APOSTOLICOS SINARUM REGIONIS: ADVERSUS QUASDAM FALLACES OPINIONES DE ECCLESIAE OPERA IN EAS GENTES.

PIUS PP. XI. Venerabiles fratres ac dilecti filii, salutem et apostolicam

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benedictionem.

— Ab ipsis pontificatus primordiis, omnem curam ac solicitudinem Nostram ad sacrarum Missionum incrementum atque profectum contulimus, earum praesertim, quae inter populos in tenebris et in umbra mortis adhuc sedentes constitutae sunt. Cuius quidem magnae Nostrae sollicitudinis argumentum praebuimus Epistola Encyclica Berum BJeelesiae paulo ante edita, qua, sollertem Missionalium industriam ad novas atque accuratiores normas dirigentes, clerum et fideles, ut precibus atque opibus evangélicos operarios adiuvarent, enixe in Domino hortabamur. Ex omnibus tamen gentibus, ad quas evangelicae doctrinae lumen afferri debet,

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis - Commentarium Officiale. Those things are most dear to us which concern those who dwell in the most remote parts of the world, and in particular, we turn our eyes and our

thoughts more and more to this region each day. For that immense multitude of people who live in this vast and extensive region, indeed, both for the sake of their moral virtues and for their innate integrity, have not only attained a more perfect way of life, but have also, on more than one occasion, demonstrated a good and certain hope of freely surrendering themselves to the heralds of the Gospel. This most joyful expectation has been wonderfully confirmed; for indeed, you, venerable brothers and beloved sons, are filled with great joy and delight, as you see yourselves surrounded by many faithful from all sides, of whom not a few either boast of parents slain for Christ, or themselves "And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus" (Acts 5:41). However, this most sacred missionary work would be further advanced if that vain and deceitful opinion were eradicated, which grows more and more each day, and which takes deep root in the minds of these people, especially the young – who are usually uneducated and ignorant – namely, that the Church, namely, the *catholica* Church, does not only concern itself with matters of religion, but also serves the public studies and councils of foreign nations, and therefore hinders the people from whom it receives the Gospel from becoming self-governing, or from freely defending those things which are the requirements of their nation. In this regard, there is no doubt that the vicissitudes of public affairs and the inflamed and agitated pursuit of the interests of nations or parts thereof, which is rarely separated from intemperance, have sometimes been sufficient to spread this kind of error, which is so harmful to the Church. From this harmful error, when the Church falls into the suspicion of the people and rulers, and is called as if it were plotting against their rights, it most miserably happens that minds are alienated from the *catholica* faith. But indeed, even the name "catholica," that is, "universal," shows that it belongs to all nations and encompasses all peoples, and

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that, according to the divine will of its Founder, Christ, there can be no distinction of race or origin within it. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, slave nor free, but Christ is all and in all" (Colossians 3:11). For all men are brothers: "But be not you called Rabbi. For one is your master. And call none your father upon earth" (Matthew 23:8-9), since they are all begotten of one and the same Father: "For God is your Father, who is in heaven" (Matthew 23:9); and the fruit of salvation is offered to all, by which they acquire the right to eternal blessedness: "For you have not received the spirit of bondage again to fear, but you have received the spirit of adoption, by which we cry, Abba, Father" (Romans 8:15-17). Therefore, the Gospel must be preached to all nations, as Christ commands: "Go forth, and teach all nations" (Matthew 28:19). Missionary.

[*Latin ed. p. 305*]

Acta PP. XI 305. Truly, they are not called to this most important work by the rulers of civil society, but by God Himself: "You have not chosen me, but I have chosen you" (John 15:16), and they undertake the office of preaching in the Church. Therefore, they are not human heralds, but divine ones, who, having been entrusted with the work by Christ, which He gave to the Apostles, faithfully pursue it. The Church has never failed to follow divine commands and precepts, and with all diligence and care, she has fostered those to whom she has offered the benefits of Christian truth; indeed, she has often defended their rights against the will and dominion of princes and governors, as history most clearly testifies. Therefore, the Church, in general through her administrators, and in particular through those who are sent by her on sacred missions, has always striven to restrain the zeal of each nation, so that those who "seek not their own things, but the things of Jesus Christ" (Philippians 2:21) and who "bear the name of Jesus before the Gentiles and kings" (Acts 10:15), may devote themselves solely to the glory of God and the salvation of souls. And if, at times—which, indeed, has happened rarely—one or another of the evangelizers has deviated from this, which the Church constantly maintains, she has also disapproved of this method of acting and has addressed such inconveniences with appropriate remedies. But the care that is taken in the training of native priests, so that they may not only provide assistance and support to foreign missionaries, but also, as their numbers increase, be gradually substituted for them, does this not clearly demonstrate that the Church, in word and deed, desires to completely remove that untimely love of country from her administrators, as we mentioned above? However, it is no secret that the seed of the Gospel has almost always been sown by foreign priests, who, according to the words of the Divine Master: "Go into the whole world and preach the Gospel to every creature," left their own homelands in order to bring the light of the Gospel to their brothers. Thus, this most

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holy city was called by Peter of Galilee and Paul of Tarsus to embrace and profess the faith of Christ; thus, Titus and Timothy, as bishops, taught the Cretans and Ephesians the truths of the Catholic faith, although they were foreigners; thus, Patrick, born in Caledonia, became the apostle of Ireland; thus, Boniface, a Briton, brought the Germans to Christ. And if the Church, according to the conditions of time and place, has maintained this practice even to this day, she has nevertheless established missionaries so that native young men might be properly instructed in Buena Esperanza and, at times, initiated into the priesthood, since it has been made clear to her that the Kingdom of Christ cannot be established and strengthened anywhere otherwise. It suffices to recall the salutary admonitions that our blessed predecessor, Benedict XV, included in the Encyclical Litterae Maximum, and these are not unknown to us, who, through Encyclical Letters given to the Church not long ago,

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis - We have repeatedly emphasized these exhortations of the Church, and, with God's help, they have certainly borne such fruit that today we can raise our spirits with the hope of better things; indeed, there are now more indigenous priests available to you, who work and toil fruitfully with you in expanding the Kingdom of Christ, and some Chinese priests participate in the governance of the Church and have communion with you. Therefore, let us give the greatest possible thanks to God—the giver of all good things—for the fact that, during this Our pontificate, it has happened that more sacred missions have been newly founded and entrusted to the Chinese clergy. This itself provides us with a cause for no small joy and delight, and it cannot be otherwise than that it will greatly please both foreign and Chinese missionaries, as they already reap the excellent fruits of their own and their predecessors' labors, while those who are still waiting eagerly anticipate and long for the day when their hopes and aspirations will be fulfilled, thanks to the outstanding work of so many evangelizers. Meanwhile, what could be more pleasing to the Catholic world, or more ancient, than to see foreign bishops and priests, united with Chinese bishops and priests in fraternal charity, working together to promote the growth of the Church and the good of China? In these very serious matters, We have decided, venerable brothers and beloved sons, that you should impress upon the minds and hearts of the priests and faithful under your care; in this regard, it is especially necessary to warn the faithful today, lest they be led astray by those who, under the pretext of patriotism and for the sake of their country, seek only to make their citizens enemies of the Church of God. Therefore, speak and write so that even those who unfortunately wander outside the boundaries of the Church may at least acquire some understanding of it, and may have such a relationship with it as to recognize that its

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sole concern is to care for those things that pertain to the worship of God and the eternal salvation of souls through the practice of perfect charity. The Church must be careful not to involve itself in civil affairs or the affairs of the state; nor has it ever allowed its missionary endeavors in foreign countries to favor or promote the interests of foreign governments. Furthermore, no one is ignorant—and indeed, history of all times testifies to this—that the Church adapts itself to the laws and constitutions that are proper to any nation or kingdom; that it respects and encourages the dignity of those who legitimately govern civil society; and that it demands nothing from evangelizers and the faithful other than the common law, safety, and freedom. And if, in some regions, Church officials have at times taken up the cause of the people, this has not been done to the detriment of the indigenous population, but solely in order to protect themselves and their own from greater human suffering. It is indeed the case that...

[*Latin ed. p. 307*]

From the Acts of Pope Pius XI, 307: "It pertains to the Republic, by its own proper and natural right, to safeguard the life, rights, and possessions of all its citizens residing everywhere on earth; and this protection, especially when they are being harmed, the Missionaries themselves have experienced. Therefore, the Apostolic See has not refused such defense, except with the intention of protecting the sacred Missions from the arbitrary actions and injustices of powerful individuals; and certainly not in order to favor any other aims that certain foreign rulers, given the opportunity, might have in protecting their own citizens. May what we have said above be so understood that in this vast and beloved nation, all false suspicions may be removed, and that all may lay aside enmity towards the Church and towards the Missionaries! Moreover, offering prayers to God that He may grant peace, prosperity, and blessings to the people of China, we, with the greatest affection, impart the Apostolic Blessing to you, venerable brothers and beloved sons, to the Missionaries and to the Christian people under your care, as a pledge of heavenly favors and as a testimony of our paternal charity. Given in Rome, at Saint Peter's, on the fifteenth day of the month of June, in the year 1926, the fifth year of Our Pontificate. PIUS PP. XI."

[*Latin ed. p. 308*]

308 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS. SUPREME HOLY CONGREGATION OF THE HOLY OFFICE. COMMUNICATION. As with the pamphlet "Padre Pio da Pietreleina," with a preface signed by Giuseppe De Eossi, as mentioned in No. 5, current year, page 186 of this Official Bulletin, the Supreme Holy Congregation of the Holy Office calls the attention of the faithful to another similar publication, also printed in Roma by the same publisher, Giorgio Berlutti, under the title "Giuseppe Cavaciocchi - Padre

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Pio da Pietrelcina. - The charm and worldwide fame of a humble and great Franciscan." Illustrated edition - which, for the same reason, must be considered, by the terms of canon 1399, § 5°, to be prohibited *ipso iure*, so that, according to the aforementioned canon 1398, § 1, it cannot, without due permission, be printed, read, possessed, sold, translated into other languages, or in any way communicated to others. On this occasion, the same Supreme Holy Congregation deems it necessary to remind the faithful of its previous declarations and instructions regarding the aforementioned Padre, which are published in this same Bulletin, volume XV (page 356) and volume XVI (page 368), so that the faithful may know that it is their duty to abstain from visiting him, or from maintaining relations with him, even simply by letter. Given in Roma, from the Palace of the Holy Office, July 11, 1926. Luigi Castellano, Notary of the Supreme Holy Congregation of the Holy Office.

[*Latin ed. p. 309*]

SACRED CONGREGATION OF THE HOLY OFFICE

UBERABA

DECREE OF THE CATHEDRAL CHURCH

The Cathedral Church of Uberaba, dedicated to the Most Sacred Heart of Jesus, although located near the episcopal palace, is nevertheless distant from the center of the city; moreover, it is small and, with the increasing number of the faithful, is becoming inadequate; and finally, it is not adorned with any works of art. Conversely, in the center of this city, in a pleasant location, there is another parish church, dedicated to Saints Anthony and Sebastian, which is beautifully decorated and sufficiently spacious.

Given these circumstances, the current Bishop of Uberaba, with the consent of the cathedral chapter and the pastor of the aforementioned parish church, petitioned the Holy Father that, by changing the titles, the church dedicated to the Most Sacred Heart of Jesus should become a parish church, and that the other church, dedicated to Saints Anthony and Sebastian, should be established as the cathedral.

Furthermore, Our Holy Father Pope Pius XI, after mature deliberation on all matters, deemed it fitting to grant these requests.

Wherefore, by the fullness of the Apostolic power, We decree that, in order that what is beneficial may be accomplished, and with the consent of those concerned, the aforementioned parish church dedicated to Saint Anthony and Saint Sebastian is erected as the cathedral of the Diocese of Uberaba, under the invocation of the Most Sacred Heart of Jesus, with all

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the rights and privileges that belong to other cathedrals, either by law or by custom, in Brazil; and the parish church is transferred to the current church dedicated to the Most Sacred Heart of Jesus, which will then be dedicated to Saints Anthony and Sebastian.

All contrary decrees are hereby set aside.

Given at Rome, from the offices of the Sacred Congregation of the Holy Office, on the twentieth day of May in the year of Our Lord nineteen hundred and twenty-six.

† L. C. CARD. DELAI, Bishop of Sabina and Melfi, Secretary.

† R. F. RAPHÄEL, Archbishop of Thessalonica, Assistant.

[*Latin ed. p. 310*]

Acts of the Apostolic See - Official Commentary 310 II WAITZEN-CSANAD. - CONCERNING A CHANGE IN THE BOUNDARIES OF DIOCESES. Having received petitions from the faithful of the estate of Felsöpusztaszer, so that it may be separated from its own parish of Csanytelek, which belongs to the Diocese of Waitzen, from which it is very distant, and incorporated into the neighboring parish of Kistelek, which belongs to the Diocese of Csanad, the Most Holy Pope Pius XI, after considering the agreement of the Ordinaries of both dioceses, benignly decided to grant their prayers. Wherefore, with the fullness of Apostolic authority, by the present decree of the Consistory, He establishes that the aforementioned estate of Felsöpusztaszer, together with its inhabitants, shall be separated from the parish of Csanytelek and from the Diocese of Waitzen, and shall be perpetually incorporated into the parish of Kistelek and into the Diocese of Csanad, both in spiritual and temporal matters. Furthermore, in order to carry out this matter, the same Holiness has deigned to appoint the Most Reverend Father Caesar d'Orsenigo, Archbishop titular of Ptolemaida, and Apostolic Nuncio in Hungary, granting him the necessary and appropriate powers, including the power to delegate any person holding an ecclesiastical office, to effect what is intended; and He commands that the completed execution be transmitted within six months to the Sacred Congregation of the Consistory, a certified copy thereof. All contrary things notwithstanding. Given from the Halls of the Sacred Congregation of the Consistory, on the twenty-ninth day of May of the year nineteen hundred and twenty-six.

£8 C. CARD. DE LAI, Archbishop of Sabina and Mondélen, Secretary.

L. © S. FR. RAPHAEL, Archbishop of Thessalonica, Assessor.

PROVISIONS FOR CHURCHES. Our Most Holy Lord Pope Pius XI, by the decrees of the Sacred Congregation of the Consistory, has provided for the following churches, each with its own pastor, namely:

June 25, 1926. - To the Cathedral Church of Grand Rapids, He appointed

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the Most Reverend Father Joseph Pinten, formerly Bishop of Superior.

[*Latin ed. p. 311*]

The Sacred Consistory Congregation, July 31st, 2. — To the Cathedral Church of Superior, the Most Reverend Theodorus Reverman, parish priest of San Francisco, in the city of Louisville. July 9th. — To the Metropolitan Church of Quebec, the Most Reverend Raymund M. Rouleau, formerly Bishop of Valleyfield. — To the Cathedral Churches of Cagli and Perugia, perpetually united, the Reverend Joseph Venturi, Chancellor of the diocesan Curia of Verona. July 10th. — To the Cathedral Church of Valleyfield, the Reverend Alafridtim Langlois, formerly titular Bishop of Titopolis. July 14th. — To the titular episcopal Church of Attuda, the Reverend Alois Tchen, O.F.M., appointed Apostolic Vicar of Feuyang. July 17th. — To the titular episcopal Church of Titopolis, the Reverend Francis Luna, O.F.M., appointed Apostolic Vicar of "El Beni." — To the titular episcopal Church of Tanen, the Reverend Ioannes Maiztegui Besoitaiturria, of the Congregation of the Missionary Sons of the Immaculate Heart of the Blessed Virgin Mary, appointed Apostolic Vicar of Darien. July 30th. — To the Cathedral Church of Foroiu, the Most Reverend Augustine Simeone, formerly Bishop of Ajaccio.

IV. APPOINTMENT OF AN ORDINARY FOR APPEALS.

According to canon 1594, §2, the Metropolitan of St. Andrews and Edinburgh has designated the tribunal of the Ordinary of Dunkeld for appeals in the second instance. This designation was benignly approved by the Most Holy Pope Pius XI by a rescript of the Sacred Consistory of June 11th, 1926.

[*Latin ed. p. 312*]

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SACRED CONGREGATION OF THE COUNCIL

CIRCULAR LETTERS TO ALL ORDINARIES, CONCERNING PRIESTS WHO, FOR REASONS OF HEALTH OR REST, GO OUTSIDE THEIR DIOCESE.

Most Reverend Lords, as Brothers.

It has been brought to the attention of this Sacred Congregation that certain priests, especially during the summer and autumn months, when they undertake a period of rest for health reasons in Mons or near the sea, or travel to places renowned for their health benefits for bathing or drinking the waters, scarcely have the Holy Sacrifice completed, and then spend the remainder of the day in frivolous activities, attending theaters, dance performances, cinemas, and other similar spectacles, which are entirely

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unbecoming of a priest.

Furthermore, some, having laid aside their clerical attire, wear entirely secular clothing, in order to appear more free and unconstrained.

Moreover, it is not uncommon for priests, at other times as well, to indulge in such freedoms, wearing secular clothing so that they may go unnoticed in cities, and participate in indecent and dishonorable spectacles.

In order that this most serious detriment may, as far as possible, be remedied, and that the number of such priests may not unfortunately increase, and thus the contagion of this vice may be spread, this Sacred Congregation of the Council, while urging all Ordinaries to diligently turn their attention and care to this matter, has decreed the following regulations to be observed:

1. Priests who wish to leave their own diocese for a time for reasons of health, must humbly request this from their Ordinary, informing him of the time of their departure and return, as well as the places to which they intend to go.

2. Ordinaries must take care to carefully consider and determine the reasons for which priests have requested permission to leave their dioceses; they must first diligently examine the morals and manner of life of those requesting, and only with caution should they grant such permission.

3. Furthermore, it must be required that their priests always choose accommodations or lodgings that do not bring dishonor to God's ministers.

4. Ordinaries must also promptly report the names of these priests to the Curia of the diocese to which they are going, and also indicate when they will arrive.

[*Latin ed. p. 313*]

The Holy Congregation [decrees] that the time [allotted] for the Council [is granted] to them, then a lodging or house in which those receiving them will be accommodated. 5. Likewise, priests, when they arrive at the place where they wish to reside, should, as soon as possible, present themselves to the Curia of that place, or, according to the circumstances, to the Vicarius forane or, if that is not possible, to the parish priest, who must subsequently report the matter to his Ordinary. 6. a) The Ordinaries of places where priests frequently come for health reasons should diligently and attentively oversee the priests residing there, either personally or through priests to whom they have entrusted this particular duty; and they should not admit them to the performance of sacred duties unless they have complied with what we have stated above. b) In order that these priests may be more easily kept within the bounds of their duty, appropriate penalties should be established by which they will be affected if they give scandal, or if in any way they do something unworthy of the priestly office. c) They can also be threatened with suspension, incurred by the very act, if they attend

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public theaters, cinemas, dance performances, and other similar profane spectacles, or if they lay aside their clerical garb. d) Finally, in accordance with the norms of the sacred canons, these clerics should be duly punished with penalties if they have not complied with these prescriptions and other laws of the Church. e) The proper Curias of these clerics should report the matter diligently, and, if necessary, also to this Holy Congregation. 7. In this matter, with regard to Religious [men], the Ordinaries should also oversee, and, if they have erred, should impose penalties in accordance with the norms of the sacred canons, and should report them to their Superiors. In the meantime, praying for all good things for you from the Lord, I remain in Rome, from the Secretariat of the Holy Congregation, July 1, 1926. With fraternal greetings, DONATUS Card. SBARBETTI, Prefect. Julius, Bishop in title of Lampsacus, Secretary. Acta, vol. XVIII, n. 3. — 2-8-1926. 21

[*Latin ed. p. 314*]

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SACRED CONGREGATION FOR RELIGIOUS ORDERS

Approvals

Most Holy Father, Our Lord, Pope Pius XI, by the divine Providence, having decreed the following by the Sacred Congregation for Religious Orders:

April 29, 1926.

— The Institute of Sisters known as the "Sisters of the Divine Savior," whose motherhouse is located in the City [Rome], has had its definitive Constitutions approved.

— The Congregation of Brothers of Mercy, of Treves, whose motherhouse is located in the diocese of Treves, has had its definitive Constitutions approved.

— The Institute of Sisters commonly known as the "Daughters of the Oratory," whose motherhouse is located in the diocese of Lauden, has had its Constitutions approved, and also, definitively, 7 of its Constitutions.

June 7, 1926.

— The Institute of Missionaries commonly known as "of La Salette" has had its definitive Constitutions approved.

— The Institute of Sisters known as the "Ursuline Sisters of Jesus" has had its definitive Constitutions approved.

— The Congregation of Sisters of Saint Lewis, of Monaghan (Clogher), whose motherhouse is located in the diocese of Clogher, has been praised, and its Constitutions, for example, have been approved for a period of seven years.

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SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

Appointments

By decree of February 20, 1925, the Reverend Armandus Olichon resigned as Moderator for France, of the Pontifical Work of Saint Peter, for the education of the indigenous clergy.

Also, for the United States, by decree of May 27, 1926, the Reverend Eduardus Jones.

By decree of July 3 of the current year, the Reverend Moyses Kiley resigned as a member of the General Superior Council of the Pontifical Work for the Propagation of the Faith for the United States of North America.

[*Latin ed. p. 315*]

The Most Holy Congregation of Propaganda Fide, 315 II, APPROVALS. By the decrees of this Most Holy Congregation of Propaganda Fide, Our Most Holy Lord Pope Pius XI has definitively approved: April 9, 1925. — The Constitutions of the Sisters of the Most Precious Blood of Aarle-Bixtel in Holland. June 18. — The Constitutions of the Milanese Society for Missions to Foreign Lands. May 12, 1926. — The Constitutions of the Congregation of the Sisters of the Apostolic Carmel of Mangalore.

THE HOLY CONGREGATION FOR RITES, IN DAMASCUS, CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF FATHER EMMANUEL RUIZ AND SEVEN VENERABLE SERVANTS OF GOD, FRANCISCAN MINOR BROTHERS, MURDERED IN HATRED OF THE FAITH.

ON THE QUESTION OF WHETHER, WITH THE APPROVAL OF THE MARTYRDOM AND THE CAUSE OF MARTYRDOM, AS WELL AS THE DISPENSATION FROM SIGNS OR MIRACLES, IT IS POSSIBLE TO PROCEED SAFELY, ACCORDING TO CANON 2116 § 2 OF THE CODE OF CANON LAW, TO THE SOLEMN BEATIFICATION OF THE VENERABLE SERVANTS OF GOD.

A spectacle most pleasing to God and most wondrous to men was presented in the Damascus monastery in the year one thousand eight hundred and sixty-six, when eight valiant Franciscan brothers, preferring to confirm and illustrate their religious profession with their blood rather than with flattery, insults, and the horror of death, chose to give their lives, accused of the crime of apostasy. Thus, eight were sacrificed to Christ, victims who, through their own shed blood, merited to receive the glorious palm of martyrdom.

As soon as the horrendous crime in Damascus was made known, and

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prayers and praises of God were offered in that sacred monastery...

[*Latin ed. p. 316*]

The Acts of the Apostolic See record that, although the authorities remained silent, the fate of the slain proclaimed them as martyrs, and all Christians recognized them as such. And since, as the blessed Augustine teaches, "the Church does not pray for the martyrs, but rather commends itself to their prayers," their intercession was immediately sought. This devotion did not remain confined to the region of Damascius, but became known in many parts of Syria, and even moved the custodians of the Holy Land, under whose jurisdiction the monks of Damascius were, to such an extent that in the ecclesiastical court of Alep, as soon as it was permitted, episcopal inquiries were instituted, through which this cause was recognized as worthy and was referred to the judgment of the Apostolic See, and from there, through newly established proceedings, it was brought to the desired conclusion. Indeed, the examples of valiant men who have given a clear testimony to the truth of the divine religion with their blood have always been of great benefit to the Church, especially when enemies of the Christian name have openly dared to attack the ancestral faith. "For," as the venerable Eucherius of Lyons states, "the minds of the sons are strengthened when the triumphs of the fathers are recounted. From these, we understand how much that eternal life should be desired, which we see being sought through torments, through wounds, through intolerable labors, and which we know is purchased at the price of blood." (Homily on the Holy Apostles Peter and Paul). Truly, nothing could have been more fitting or more precious for the illustrious Order of Saint Francis to offer to God, or to present in honor of the solemn celebration of its Patriarch, Saint Francis, than the glorious group of eight sacred victims, wonderfully exuding the fragrance of holiness, who, as Cyprian writes, "held fast to the evangelical discipline with sincere faith," and "standing firm in virtue with the commandments of the Lord and with His Apostles, they strengthened the faith of many by the truth of their martyrdom" (Letter 16, column 68). The martyrdom of these eight Venerable Servants of God became so evident through the discussions held that those who diligently promoted the cause deserved to receive the Apostolic Indult, by which the burden of producing new signs or miracles was remitted to them, even though the common legal proof presented was not sufficient for discussion. However, one thing still remained to be done, so that the established series of judicial formulas could be properly completed: whether the honors of the Blessed Martyrs could be safely conferred upon these same Servants of God. This was accomplished in the entire assembly of the sacred Causes, before the Most Holy Lord, our Pope Pius XI, on the twelfth day of the month and year in question, when the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, the Relator of the cause, proposed: "Whether, with the approval

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of the martyrdom and the cause of the martyrdom of the aforementioned Venerable Servants of God, and with the dispensation from signs or miracles according to canon 2116, § 2 of the Code of Canon Law, it is safe to proceed to the solemn..."

[*Latin ed. p. 317*]

The Holy Congregation of Rites, 317, concerning the Beatification [of certain individuals]: "Having heard the unanimous support of both the Most Reverend Cardinals and the Consultor Fathers, the Most Holy Father deemed it opportune to grant time for prayers to be offered. However, having designated today, the eve of Pentecost, for this most religious undertaking, he commanded the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Januarius Granito Pignatelli di Belmonte, Bishop of Albano Laziale and Relator of the cause, as well as the Reverend Father Charles Salotti, General Promoter of the Holy Office, and myself, from the secretariat; and in their presence, he solemnly pronounced: 'It can safely proceed to the solemn Beatification of the Venerable Servants of God.' This decree is to be promulgated, recorded in the acts of the Sacred Congregation of Rites, and the Apostolic Letters, in the form of a Brief, concerning the solemn rite of Beatification, are to be issued for celebration whenever desired in the Patriarchal Basilica of the Vatican; on the eleventh day before June, in the year nineteen hundred and twenty-six. § 8 A. CAED. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites. L. & S. Angelus Mariani, Secretary. II. CONCERNING THE BEATIFICATION, OR DECLARATION OF MARTYRDOM, OF THE SERVANT OF GOD ABBA GHEBRE MICHAELIS, PRIEST, COOPTED INTO THE CONGREGATION OF SAINT VINCENT DE PAUL, KILLED IN HATRED OF THE FAITH. REGARDING THE DOUBT: Does it appear that there is martyrdom, and the cause of the martyrdom, and also the signs or miracles, in the case and to the effect of which we are speaking? In the mystical garden of the Church, which the Lord Christ, eternal cultivator, has established, watered with His blood, and nourished with heavenly breath, the lilies of virgins and the roses of martyrs perpetually bloom, and their fragrance is ever present. Hence, the series of the most valiant men, who have given witness to the Catholic faith through their lives, has never been limited by any boundaries, nor concluded by any age. A most illustrious example of this is..."

[*Latin ed. p. 318*]

•From that part of Upper Ethiopia, which is called Abyssinia, •which has produced a splendid flower of the Catholic faith, Michael Ghebre, worthy of being reckoned among the martyrs of Christ, and deserving of Apostolic authority. He received the Christian religion from his parents, but was infected with heresy, and separated from the Catholic faith. As he

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grew older, observing that in that region there were three schools or sects, which professed different doctrines concerning the nature of Jesus Christ, he began to be consumed with a fervent desire to seek the truth. Therefore, at the age of twenty-five, he vowed chastity to God and entered a monastery, in order to devote himself more diligently to the study of religion and the investigation of truth. He gave clear signs of outstanding intelligence and solid piety, which opened the way for him to examine ancient books and codices, and to engage in subtle discussions with the masters of the schismatics. Meanwhile, he formed a friendship with the Venerable Justin de Jacobis, of the Congregation of Missions, who at that time was performing apostolic duties in Abyssinia, and he found several opportunities to discuss the truth of Catholic doctrine with him, and, after renouncing heresy, he was received into the bosom of the Roman Church. The schismatic bishop Salama was deeply grieved by this news, and he imprisoned the servant of God, who refused to adhere to the formula of faith which he himself maintained. After being restored to his freedom through the intercession of the Venerable Justin de Jacobis, he was immediately ordained a priest, and was appointed by the same to the Congregation of Missions, where he undertook sacred duties with great benefit to souls. However, at the order of King Theodore, he was thrown into chains, where he repeatedly and severely endured interrogations, floggings, and other torments, and showed his unwavering constancy in the Catholic faith. For this reason, he was condemned to death and led to follow the foot soldiers of Theodore. Amidst the hardships and labors of the journey, he was seized by a dysentery, and died in the year one thousand eight hundred and fifty-five. There was a burning desire among all the faithful to begin the cause of his Beatification, but local circumstances imposed a delay. After the legal proofs were established, as our laws require, the martyrdom of the Servant of God and the cause of his martyrdom were begun to be discussed; first in the Preliminary Congregation before the Most Reverend Cardinal Caietan Bisleti, promoter of the cause; then in the Preparatory Congregation, and finally in the General Congregation before the Most Holy Pope Pius XI, on the eighteenth day of the month and year in question; and in that Congregation, the Most Reverend Relator proposed the following question for discussion: "Whether it is established that there was martyrdom and the cause of martyrdom, and also the signs or miracles, in the case and for the effect of which we are speaking?" All the Most Reverend Cardinals and Consultors present expressed their opinions, all with earnest minds.

[*Latin ed. p. 319*]

The Most Holy Congregation of Rites, number 319, was addressed by the Most Blessed Father; however, he did not reveal his intentions, desiring that time be granted for more fervent prayers to be offered for the illumination of divine counsel. As the solemnities of Pentecost approached, this present

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vigil was chosen for that purpose. Therefore, having acted most devoutly in divine matters, I commanded the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, and Prefect of the Sacred Congregation of Rites, and Caietan Bisleti, Relator of the cause, together with the Reverend Father Charles Salotti, Promoter General of the Holy Office, and myself, to be present in secret; and in their presence, seated solemnly upon the papal throne, he declared: "Thus it is established that the martyrdom and the cause of martyrdom of the Venerable Servant of God Michael Ghebre are proven, so that further proceedings may be undertaken." He ordered this decree to be published and recorded in the acts of the Sacred Congregation of Rites, on the eleventh day before the Kalends of June, in the year nineteen hundred and twenty-six. [Signed] A. CAED. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Rites. L. © S. Angelus Mariani, Secretary.

III QUESTIONS CONCERNING THE CONSECRATION OF THE HUMAN RACE TO THE MOST SACRED HEART OF JESUS.

To the Sacred Congregation of Rites, the following questions are proposed for appropriate resolution:

Pius, Pope XI, by a general decree of the Sacred Congregation of Indulgences, on August 22, 1906, ordered that, each year, on the feast of the Most Sacred Heart of Jesus, in all parochial churches, as well as in those in which the same feast is celebrated, before the Most Holy Sacrament, exposed for public adoration, the formula of the Consecration of the human race to the Most Sacred Heart of Jesus be recited, with prayers in honor of the same Most Sacred Heart.

The Most Holy Pope Pius XI, by his Encyclical Letter *Quas primas*, on December 11, 1925, commanded that, on the last Sunday of October, that is, on the feast of our Lord Jesus Christ, King, the Consecration of the human race to the Most Sacred Heart of Jesus be renewed each year, as Pius, Pope XI, had ordered to be repeated each year, using the formula of consecration, which the Sacred Congregation of Rites had provided by letter...

[*Latin ed. p. 320*]

Acta Apostolicae 3§0 Sectis - The Official Commentary, dated October 17, 1925, was sent to the Ordinaries, to be recited on December 31st of that year. Hence, the following questions arise:

I. Whether the Consecration of the Human Race should also be performed on the Feast of the Most Sacred Heart of Jesus, and if so, which formula should be used?

II. Whether, on the Feast of Our Lord Jesus Christ the King, besides the formula of Consecration, the Litany of the Most Sacred Heart of Jesus should be recited?

And the Sacred Congregation itself, having heard the vote of a special Commission, decided that the proposed questions should be answered as

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follows:

To I. Regarding the first part: At the discretion of the Ordinary; regarding the second part: The formula should be used that was sent to the Ordinaries by this Sacred Congregation in a letter dated October 17, 1925.

To II. Affirmative. And, with the approval of His Most Holy Father Pope Pius XI, it was thus written and declared.

April 28, 1926.

† A. CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect.

L. œ s. Angelus Mariani, Secretary.

IV NAGPOREN. CONCERNING THE PROPER CALENDAR OF RELIGIOUS CONGREGATIONS.

The Most Reverend Bishop of Nagpur reverently presented the following to the Congregation of Sacred Rites:

In the decree of the Sacred Congregation of Rites, dated February 28, 1914, paragraph 11, concerning local feasts which should be observed by Religious, it is written: "Congregations or Institutes of both sexes, approved by the Holy See and constituted under the governance of a single General Superior, which are bound to recite the Divine Office, shall also have a proper Calendar."

The question is:

I. Whether, by the aforementioned Congregations or Institutes, are also meant Congregations of clerics who are not obligated to recite the Divine Office, except by reason of the sacred or major orders they have received?

[*Latin ed. p. 321*]

The Holy Congregation of Rites, 321, volume VII. Whether those who belong to the aforementioned Congregations or Institutes may add the name of the principal Patron of their own Religion to the prayer recited by all, in the church where they celebrate Mass, after reciting the name of the Saint titular of the same church?

II. Whether priests of the aforementioned Congregation or Institute, who possess their own Calendar, and who, when regularly serving as rectors or chaplains of a church or chapel, are obliged to observe the octave of the titular Saint and the dedication of the cathedral church, as well as the principal Patron of the place or diocese?

And the same Holy Congregation, after careful deliberation and with the favorable vote of a special Commission, decided to respond as follows.

To I: Affirmative, in all cases.

To II: Negative, without a special Apostolic Indult.

To III: Negative; or, without the octave, according to the rubrics.

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And thus it responded and declared, on May 14, 1926.

[Signed] A. CARD. Vico, Archbishop, Portuense.

[Signed] S. Rufinae, S. B. C, Prefect.

[Signed] E. © S, Angelus Mariani, Secretary.

[*Latin ed. p. 322*]

Acta Apostolicae Sedis;•- Official Commentary 323 ACTS OF THE SACRED APOSTOLIC PENITENTIARY TRIBUNAL (OFFICE OF INDULGENCES) I PRAYER FOR THE HOLY MISSIONS "Most beloved Lord Jesus Christ, who, at the price of your most precious Blood, have redeemed the world, turn your merciful gaze upon the poor humanity which, in so great a part, still lies immersed in the darkness of error and in the shadow of death, and let the full light of truth shine upon it. Multiply, O Lord, the apostles of your Gospel, inflame, fructify, and bless with your grace their zeal and their labors; that all the unbelievers, through them, may come to know you and to convert to you, their Creator and Redeemer. Recall the wanderers to your fold, the rebellious to the bosom of your one true Church. Hasten, O most beloved Savior, the hoped-for coming of your kingdom upon earth, and draw all men to your most sweet Heart, that all may partake of the incomparable benefits of your Redemption in the eternal happiness of Paradise. Amen." On May 18, 1926, the Sacred Apostolic Penitentiary benignly granted the following Indulgences to all the Christian faithful: 1) A partial indulgence of three hundred days, to be gained as often as the aforementioned prayer is recited with a contrite heart; 2) A plenary indulgence, to be obtained once a month under the usual conditions, if the same recitation is completed throughout the entire month. This is valid forever, without any brief. Contrary to anything to the contrary notwithstanding. E r. A. CARD. ERÜHWIRTH, Major Penitentiary. L. S. I. Teodori, S. P. Secretary.

[*Latin ed. p. 323*]

Sacred Penitentiary III, 323. Apostolic Instruction.

INVOCATION: "That You may deign to bring back all those who are wandering to the unity of the Church, and to lead all the unbelievers to the light of the Gospel: We beseech You, hear us."

On the 18th of March, 1926, the Sacred Apostolic Penitentiary, with paternal benevolence, granted to all the Christian faithful, that whenever they shall have recited, at least with a contrite heart, the aforementioned invocation, they shall receive an Indulgence of three hundred days. This present decree is valid forever, without any further Indiction. Notwithstanding anything to the contrary.

Fr. A. CARD. FRÜHWIRTH, Major Penitentiary.

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L. © S. I. Teodori, Secretarius, Sacred Penitentiary.

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis - Official Commentary

SACRED ROMAN ROTA

Edital Citations

I. CAMPIVAL LE N. NULLITATIS MATRIMONII (KEARNEY-HEBERT)

Since the actual place of residence of Joseph Thomas Homer Hébert [also Hibbert or Hubert] is unknown in this cause, we cite him to appear, either in person or through a lawfully constituted procurator, before the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 9), on October 25, 1926, at 11 o'clock, to resolve the disputed matter, or to subscribe to it, and to determine the date for the hearing before the Rota concerning the question: Whether the marriage is null in this case.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Joseph Thomas Homer Hébert, must take care to inform him of this edital citation.

L. £8 S. A. Jullien, Secretary.

From the Chancery of the Tribunal of the Sacred Roman Rota, July 15, 1926.

Johannes Ladelci, Notary.

*The place of current residence of Mr. Joseph Homère Hébert (otherwise Hibbert or Hubert), the defendant in this cause, being unknown, we cite him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, n. 94), on October 25, 1926, at 11 o'clock, to resolve or subscribe to the doubt mentioned below, and to fix the date for the hearing before the Rota.

Does it appear that the marriage is null in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Joseph Thomas Homère Hébert, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 325*]

325 Most Reverend Bota II VARSAVIEN. CONCERNING THE SEPARATION (BULHAK HUTTEN-CZAPSKA). Since the actual place of residence of Countess Josephine Hedwige Bulhak, born Hutten-Czapska, in

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this cause, is unknown, we summon her to appear, either in person or through a duly constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria 94), on November 8, 1926, at 10 o'clock, to resolve the disputed matter or to sign the following document, and to set the date for the hearing of this cause: And whether there exist grounds for a permanent and complete separation in this case? The Ordinaries of the place, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Countess Josephine Hedwige Bulhak, born Hutten-Czapska, must, insofar as possible, ensure that she is informed of this official summons. L. gg S. P. Morano, Presiding. From the Chancery of the Tribunal of the Sacred Roman Rota, July 15, 1926. Ioannes Ladelci, Notary.

[*Latin ed. p. 326*]

Acts of the Apostolic See - Official Commentary 326. ACTS OF THE SECRETARY OF STATE. CIRCULAR LETTERS TO ALL NUNCIOS, INTERNUNCIOS, AND DELEGATES OF THE APOSTOLIC SEE, AND TO ALL ORDINARY BISHOPS OF ITALY, CONCERNING THE INJUST CONDITION OF THE CATHOLIC RELIGION IN MEXICO.

Most Illustrious and Reverend Lord,

Grave news continues to reach the Holy See concerning the painful events affecting the Church in the Republic of Mexico, where, under the hypocritical guise of a supposed legality, a veritable persecution against the Catholic religion is being carried out by those who hold the government of that unfortunate nation.

It is unnecessary for me to remind Your Eminence of the grave and painful facts that are multiplying daily in that Republic, since, while emissaries of other religions are granted the widest freedom, this freedom is denied to Catholics, in a manner that would shame any civilized people.

Indeed, the Mexican government not only persists in not allowing the Pontifical Representative to remain in Mexico, but has even expelled the Apostolic Delegate, Monsignor Caruana, citing false and calumnious reasons.

Furthermore, priests, religious men, and even nuns, both foreign and native to that Republic, continue to be expelled in the most inhumane manner, as one might treat the most vulgar of criminals.

Moreover, it has come to pass that the number of priests, even those native to Mexico, and the number of dioceses have been arbitrarily limited, colleges and seminaries have been closed, and unacceptable conditions are being imposed upon priests, conditions that they cannot accept according to their conscience, in order to exercise the ministry.

Furthermore, the churches, from which the priests have been violently removed, are being occupied by the civil authorities under the pretext that

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they are abandoned.

As Your Eminence is aware, His Holiness is deeply saddened that such a chosen portion of His flock is subjected to such persecution.

[*Latin ed. p. 327*]

In the Secretariate, document 3á7, in the allocution addressed to the Sacred College on December 14, 1925, after expressing his profound sorrow, [the Pope] stated that, in the present tribulations of the Church in Mexico, he must place all his trust in divine Goodness, to whom he offered his fervent prayers daily. Recently, the Holy Father addressed a letter in his own hand to the Most Reverend Cardinal Vicar, entrusting him with the task of inviting the faithful of Rome to join him in these prayers for the afflicted brethren in Mexico. In the same letter, His Holiness expressed his desire that the entire Catholic world should emulate the example of the Catholics of Rome, and this desire was abundantly fulfilled. Now, however, given the continued tribulations of the brethren in Mexico, it is necessary to increase the prayers offered for them. Therefore, the August Pontiff has charged me to earnestly implore Your Eminence to convey with all due diligence to this Episcopal See his desire, so that all the faithful may be invited to join their prayers with those of the Holy Father. Furthermore, His Holiness desires that these prayers be offered beginning on the first of August, the feast of Saint Peter in Chains. It will certainly not escape Your Eminence's notice the significance of this date, which recalls the prayers of all the faithful during the tribulations of the early persecutions, prayers that obtained such a miraculous intervention from the Lord. Another circumstance is added, namely, the commencement on that very day of the great Indulgence of the Portiuncula, which this year will have greater solemnity due to the commemoration of the VII Centenary of Saint Francis. All these circumstances will undoubtedly influence the prayers of all the faithful for the cessation of the persecution and for the forgiveness of the guilty, making them more fervent and acceptable to God. Finally, the Holy Father has decreed that these same intentions be added to the other intentions recommended in the Bull that extends the Holy Year throughout the world. I take this opportunity to reaffirm my sentiments of distinct and sincere esteem.

From the Vatican, July 2, 1926.

Your Eminence,

PIETRO

Cardinal GASPARRI.

Servitore.

[*Latin ed. p. 328*]

328: Acta Apostolicae Sedis - Official Commentary of the PONTIFICIO ISTITUTO DI ARCHEOLOGIA CRISTIANA, Academic Year 1926-1927.

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A) Program of Lectures and Scientific Exercises. FIRST YEAR. 1. General Christian Archaeology. G. P. KIRSCH: Introduction to the study of ancient Christian monuments; methodology; bibliography. - Mondays, 10:30 AM - 11:30 AM, from November to April. 2. The Roman Catacombs. G. P. KIRSCH: Origin and historical development of the ancient Christian cemeteries of Rome; the various funerary monuments; comparison with other cemeteries of antiquity. - Tuesdays and Saturdays, 9:30 AM - 10:30 AM, from November to April. 3. The Ancient Roman Churches. G. P. KIRSCH: Places of Christian worship in the first three centuries; origin and character of the Christian basilica of the 4th century; cemetery churches and churches within the city; baptisteries; comparison of churches in the West with places of worship in the provinces of the East. - Wednesdays and Fridays, 4:00 PM - 5:00 PM, from November to April. Visits to the Catacombs and Churches. - Tuesdays and Saturdays, in the afternoons, to be arranged. 4. Christian Iconography. Gius. WILPERT: Origin of Christian art; the funerary paintings; the funerary sculptures and others; paintings and mosaics of the basilicas and other places of worship; objects of the minor arts. - Wednesdays, 10:30 AM - 11:30 AM. Visits to the Museums, Catacombs, and Churches with the students of the second year.

[*Latin ed. p. 329*]

329 Appendix 5. Christian Epigraphy. A. SILVAGNI: Elements of Classical Epigraphy. — Christian Epigraphy of Romana: a) Inscriptions on tombs and their general development; Faith, Church, family, and civil life; sacred and professional symbols; dating and calendar. b) Historical and monumental inscriptions. c) Inscriptions on objects of sacred and common use. Epigraphic sources. Paleography of Roman inscriptions up to the 13th century; abbreviations and sigla. Epigraphic criticism; false inscriptions. Comparisons between the epigraphy of Romana and that of other regions of the Western Christian world. Notes on Eastern Christian epigraphy. — Mondays, Wednesdays, and Fridays, 9:00 AM - 10:30 AM.

6. Special History of the Ancient Church (Ecclesiastical Institutions - Liturgy - Hagiography). DOMH. QUENTIN: A. Exposition of the Liturgy, especially the Roman Liturgy; historical bibliography of the Liturgy; primitive worship; development of the Liturgy in the various ecclesiastical jurisdictions; books of the Roman Liturgy; the Roman Mass; liturgical cycle; Stations; Divine Office; Sacraments. — Mondays, 15:00 - 16:00 in the first semester, 16:00 - 17:00 in the second semester.

B. The Cult of the Saints, especially the Roman Saints; historical bibliography of Hagiography; ancient hagiographic sources; calendars; the Hieronymian Martyrology; Acts and Passions of the Martyrs; Gesta of the Roman Martyrs; historical martyrologies; special problems; translations, relics. — Wednesdays, 15:00 - 16:00 in the first semester, 16:00 - 17:00 in the second semester.

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SECOND YEAR.

1. The Roman Catacombs. G. P. KIRSCH: Detailed examination of the cemeteries of St. Callixtus, Domitilla, Pretestatus, and Commodilla. Discussion of student work. Saturdays, 10:30 AM - 11:30 AM. Visits to these Catacombs: on Saturday afternoons, from November to April, by appointment.

2. The Ancient Roman Churches. G. P. KIRSCH: Special study of the ancient Roman Tituli. Discussion of student work. — Tuesdays, 10:30 AM - 11:30 AM. Visits to churches preserving memories of the ancient Tituli: on Tuesday afternoons, by appointment.

ACTA, vol. XVIII, n. 8. — 2-8-1926. 22

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - Commentarium Officiale 3. Christian Iconography: Gius. WILPERT: Visits to Christian museums and churches for the study of iconographic monuments. Thursdays, 1:00 PM - 1:30 PM, and 3:00 PM - 4:00 PM.

4. Christian Epigraphy: A.N.G. SILVAGNI: Roman epigrams of the Damasine and post-Damasine periods; collections of epigrams prior to the tenth century, a critical examination of their composition and their value in relation to cemetery topography. Epigraphy of the Christian West in comparison with that of Rome, with particular reference to Mahdia. - Fridays, 10:30 AM - 11:30 AM. Practical exercise: the epigraphy of the cemeteries of the Via Ostiense. Saturdays, afternoons, to be arranged.

5. Special History of the Ancient Church (Ecclesiastical Institutions - Liturgy - Hagiography): Dom H. QUENTIN: Institutions of the primitive Church. - Commentary on liturgical texts (Sacramentaria, Ordines, etc.), and hagiographic texts (Passiones, Martyrologium), with practical exercises in textual criticism. Discussion of student papers. - Fridays, 3:00 PM - 4:00 PM in the first semester, 4:00 PM - 5:00 PM in the second semester.

o THIRD YEAR: For students in their third year, who are working on a special subject, visits to monuments and discussions of their work with professors will be arranged.

o These third-year students will participate in the visits and practical exercises of the second year. They will be required to attend the excavations and to write the necessary reports in order to be qualified to direct excavations.

In addition to the courses listed above, special lectures will be given by distinguished scholars of Christian antiquities, such as Comm. ORAZIO MARUCCHI, Comm. Pio FRANCHI DE' CAVALIERI, Mons. P. BATIFOL, and others. The days and times will be announced as they become avail-

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able.

[*Latin ed. p. 331*]

Appendix 331 B) Annotations:

1. The registration of regular students will be received by the Secretary of the Institute, Mons. GIULIO BELVEDERI, at Piazza Capranica 98, Rome (20), from 2:00 PM to 4:00 PM on the days of October 25-31. During the same hours, those who wish to be admitted as auditors may also present themselves. For information, please contact the same Secretary at the address indicated.

2. To be admitted as a regular student, one must present the diploma of a degree in theology or in letters (philosophy), or an equivalent qualification. Ecclesiastical students must also present a letter of recommendation from their Ordinary.

3. Regular students, upon presenting their identification card, will receive the necessary permits for their studies, both in the Museums and in the Catacombs.

4. The lectures and scientific exercises will begin on November 3rd. The lectures will be held provisionally, until the construction of the new headquarters of the Institute is completed, in classrooms that will be determined at the beginning of the academic year. Cf. Regulations, articles VII 1-X I, in Act. Ap. Sedis, vol. XVII (1925), p. 631.

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, July 13, 1926, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Eminent and Reverend Lords Cardinals, together with the Reverend Prelates, Officials, and theological Consultors who comprise it, first expressed their vote concerning the matter pertaining to the solemn Beatification of the Venerable Servant of God, Natale Pinot, parish priest in "Leroux Béconnais," in the Diocese of Angers, and then concerning the matter of martyrdom, the cause of martyrdom, the signs or miracles of the Venerable Servants of God, John Mary du Lau, Archbishop of Arles; Francis Joseph de la Rochefoucauld, Bishop of Beauvais; Peter Lewis de la Rochefoucauld, Bishop of Saintes, and Companions, who were killed, as it is asserted, in Paris, in hatred of the Faith, in the month of September of the year 1792. Tuesday, July 20, 1926, in the Apostolic Palace at the Vatican, with the participation of the Eminent and Reverend Lords Cardinals, and with the vote of the Reverend Prelates, Officials, and theological Consultors comprising the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the matter concerning the heroic virtues exercised by the Venerable Servant of God, John Bosco, Priest and Founder of the

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Pious Salesian Society and of the Institute of the Daughters of Mary Help of Christians.

SECRETARY OF STATE, APPOINTMENTS. By letters from the Secretary of State, the Holy Father, Pius XI, of blessed memory, deigned to appoint: July 7, 1926. July 10. July 22. The Reverend Father Augustus Estève, General Procurator of the Congregation of the Oblates of the Immaculate Mary, Consultor of the Sacred Congregation of Religious. The Reverend Father William Schmidt, of the Society of the Divine Word (of Steyl), Scientific Director of the Missionary Museum at the Lateran Palace. Monsignor Nicola Canali, Consultor of the Sacred Consistorial Congregation. The Reverend Father Francis Xavier d'Ambrosio, General Procurator of the Order of Friars Minor Conventual, Consultor of the Sacred Congregation of Religious.

[*Latin ed. p. 333*]

From the Roman Curia Diary, No. 333: HONORS. By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, has deigned to bestow the following:

The Order of Saint Gregory the Great, Commander's Rank: April 6, 1926. To the Most Noble Viscount Giorgio Vilain, of the diocese of Gand.

May 17, 1926. To the Most Noble Enrico Clipper, of the archdiocese of KolÃn.

May 18, 1926. To the Most Noble Giacomo Giuseppe Phelan, of the diocese of Boston.

The Grand Cross of the Order of Saint Gregory the Great, Civil Class: March 27, 1926. To the Most Noble Cesare Elguera, Minister of Foreign Affairs of the Republic of Peru.

May 17, 1926. To the Most Noble Alessandro Maguiña, Minister of Cults and President of the Council of the same.

To the Most Noble Jonkheer Ottavio F. A. M. Van Nispen Tot Sevenaer.

The Order of Saint Gregory the Great, Commander's Rank with insignia, Civil Class: March 27, 1926. To the Most Noble Senator Carlo Velarde (Peru).

To the Most Noble Samuele Barrenechea y Raygada, Under-Secretary at the Ministry of Foreign Affairs of Peru.

To the Most Noble Saverio Correa y Elias, Introducer of Ambassadors in the Republic of Peru.

To the Most Noble Luigi Cuneo Harrison, Introducer of Ambassadors in the same Republic.

May 12, 1926. To the Most Noble Francesco Pacelli, of Rome.

July 28, 1924. To the Most Noble Riccardo Orane, of the archdiocese of Cincinnati.

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November 14, 1926. To the Most Noble David Bozzo, of the archdiocese of Genoa.

February 25, 1926. To the Most Noble Professor Francesco Zoli, of the archdiocese of Milano.

March 27, 1926. To the Most Noble Riccardo Rivera y Scheiber, of the archdiocese of Lima.

To the Most Noble Scheïban G. Abi Nader, of the Maronite Patriarchate of Antiochia.

To the Most Noble Raoul Porras Barrenechea (Peru).

To the Most Noble Edoardo Garland Roel (Peru).

April 21, 1926. To the Most Noble Nicolò Koprivica, of the diocese of Ragusa.

To the Most Noble Doctor Giuseppe Posedel, of the same diocese.

May 4, 1926. To the Most Noble Knight Stefano Ruzette (Belgium).

May 18, 1926. To the Most Noble Augusto Pietro Ferry, of the diocese of Belley.

June 8, 1926. To the Most Noble Carlo Maurizio Gamba, of the diocese of Torino.

To the Most Noble Engineer Pietro Mathet, of the diocese of Madrid.

[*Latin ed. p. 334*]

Acta 334 Apostolicae Sedis - Official Commentary

The Order of Saint Gregory the Great, Military Class: March 27, 1926.

To the Reverend Colonel Carlo Bazo, Head of the Military House of the President of the Republic of Peru.

The Knighthood of the Order of Saint Gregory the Great, Civil Class:

March: 17, April: 27, 19, 20, 23, 24, 30, May: 1, 11.

To the Reverend Hernand Prudente Solar y Arana (Peru).

To the Reverend Luigi Larco (Peru).

To the Reverend Enrico Roberto Hodgkinson, of the Archdiocese of Birmingham.

To the Reverend Gaspare Fabián, of the Archdiocese of Strigonia.

To the Reverend Emilio Girardot, of the Archdiocese of Paris.

To the Reverend Bronislao Szmidt, of the Archdiocese of Warsaw.

To the Reverend Oswaldo Kasig, of the Diocese of Breslau.

To the Reverend Leone Meuwese, of the Diocese of Bois-le-Duc.

To the Reverend Domenico van den Oever, of the Diocese of Harlem.

To the Reverend Luigi Barberi Santelli (Rome).

To the Reverend Antonio Enrico Wismer, of the Diocese of Paderborn.

May: To the Reverend Massimiliano Wasseigei, of the Diocese of Namur.

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To the Reverend Federico Krose, of the Diocese of Osnabrük.

To the Reverend Doctor Paolo Cayla, of the Diocese of Carcassonne.

To the Reverend Livio Pardi (Rome).

To the Reverend Guglielmo Lackmann, of the Diocese of Münster.

To the Reverend Antonio Martino Bosch, of the Diocese of Harlem.

To the Reverend Advocate Adolfo Guidi (Rome).

To the Reverend Doctor Adalberto Jänossy, of the Diocese of Transylvania.

June: To the Reverend Giuseppe Elian Sarkis, of the Syriac Patriarchate of Antioch.

To the Reverend Ulderico Gaudenzi (Rome).

The Knighthood of the Order of Saint Gregory the Great, Military Class: March 27, April 23, 1926.

To the Reverend Lieutenant Colonel Edoardo Price (Peru).

To the Reverend Leonardo Dobiecki (Warsaw).

The Grand Cross of the Order of Saint Sylvester Pope: May 17, 1926.

To the Reverend Carlo Stützel, of the Diocese of Spires.

The Commendatorship of the Order of Saint Sylvester Pope: February 19, 1926.

To the Reverend Advocate Carlo Belloni, of the Diocese of Atri.

To the Reverend Ignazio Ferrari, of the same diocese.

April 23: To the Reverend Carlo Pedraglio, of the Archdiocese of Milan.

May 4: To the Reverend Knight Giuseppe Balossini, of the Diocese of Novara.

[*Latin ed. p. 335*]

Diarium Romanae Curiae 335: The Knighthood of the Order of Saint Sylvester, Pope: October 23, 1925. To Mr. Guglielmo Bajetto, of the archdiocese of Turin, April 17, 1926. To Mr. Michele Melchner, of the archdiocese of Munich and Freisinga. 19. To Mr. Lorenzo Rapelli, of the archdiocese of Turin.

THE MAJORDOMO OF HIS HOLINESS: BY APPOINTMENT.

With letters from His Eminence, the Most Reverend Monsignor, the Holy Father, Pope Pius XI, may He reign happily, deigned to appoint:

Secretaries of His Holiness, in addition to those already holding office:

April 27

May 18

June 4

June 9

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June 11
June 18
June 22
June 23
July 1
July 3
July 9
July 10
July 14
July 15
Msgr. Luigi Boscaini, of the diocese of Verona.
Msgr. Giuseppe Fortuna, of the diocese of Aquino, Sora, and Pontecorvo.
Msgr. Francesco Fillkorn, of the diocese of Nitra.
Msgr. Martino Waldeck, of the diocese of Treves.
Msgr. Agostino Schwierk, of the diocese of Breslau.
Msgr. Giuseppe Jaglo, of the same diocese.
Msgr. Angelo Scalia, of the diocese of Acireale.
Msgr. Cristoforo Ciulli, of the diocese of Volterra.
Msgr. Giovanni Filippo da Rocha, of the diocese of Pesqueira.
Msgr. Giuliano Wilkans, military chaplain, Polish.
Msgr. Vittore Bellemo, of the diocese of Chioggia.
Msgr. Antonio Overmeyer, of the diocese of Münster.
Msgr. Stanislao Bertucci, of the diocese of Anagni.
Msgr. Giovanni Battista Dudek, of the diocese of Oklahoma.
Msgr. Giuseppe Blasco, of the diocese of Cefalù.
Msgr. Gioacchino De Maria, of the same diocese.
Msgr. Giuseppe Misuraca, of the same diocese.
Msgr. Rocco Migliardi, of the archdiocese of Reggio Calabria.
Msgr. Giuseppe Beltrami (Rome).
Msgr. Pasquale Çarnaghi, of the archdiocese of Milan.
Msgr. Ludovico Schiela, of the diocese of Munich and Freisinga.
Msgr. Eugenio Faessler, of the same archdiocese.
Msgr. Bartolomeo Dallorto, of the diocese of Alba.
Msgr. Gregorio Richter, of the diocese of Fulda.
Msgr. Giulio Hazay, of the diocese of Gran Varadino.
Msgr. Emerico Gyepes, of the same diocese.

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - Official Commentary of the Extraordinary

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Secret Chamberlains of Sword and Cape: February 27, 1926. Mr. Count Henry Charles D'Ursel (Brussels). May 18th: Mr. Count Giuseppe Otto, of the archdiocese of Genoa. May 31st: Mr. Noble Domenico Lo Jucco, of the archdiocese of Naples. June 9th: Mr. Count Francesco de Galen, of the diocese of Münster. June 17th: Mr. Marquess Carlo Santangelo, of the archdiocese of Naples. June 19th: Mr. Marquess Bernardo Sopranis, of the archdiocese of Genoa. June 26th: Mr. Giovanni Courage, of the diocese of Southwark. Honorary Chamberlains in peacock blue attire of His Holiness: June 4, 1926. Monsignor Agostino Andreussi, of the diocese of Concordia. June 9th: Monsignor Pietro Klein, of the archdiocese of Colonia. June 28th: Monsignor Giovanni Varisela, of the diocese of Cremona. July 12th: Monsignor Giuseppe Pantellaro, of the diocese of Acireale. July 12th: Monsignor Vincenzo Fumi, of the diocese of Orvieto. July 12th: Monsignor Giulio Vannini, of the same diocese. July 14th: Monsignor Iacobus Knott, of the archdiocese of Colonia. July 14th: Monsignor Roberto D oerer, of the same archdiocese. July 14th: Monsignor Ermanno Giuseppe Bremer, of the same archdiocese. Extraordinary Honorary Chamberlain of Sword and Cape of His Holiness: June 5, 1926. Mr. Pietro Clari, of the diocese of Trento. Honorary Secret Chamberlain of His Holiness: June 15, 1926. Monsignor Giuseppe Emanuelli, of the diocese of Piacenza. Honorary Chamberlain outside the city of His Holiness: July 5, 1926. Monsignor Angelo Cruciani, of the diocese of Nocera and Gualdo. NECROLOGY: June 30, 1926. July 16th: Monsignor Giuseppe Salvatore Scatti, Bishop of Savona and Noli. July 17th: Monsignor Paolo Guglielmo Keppler, Bishop of Rottenburg. July 22nd: Monsignor Bernardo Coyne, Bishop of Elphin. July 24th: Monsignor Ludovico Couppé, titular Bishop of Gerapoli; Monsignor Patrizio Foley, Bishop of Kildare and Leighlin.

[*Latin ed. p. 337*]

September 1, 1926, Year XVIII, Vol. XVIII, No. 9. ACTA APOSTOLICAE SEDIS, Official Commentary. PAPAL ACTS. APOSTOLIC LETTER CONCERNING THE ELEVATION TO THE RANK OF MINOR BASILICA OF THE CHURCH OF *SANCTAE MARIAE*, Hitherto a Pro-Cathedral, IN THE CITY OF MINNEAPOLIS, WITHIN THE TERRITORY OF THE ARCHDIOCESE OF *S. PAULI* OF MINNESOTA.

PIUS PP. XI. For the perpetual memory of the matter.

Within the city of Minneapolis, within the territory of the Archdiocese of *S. Pauli* of Minnesota, there exists a distinguished church dedicated to *Sanctae Mariae*, notable for its structure and artistic works, which, together with a school for the proper instruction of boys and girls, was established some years ago through the generous efforts of the Most Reverend John Ireland, Archbishop of *S. Pauli*, and which, justly and deservedly, is considered among the finest in that archdiocese. Indeed, the Most Reverend James M. Reandon, the present rector of that church, hav-

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ing humbly requested Us to deign to elevate the aforementioned sacred edifice, commonly called the pro-cathedral, from that title to the dignity of a Minor Basilica, We, having carefully considered the religious devotion of the faithful and the splendor of divine worship, as well as the abundance of sacred furnishings, have judged the aforementioned church to be entirely worthy of such an honor, and We have readily and willingly agreed to grant this, especially since the requests of the aforementioned rector are supported and strengthened by the most serious commendations of the Venerable Brother Augustine Dowling, Archbishop of *S. Pauli* of Minnesota, and of Our beloved son, the Most Reverend Donatus, Cardinal Sbarretti, Prefect of the Congregation of Sacred Rites. Therefore, having carefully and diligently considered all aspects of the matter, and with the Venerable Brother Antonio, Our Most Reverend Cardinal Vico, Bishop of *Portuensi* and *S. Rufinae*, Prefect of the Congregation of Sacred Rites, We decree the following:

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis - Official Commentary. By Our own authority, based on certain knowledge and mature deliberation, and by the fullness of Our apostolic power, We hereby elevate the church of Saint Mary in the city of Minneapolis, in the archdiocese of Saint Paul of Minnesota, from its former status as a pro-cathedral with a common title, to the unique title and dignity of a Minor Basilica, granting it all the privileges and honors that belong to Minor Basilicas by right. We decree that these present letters shall always remain valid and effective, and shall have their full and complete effect; and that those to whom they pertain, now and in the future, shall most fully observe them: and that they shall be duly judged and defined: and that they shall be null and void from this moment forward if anything contrary to these should be attempted by any authority, knowingly or unknowingly. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the first day of the month of February, in the year 1926, in the fourth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

II. SANCTUARY OF THE BLESSED VIRGIN MARY AT PHILIPPSDORF, WITH THE TITLE "HELP OF CHRISTIANS" IN THE DIOCESE OF LITOMERICE, IS ENNOBLED WITH THE TITLE AND HONORS OF A MINOR BASILICA.

PIUS PP. XI. For the perpetual memory of this event.

— Venerable brother, the Archbishop of Prague, as well as Venerable brother, holding the title of Adrianopolitan, Our Apostolic Nuncio to the government of Czechoslovakia, most earnestly commend to Us the wishes of the General Superior of the Congregation of the Most Holy Redeemer, who, with the support of the Ordinary of Leitmeritz, requests that We deign to bestow upon the church of Philippsdorf, dedicated to the Blessed

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Virgin Mary under the title of "Help of Christians," within the territory of the Diocese of Leitmeritz, the title and honors of a Minor Basilica.

The church itself was consecrated only in the year 1884, but its origins date back to a small Marian chapel, which after the year 1866, the faithful were accustomed to visit to implore the help of the Blessed Virgin "Salvation of the Sick." From that year until Our own time, continuous crowds of pilgrims, both clergy and laypeople, not only from Bohemia and Austria, but also from distant regions, have come to it, as a testament to its...

[*Latin ed. p. 339*]

From the Acts of Pope Pius XI, 339: They beheld the image of the Virgin Mary, Help of Christians, and, recalling what had been done previously, they came most devoutly to the chapel, and then many of them, also with grateful hearts, generously contributed a considerable sum for the construction of the new sacred edifice, which structure, with its exceptional size and artistic works, shines brightly. The Fathers of the Congregation of the Most Holy Redeemer diligently manage the care of this Marian sanctuary, who also have a college there, called the Liguorian, and with the greatest care strive to increase and foster the devotion and piety of the faithful towards the Most Blessed Virgin Mary, Help of Christians. Therefore, considering the prayers and requests made to Us, We have freely and gladly decided to grant what is asked: and therefore, after having conferred with the Most Reverend and Venerable Cardinals of the Holy Roman Church, Prefects of the Congregation for the Protection of the Sacred Rites, by Our Apostolic authority, by the tenor of these present letters, and in a perpetual manner, We elevate the church, or sanctuary, of the Blessed Virgin Mary, with the title of Help of Christians, located in the village called Philippsdorf, within the diocese of Leitmeritz, in Bohemia, to the title and dignity of a minor basilica, with all the honors and privileges that pertain to the minor basilicas of this Our Alma Mater. Furthermore, We decree that these present letters shall always remain firm, valid, and effective, and shall fully and completely produce or obtain their intended effects, and shall fully support those to whom they pertain, or may pertain, now and in the future, and that it shall be rightly judged and determined, and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be declared invalid from now on and of no effect. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the twenty-first day of the month of February, in the year 1926, in the fifth year of Our pontificate. P. CAED. GASPABEI, Secretary of State.

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis - Official Commentary on the LETTER to the Reverend Father Gabriel Breynat, Bishop in Title of Adramyttene,

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Apostolic Vicar of Mackenzie, from the Congregation of the Oblates of the Immaculate Mary, who will complete twenty-five years of his episcopate. PIUS PP. XI, Venerable brother, greetings and apostolic blessing. — We have recently learned that, next July, you will, with God's help, happily complete your fifth and twenty-fifth years as bishop. The news of this event is all the more pleasing to us, the more we have observed your prudence in fulfilling your pastoral duties, and your zeal in spreading the Christian faith. Therefore, with those expressions of joy and delight that are offered to you, venerable brother, by those who recognize your virtue, We also add a special testimony of Our benevolence on this opportune occasion. And indeed, we know you to be an excellent and diligent worker for the Gospel, and a bishop most eager for the salvation of souls and the glory of God. For as soon as this vicariate was established, the task of governing it was entrusted to you by the Apostolic See, in recognition of your merits; and you have spared no effort to make this part of the Lord's vineyard, so scattered, most fruitful with the dew of Christian doctrine. Indeed, the labors that you have undertaken in this noble and holy endeavor have certainly produced abundant fruits; for at present, there are many inhabitants of this region to whom the wisdom of the Cross has not yet been brought, due to the great distance and the harshness of the roads. However, we have good hope that, with the favor of divine grace, as soon as your missionaries, overcoming every kind of difficulty, reach these most remote places, they will there bear abundant fruit. We earnestly pray that God may bring this common hope to fruition. Therefore, rejoice, venerable brother, in the happy and auspicious event that is approaching, while We grant you the faculty of imparting the Papal blessing, with a plenary indulgence, to those who participate in these ceremonies, according to the usual form of the Church. Receive now Our paternal blessings, joined with the apostolic blessing, which We bestow with great affection in the Lord upon you, venerable brother, and upon all those who are entrusted to your care. Given at Rome, near Saint Peter, on the fifth day of Our pontificate, in the year 1926, PIUS PP. XI, May 8th, in the year.

[*Latin ed. p. 341*]

341. Acts of Pope Pius XI, Book II, To the Most Reverend Monsignor Celio Num, Doctor of Sacred Theology, Prefect of the Congregation of Rites, Cardinal Legate, who is sending from the Basilica of the Most Holy Apostles Peter and Paul, and from Gregory, Archbishop, for the solemnities at Agde, on the octave of the feast of the Elevation, to be celebrated.

Pius XI, Our Beloved Son, greetings and apostolic blessing.

We have recently received with great joy the news that the solemnities in honor of Saint Agatha, that young woman, whom we call a virgin and martyr, who glorified the Church of Christ especially through her illustrious martyrdom in Catania, are to be celebrated there on the seventeenth

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day of the coming month, on which day the eight hundredth anniversary will be completed since her sacred body, which, to the great sorrow of the people of Catania, had been taken to Constantinople against their will, was restored to its ancient home by two excellent men, who, having secretly taken it from there, brought it back here.

We understand that such a great event cannot but be eagerly awaited and celebrated with joy by the citizens, for they hold the Virgin and Martyr Agatha in such high regard and veneration, that they see that nothing of the piety of their ancestors has diminished, who, eight hundred years ago, with burning hearts and fervent desires, hastened to meet the sacred relics – scarcely having received the news – and all proceeded in festive procession, and were worthy to witness, with their own eyes, the miraculous healings that were immediately granted through the intercession of their Patroness.

How many other benefits, through the intercession of Agatha, have continually increased for the citizens of Catania; and is it necessary, as we are now approaching this place, to demonstrate the authority and truth of these things? Both are so certain, so well-known, and so clearly present to the eyes of both the inhabitants and the visitors, that there is no reason for any doubt. One is attested by the fact that, through the prayers of the faithful, especially those offered at her tomb, the city has been delivered time and again from the eruptions of the fires of Mount Etna, from the incursions of barbarians, and from pestilential contagions; the other is confirmed by the fact that the relics and monuments of this most holy Martyr, as well as the sacred buildings erected in her honor, which have been restored and embellished whenever necessary, and which are adorned with splendor and celebrated with great fervor each year, are a testament to her veneration.

Furthermore, all on the island of Sicily, and indeed throughout Catania, share in this reverence for Agatha.

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis - Regarding those who, with the most sacred signs, boast of women in their territory, either those born, or those deceased, or those slain for the faith – and, for example, the people of Palermo, our beloved sons, Eosalia, like Lucy of Syracuse – it cannot be, that the Bishops of the Sicilian diocese, the clergy, and the people of Catania, will not gather together in great numbers for the celebration of the sacred rites, which are drawing near. • Indeed, this celebration of the sacred rites will certainly not be separated from spiritual benefit, since our beloved son, the Cardinal Archbishop of Catania, has rightly and very wisely ordered that, during those days which precede the secular commemoration, there should be no lack of sermons to the people, and that no one should lack the spark and stimulus for cultivating and strengthening common piety. Therefore, we look forward to the future, so that not only countless boys

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and girls – these are the new seeds of the Christian posterity – but also many inhabitants and visitors, without distinction of order, age, or sex, under the patronage of Agatha, may, with all their hearts, be cleansed and may courageously begin and steadfastly pursue the plan of living a holy life henceforth. And so, as we increase the joy of this occasion, as we wish to honor the invincible Martyr and to please the Church of Catania, we choose and appoint you, our beloved son, as our Legate, to preside over such a solemn commemoration. Since you will represent Our person, you should also, with Our words, exhort the people of Catania, that nothing would be more pleasing to the heavenly Patroness, nor more salutary for them, nor a more fitting way for them to honor and celebrate that Martyr, than if, following the example of Agatha, they prefer chastity of life and openly and manifestly profess the Catholic faith, while firmly adhering to it. Meanwhile, as a witness of the gifts of heaven and of Our paternal charity, we impart, with the greatest love, the apostolic blessing to you, our beloved son, and also to our beloved son, the Cardinal Archbishop of Catania, and to the entire clergy and people, of that city, who will gather there on this auspicious occasion. Given at Rome, near Saint Peter, on the twenty-seventh day of the month of July, in the fifth year of Our pontificate. PIUS PP. XI.

[*Latin ed. p. 343*]

The Holy Congregation, Acta SS. Congregationum, Consistorial Congregation, Section 343.

DECREE CONCERNING THE ALTERATION OF THE DIOCESES OF AUGUSTA, MUNICH AND FREISING.

In the diocese of Augusta, there exists a property called Leiten, whose inhabitants are very distant from their own parish church in Pfaffenhofen. To provide for the convenience of these faithful, the Ordinary of Munich and Freising, with the consent of the Bishop of Augusta, petitioned for the annexation of that property to the nearer parish of Ilmmünster in the archdiocese of Munich and Freising.

His Holiness Pope Pius XI, considering the utility of the matter, benignly granted the petition; and therefore, by this Consistorial decree, it is commanded that the aforementioned property of Leiten, from the parish of Pfaffenhofen in the diocese of Augusta, be separated and permanently incorporated into the parish of Ilmmünster, and specifically into the parish of Niederthann, which is part of the archdiocese of Munich and Freising.

To ensure the execution of the above, His Holiness has appointed the Reverend Father Albert Vassallo de Torregrossa, titular Archbishop of Hemesen, and Apostolic Nuncio in Bavaria, to this task, granting him all the necessary and appropriate powers, with the obligation of transmitting to the Sacred Consistorial Congregation a certified copy of the completed execution, without prejudice to anything to the contrary.

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Given at Rome, from the offices of the Holy Consistorial Congregation, on the 7th day of July, 1926.

† C. CARD. DELAI, Bishop of Sabina and Monden, Secretary.

† L. S. Hamletus I. Cicognani, Substitute.

[*Latin ed. p. 344*]

344 Acta Apostolicae Sedis - Official Commentary II. RATISBON, MUNICH, AND EIBESING: DECREE CONCERNING THE CHANGE OF BOUNDARIES OF DIOCESES. At the request of the Ordinary of Munich and Eibesing, with the consent of the Bishop of Ratisbon, so that the property of Kleinwolfersdorf, belonging to the parish of Au in the Diocese of Ratisbon, may be united with the neighboring parish of Reichertshausen, in the Archdiocese of Munich and Eibesing, Our Most Holy Lord Pope Pius, of blessed memory, having considered the circumstances, benevolently decided to grant this request. Therefore, by the authority of the present Consistorial decree, We decree that the aforementioned property of Kleinwolfersdorf, together with its inhabitants, be separated from the parish of Au and the Diocese of Ratisbon, and permanently assigned to the parish of Reichertshausen and the Archdiocese of Munich and Eibesing, as is hereby done and decreed. Furthermore, His Holiness has deigned to appoint the Reverend Father Albert Vassallo de Torregrossa, titular Archbishop of Hemesa and Apostolic Nuncio in Bavaria, to carry out this matter, granting him the necessary and appropriate powers, including the power to delegate another ecclesiastical person of established standing to carry out the aforementioned purpose; and he is charged with sending an authentic copy of the completed execution to the Sacred Congregation Consistorial within six months. Notwithstanding any contrary provisions. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the thirtieth day of July in the year one thousand nine hundred and twenty-six. For the Most Reverend Cardinal Secretary, Father Raphael C., Archbishop of Thessalonica, Assistant. Vincentius Santoro, Official. III. PROVISIONS FOR CHURCHES. Our Most Holy Lord Pope Pius, by divine Providence, Pope XI, having provided for the following churches with their respective pastors, according to the decrees of the Sacred Congregation Consistorial: July 30, 1926. – He appointed the Reverend Father Joseph Hou, from the Congregation for the Propagation of the Faith, as the Apostolic Vicar of Tai-Kou, to the titular episcopal See of Theodosiopolis.

[*Latin ed. p. 345*]

Sacred Congregation Consistorial, 345, August 2nd. — To the titular Bishop of the Church of Bida, His Excellency Charles Labbé, the Vicariate Apostolic of Tarapacá is assigned. — To the titular Bishop of the Church of Lesbita, His Excellency Simon Tsu, of the Society of Jesus, the Vicariate

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Apostolic of Haimen is assigned. August 4th. — To the titular Bishop of the Church of Thermae Basilicae, the Reverend Urban Parente, Canon of the Metropolitan Church of Capua, who is appointed Auxiliary to His Excellency, the Most Reverend Januarius Cosenza, Archbishop of Capua. August 10th. — To the titular Bishop of the Church of Sebastopolitana, the Reverend Arcturus Hinsley, the Reverend Urban Parente, Rector of the Venerable English College of the City, is appointed. IV. DESIGNATION. According to canon 1594 § 2 of the Code of Canon Law, the Metropolitan of Kaunas has designated the tribunal of the Ordinary of Vilkaviškis for appeals in the second instance. This designation was benignly approved by the Most Holy Father through a rescript of the Sacred Congregation Consistorial, on June 4th, 1926. V. NOTIFICATION. The Reverend Anthony Bezerra de Menezes, elected Bishop of Barra, has renounced the nomination made on his behalf, and this renunciation has been benignly accepted; August 13th, 1926. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. APPOINTMENTS. The following have been appointed by Apostolic Briefs: May 10th, 1926. — The Vicariate Apostolic of Pus Tchao, Suanhwafu, is assigned to the Reverend Father Philip. — The Vicariate Apostolic of Fenyang is assigned to the Reverend Father Aloysius Tchen, of the Order of the Friars Minor.

[*Latin ed. p. 346*]

346 Acta Apostolicae Sedis - Official Commentary, May 10, 1926: — The Apostolic Vicar of Jfuning, Reverend Father Theodorus Labrador, of the Order of Preachers. May 31. — The Apostolic Vicar of Windhoek in Southern Africa, Reverend Father Ioseph Gotthardt, of the Institute of the Oblates of the Most Blessed Virgin Immaculate. July 10. — The Apostolic Vicar of Beni, Reverend Father Franciscus Luna, of the Order of Friars Minor. July 14. — The Apostolic Vicar of Darien in Central America, Reverend Father Ioannes Maiztegui Besoitaiturria, of the Congregation of Missionaries of the Heart of Mary. August 10. — The Apostolic Vicar of Taichow in China, Reverend Father Ioseph Hou, of the Congregation of the Mission. — The Apostolic Vicar of Tarapacà, Reverend Father Carolus Labbè, canon of the Cathedral Church of St. Iacobi in Chile. August 11. — The Apostolic Vicar of Kalmen in China, Reverend Father Simon Tsu, of the Society of Jesus.

SACRED CONGREGATION FOR THE RITES

REGARDING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE VENERABLE SERVANT OF GOD, ABBA GHEBRE MICHAELIS, PRIEST, COOPTATED INTO THE CONGREGATION OF THE MISSION BY SAINT VINCENT DE PAUL, KILLED IN HATRED OF THE FAITH.

ON THE QUESTION: Whether, with the approval of the martyrdom and

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the cause of the martyrdom, and also with the dispensation from the signs or miracles, it is possible to proceed safely to the solemn beatification of the aforementioned Venerable Servant of God, according to canon 2116 § 2 of the Code of Canon Law.

In the long period during which the Venerable Servant of God, Michael Ghebre, suffered martyrdom, it is clearly evident, as Cornelius a Lapide most wisely observed, when he wrote: "We see that martyrs are rarely made, unless those who have preceded them have suffered martyrdom, or those who have been exercised by God in many trials beforehand, and as it were, prepared and instructed for martyrdom." (In Epist. ad Hebraeos).

[*Latin ed. p. 347*]

(S. Congregatio Rituum 347 X II, 11). For it is scarcely to be believed that Michael Ghebre, who had been born into and had risen high within the schismatic sect in Abyssinia, swore to embrace the truth of the Catholic faith, which he had diligently sought, and to adhere to the counsel and exhortations which he frequently received from the Venerable Servant of God Justin de Jacobis, the Apostolic Missionary in that region, and that he could not conceal the outcome of his labors, which were to be crowned by martyrdom. He himself was not ignorant of the hatred with which the schismatics, especially the monks, persecuted the followers and administrators of the Catholic religion, and it could not be that all the differences in his life would not be brought before his eyes. Nevertheless, with undaunted spirit, he undertook to proclaim the precepts and dogmas of the apostolic faith, to combat errors, and to condemn vices. In order that the Bishop of Salama might adhere to the doctrines, he suffered imprisonment, and while bound, he struggled with hardships and hunger. Again, being urged to abandon the Catholic faith, he showed himself more ready to endure harsher floggings than to inflict any injury, however small, upon God. Steadfast in this purpose, this Saint zealously professed the truth of our religion amidst the torments, and he showed greater fortitude in suffering than his persecutors in inflicting pain. Bruised and broken by beatings and hunger, he was condemned to death; and as he was being led to execution, this was commuted to perpetual imprisonment. Subsequently, he was led from the prisons, laden with chains, and compelled to follow the royal foot soldiers. The hardships and labors of the journey were aggravated by a dysentery, which weakened him, and he died in the year one thousand eight hundred and fifty-five. Furthermore, the admirable constancy of the Venerable Servant of God, who was repeatedly tested by every kind of punishment, and his outstanding virtue in performing the duties which would be most beneficial for the flourishing of the Christian faith in those regions, provide the surest evidence, by which his preparation for martyrdom is most clearly demonstrated. Concerning him, three judicial discussions were held, and a solemn decree was issued on the

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eleventh day before the Kalends of June, in this very year; and shortly afterward, another decree was added, granting that, after examining the evidence of martyrdom, the accusers in the cause might be absolved from the probationary signs or miracles, as is prescribed by law. However, in order that the series of acts might not be incomplete, it was required that one more be proposed for discussion: whether the honors of the blessed in heaven, which are due to martyrs, could be safely conferred upon the Venerable Servant of God Michael Ghebre. This was accomplished by the Most Reverend Cardinal Caietan Bisleti, before the entire assembly of the Sacred Congregation of Rites, convened on the Kalends of June, before the Most Holy Pope Pius XI, with the following question: "Whether, with the approval of the martyrdom and the cause of martyrdom, and also with the dispensation from the signs or miracles, the canon 2116, § 2 of the Code of Canon Law, can be applied."

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - Official Commentary: "Can the canonical process proceed safely towards the solemn beatification of the aforementioned Venerable Servant of God?" All the Most Reverend Cardinals and Consultors present gave their affirmative support; however, it remained for the Most Holy Father to express his opinion, so that, through abundant prayers, he might obtain the security from the Father of lights. But on this most auspicious day, when the annual solemnities in honor of the Most Holy Body of Christ are celebrated, having devoutly performed the divine rites, the Most Reverend Cardinals Anthony Yico, Bishop of Porto and Santa Rufina, and Caietan Bisleti, Promoter of the Cause, together with the Reverend Father Charles Salotti, General Promoter of the Sacred Causes, and myself, the undersigned secretary, in their presence, seated at the Pontifical throne, solemnly decreed: That the process can safely proceed towards the solemn beatification of the Venerable Michael Abba Ghebre. And this decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites, and that Apostolic Letters, in the form of a Brief, regarding the solemn rite of beatification, should be issued for celebration whenever desired in the Patriarchal Basilica of the Vatican, on the third of June, in the year nineteen hundred and twenty-six.

[Signature] A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation.

[Signature] L. S. Angelus Mariani, Secretary.

II. ANDEGAVEN. REGARDING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE VENERABLE SERVANT OF GOD, NATAL PINOT, PARISH PRIEST OF "LOUROUX-BÉCONNAIS." ON THE QUESTION: Does it appear that there was martyrdom, and the cause of the martyrdom, and also the signs or miracles, in the case and to the effect of which we are speaking? In that most terrible storm of persecution, which

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had never before existed in France, so turbulent, vicious, and prolonged, which, at the close of the eighteenth century, raged with the nefarious conspiracy of many, aimed at the ruin and destruction of the Catholic name; in which priests were forced to flee from the temples, if they could avoid death, and monks and devout virgins were driven from their cloisters, seeking refuge; among the countless...

[*Latin ed. p. 349*]

The Holy Congregation of Rites, numbering 349 who were struck down as pastors in order to scatter the sheep of the flock, especially noted the venerable Servant of God, Natalis Pinot, to whom it was pleasing to shed his blood for the faith of Christ. While diligently performing his duties as a priest in the apostolic town of Louroux-Béconnais, he was urged to take an oath, which was considered sacrilegious by the civil constitution of the clergy, but he bravely refused to do so, knowing that this was something that every Catholic man should despise. Punished with removal from the care of souls, he publicly professed his faith in his church, an oath that he was commanded to make, and he gravely warned the faithful not to be deceived by the arts of the rebels. Therefore, he was condemned to exile; however, he did not abandon or interrupt his ministry, but diligently worked for a happy outcome, so that some priests who had been deceived might return to the true faith. After completing his time in exile, he resumed his sacred duties, not only in his own church, but also visited neighboring villages and towns that were without pastors, and he sought to strengthen the people in the faith with fervent sermons, almost forgetting himself. This action aroused the hatred of his enemies; as a result, he was sought out for death from all sides. Having been apprehended in the hut where he had taken refuge, while wearing sacred vestments and engaged in divine service, he was taken to Angers and paraded through the streets of the city, so that he might be made a spectacle of by the unjust conspirators. He was soon brought before a seditious tribunal, where he was again urged to take the oath, but he resolutely refused, declaring that he wished to keep his faith towards God. Then a sentence of death was pronounced, and the Servant of God was immediately taken to execution, still wearing the same sacred vestments that he had put on shortly before he was captured. Before the scaffold, he fortified himself with the sign of the cross, and with the words: "I will go into the altar of God, with joy in my heart," he walked with firm steps and offered his head to the executioner, generously forgiving his enemies. All were astonished! It is unnecessary to add anything, so that everyone may understand that the praise of this excellent pastor is well deserved by the Servant of God, who gave his life for the sheep entrusted to him. Concerning his martyrdom and the cause of his martyrdom, a discussion took place, first in the Congregation Antepraeparatoria in the houses of the Most Reverend Cardinal Vincent Vannutelli, the promoter of the cause, on

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November 10th of the previous year; then in the Preparatory Congregation in the Apostolic Palace at the Vatican, held on May 4th of the current year; and finally, in the general assembly of the Sacred Congregation of Rites before His Holiness Pope Pius XI on the first of this month, at which the aforementioned promoter proposed the following question for discussion: "Whether it can be established that there was martyrdom and the cause of martyrdom, and also whether there were any signs or miracles, in the case and to the effect of which we are referring?" The Most Reverend Cardinals and Fathers Consultors presented their opinions in order and with haste, which the Blessed Father carefully considered.

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis - The official commentary states that, having clearly perceived the brilliance of the martyrdom, he deigned to grant the requested dispensation from the signs or miracles. However, he wished to continue the prayers before issuing his definitive judgment. He appointed the present festive day, on which the solemnities are celebrated in honor of the Body of the Lord in the Sacrament of the Eucharist, for pronouncing his judgment. Therefore, with fervent prayer, he commanded the Most Reverend Cardinals Anthony Yico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Vincent Vannutelli, Bishop of Ostia and Preneste, Dean of the Sacred College and Relator of the cause, together with the Reverend Father Charles Salotti, Promoter of the Faith, and myself, as secretary, to be present, and solemnly pronounced: "Thus it is established that there is a martyrdom and a cause for martyrdom of the Venerable Servant of God Natalis Pinot, so that further proceedings may be undertaken." He ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites, on the third of the Kalends of June, in the year nineteen hundred and twenty-six.

§ 8. CARD. VICO, E p. Portuensis et S. Rufinae, S. B. C. Praefectus. L. © S. Angelus Mariani, Secretarius.

SACRA CONGREGATIO CAEREMONIALIS APPROBATUR.

RATIONE ADMISSIONIS LEGATORUM APUD APOSTOLICAM SEDEM IN SACRAM AUDIENTIAM AD EXHIBENDAS LITTERAS PRO SUO MUNERIS RECOGNITIONE.

I. PROTOCOLLO PER LA SOLENNE PRESENTAZIONE DELLE LETTERE CREDENZIALI DEGLI AMBASCIATORI ACCREDITATI PRESSO LA SANTA SEDE.

Art. 1. - The Monsignor, Master of the Chamber of His Holiness, having made the appropriate arrangements with the Secretariat of State regarding the day and time of the solemn presentation of the credentials of the new Ambassador - in accordance with the instructions given by the Holy Father

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- orders the double service of the anteroom.

[*Latin ed. p. 351*]

The Sacred Congregation of Ceremonies, 351. The ceremony proceeds according to the following regulations:

Article 2. Beneath the portico, near the courtyard of St. Damasus, the Ambassador is received by an Extraordinary Gentleman of the Sword and Cape, who accompanies him throughout the process, standing to his left. Four Papal Chairbearers, under the orders of the Sub-Dean of Salo, or in his absence, the Senior Chairbearer, who for this occasion will wear short trousers and a frock coat, await the arrival of the Ambassador. These chairbearers, arranged in pairs and followed by the Sub-Dean or the Senior Chairbearer, precede the Ambassador, along with his personal retinue, as he ascends the Papal Stairway, leading him to his chamber. The Ambassador and the members of his embassy wear their diplomatic uniforms with decorations.

Article 3. In the Clementine Hall, the Ambassador and his retinue are met by the Monsignor Secretary of the Sacred Congregation of Ceremonies, who, standing to his left, accompanies him through the Papal Apartments to the Hall of Tapestries, and then introduces him to the presence of His Holiness. After the Ambassador has met with the Monsignor Secretary of the Sacred Congregation of Ceremonies, the Extraordinary Gentleman of the Sword and Cape, mentioned in Article 2, positions himself to the left of the first dignitary of the Ambassador's retinue, remaining there throughout the ceremony.

Article 4. In the Throne Room, six Noble Guards, under the command of the Cadet, are ordered to be on duty on either side of the Papal Throne. The two divisions perform their customary duties in their designated positions.

Article 5. His Holiness, having been informed by the Monsignor Master of the Chamber of the arrival of the new Ambassador, wearing the mozzetta and the rochet, proceeds to the Throne, accompanied by his chamberlains, who are arranged on either side of the Throne, according to the order of precedence, as follows:

To the right of His Holiness: His Excellency, the Reverend Monsignor, the Major Domus; Monsignor, the Secret Almoner; Monsignor, the Senior Participating Gentleman of the Chamber; the Major of the Pontifical Palaces; the General Superintendent of the Pontifical Post Office; the Exempt Noble Guard of the week; Monsignor, the Extraordinary Gentleman of the Chamber; Monsignor, the Extraordinary Gentleman of the Sword and Cape.

To the left of His Holiness: Monsignor, the Master of the Chamber.

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis - Official Commentary. Monsignor Sacrista,

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Monsignor Cameriere Segreto, the junior member of the service staff, the Major Cavalier, Commander of the Pontifical Swiss Guard, Monsignor Cameriere d'Onore in paonazzo (peacock blue) attire, Cameriere d'Onore di Spada e Cappa (Sword and Mantle Honor Chamberlain) in a supplementary role. Article 6. - 1 Prelates on duty for the ceremony, namely: His Excellency, the Reverend Monsignor, Major Domus of His Holiness, Monsignor, Master of the Chamber of His Holiness, Monsignor, Secret Almoner of His Holiness, Monsignor, Sacristan of His Holiness, Monsignor, Secretary of the Holy Congregation Ceremonial: wear the Prelatic Vestment, the Rocchetto (a type of clerical coat), and the Manichetta (cuffs). Article 7. - 1 Monsignors: - Participating Secret Chamberlains, the Supplementary Secret Chamberlain, and the Honor Chamberlain, - wear the paonazzo (peacock blue) soutane (a type of clerical robe) and the mantle. The Participating Civil Secret Chamberlains, namely: the Major Procurator of the Sacred Patriarchal Offices, the Major Cavalier of His Holiness, the Superintendent General of the Pontifical Post Office, are in formal attire. Likewise, in formal attire are: the Secret Chamberlain and the Honor Chamberlain of Sword and Mantle in a supplementary role. Article 8. - 1 Detachments of the Pontifical Armed Forces reinforced for the service, wear the uniform prescribed for the ceremony by their own regulations. Article 9 - As soon as His Holiness is seated on the Throne, Monsignor Cameriere Segreto Partecipante, who has taken his place to the left of the Throne, at the order of Monsignor Maestro di Camera, after making the customary genuflections, goes to the Sala degli Arazzi (Hall of Tapestries) to inform Monsignor Segretario della S. Congregazione Ceremoniale (Secretary of the Holy Congregation Ceremonial) that he should introduce the Signor Ambasciatore (Mr. Ambassador), and then returns to his place, making genuflections again. Monsignor Segretario della Ceremoniale, inviting the Signor Ambasciatore, introduces him to the presence of His Holiness and announces him aloud. Article 10. - The Signor Ambasciatore, with Monsignor Segretario della Ceremoniale on his left, and followed by the staff of the Embassy with the Supplementary Secret Chamberlain, proceeds to the Papal Throne. Together with Monsignor Segretario della Ceremoniale, both the Signor Ambasciatore and his retinue make three genuflections, the first at the entrance of the Hall, the second in the center, and the third at the steps of the Throne. Non-Catholic Ambassadors, instead of the three genuflections, may make three deep bows.

[*Latin ed. p. 353*]

Section 353 of the Ceremonial Regulations, Article 1, Paragraph 1: The Monsignor Secretary of the Ceremonial Office remains to the left of the Ambassador, and the personnel of the Embassy, with the Extraordinary Secret Chamberlain, are arranged immediately behind. The Ambassador,

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standing, certainly reads his address and presents the Letters of Credence to the Most Holy Pope, who returns them to the Monsignor Master of the Chamber. After the reading of the address, the Holy Father responds briefly, and then, having descended from the Throne, invites His Excellency, the Ambassador, into his library, where he engages him in a private conversation. At this moment, the Monsignor Secret Chamberlain, on duty that week, proceeds to open the door of the library, through which His Holiness and His Excellency, the Ambassador, enter. The Monsignor Master of the Chamber accompanies His Holiness to the library to offer a chair to His Excellency, the Ambassador. The other dignitaries who have witnessed the ceremony of the presentation of the Letters of Credence return to their respective rooms. The personnel of the Embassy, during the private conversation of His Holiness with His Excellency, the Ambassador, await in the Hall of the Noble Secret Ante-chamber: the Monsignor Secretary of the Ceremonial Office presents them to the Monsignor Master of the Chamber, who, at the signal given by the Holy Father, introduces them to the presence of His Holiness, to whom they are presented by His Excellency, the Ambassador.

Article 1, Paragraph 2: Upon exiting the Hall of the Library, His Excellency, the Ambassador, is presented in the Hall of the Throne by the Monsignor Secretary of the Ceremonial Office to the Monsignor Master of the Chamber.

Article 1, Paragraph 3: His Excellency, the Ambassador, having the Monsignor Master of the Chamber on his left, followed by the personnel of the Embassy, who are accompanied by the Monsignor Secretary of the Ceremonial Office, proceeds from the Hall of the Throne to the Hall of the Secret Ante-chamber, where the Monsignor Master of the Chamber presents to him His Excellency, the Reverend Monsignor, Major Domus of His Holiness, and the members of the Secret Ante-chamber on duty, arranged according to the order of their precedence. To these, the Monsignor Secretary of the Ceremonial Office presents the personnel of the Embassy.

Article 1, Paragraph 4: After the presentation, the Monsignor Master of the Chamber accompanies His Excellency, the Ambassador, to the edge of the Hall of the Secret Ante-chamber, where he takes leave of His Excellency and his retinue.

Article 1, Paragraph 5: His Excellency, the Ambassador, having the Monsignor Secretary of the Ceremonial Office on his left, and followed by the gentlemen comprising the personnel of the Embassy, accompanied by the Extraordinary Secret Chamberlain with Sword and Mantle, who has already received His Excellency under the ACTA, vol. XVIII, n. 9. — 1-9-926. 24

[*Latin ed. p. 354*]

354 Acta Apostolicae Sedis - An official account of the Papal staircase,

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preceded by four halberdiers who traverse the Papal Apartments to pay a visit to the Most Reverend Cardinal Secretary of State, while he receives military honors from the various units of service, namely the Noble Guard, the Papal Swiss Guard, the Palatine Honor Guard, and the gendarmes stationed in their respective halls. Article 16. - His Excellency the Ambassador is escorted by four Swiss Guards with halberds and preceded by four sedan chair carriers under the orders of the Sub-Dean of Sala, or in his absence, by the Senior Sedan Chair Carrier. This procession thus formed descends the Papal staircase to the first floor, to the apartment of the Most Reverend Cardinal Secretary of State. In the first antechamber of His Eminence's apartment, two gendarmes in full dress are on duty. Article 17. - The Monsignor Secretary of Ceremonies accompanies the Ambassador towards the apartment, and His Eminence, the Cardinal Secretary of State, having been notified by his Chamberlain, meets him at the threshold of the reception room, where the Monsignor Secretary of Ceremonies makes the presentation, and then the conversation takes place. Article 18. - For this occasion, His Eminence wears the Cardinal's robes of the color appropriate for the day, and is surrounded by his Noble Attendants, namely the Auditor, the Chamberlain, the Gentleman, and the Chaplain-Caudatario. Article 19. - During the visit, a detachment of the Swiss Guard stands guard at the entrance to the apartment: the sedan chair carriers with the Sub-Dean of Sala in the first antechamber, the halberdiers in the corner room, the Extraordinary Secret Chamberlain of Sword and Cloak in the Hall of Congregations, and the personnel of the Embassy in the Throne Room with the Monsignor Secretary of Ceremonies. Article 20. - Upon the conclusion of the conversation, His Excellency the Ambassador presents his retinue to the Most Reverend Cardinal Secretary of State, and then takes his leave of him. Article 21. - Non-Catholic Ambassadors, after the visit to the Most Reverend Cardinal Secretary of State, with the same escort and with the honor guard of the Swiss Guard, descend the Papal staircase to the landing near the Courtyard of St. Damasus, where they take their leave of the Monsignor Secretary of the Sacred Congregation of Ceremonies and the Extraordinary Secret Chamberlain of Sword and Cloak, and where they find their carriage to return to the Embassy. Article 22. - Catholic Ambassadors, after the visit to the Most Reverend Cardinal Secretary of State, with the same escort and with the honor guard of the

[*Latin ed. p. 355*]

The Holy Congregation of Ceremonies, from Guardia, traversing the first Loggia, the Hall of Vestments, the Ducal Hall, and the Regal Hall, descends by the Regal Staircase and proceeds to the Patriarchal Basilica of Saint Peter to venerate the Tomb of the Prince of the Apostles. At the gate known as that of Constantine, the escort of the Swiss Guard, having rendered the honors to His Excellency the Ambassador, withdraws. Following in

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procession are the Chair-bearers, the Standard-bearers, the Secretary of State with Sword and Mantle, and the Monsignor Secretary of Ceremonies. The visit to the Vatican Basilica, as well as the ceremony of the presentation of the Credentials, is directed by the Monsignor Secretary of Ceremonies. According to the order of the Monsignor Economist of the Reverend Fabric of Saint Peter, four Sampietrini await at the Staircase of the Portico to position themselves on either side of the procession; two other Sampietrini are on duty at the entrance to the Chapel of the Most Holy Sacrament; and two are at the outer gate of the Braschi Staircase. For this occasion, the Reverend Master of the Chamber of His Holiness, at the appropriate time, informs the Reverend Canon Secretary of the Vatican Chapter of the day and hour of the visit. At the central entrance of the Basilica, His Excellency the Ambassador is received by four Reverend Canons, accompanied by the minor Sacristan. The Master of Ceremonies of the Basilica is on duty, wearing a purple cassock. The Reverend Canons wear the choral vestments with a purple cassock. The Senior Canon is presented to His Excellency the Ambassador by the Monsignor Secretary of Ceremonies, and then presents the three Canons who are his colleagues. The same Senior Canon, taking the aspergillum with blessed water from the minor Sacristan, presents it to His Excellency the Ambassador, who touches it and makes the sign of the cross. His Excellency the Ambassador, with the two first Reverend Canons on either side, proceeds along the central nave towards the Chapel of the Most Holy Sacrament; upon arriving there, he makes an act of adoration at the prie-dieu prepared within the aforementioned Chapel. The other two Reverend Canons position themselves alongside the personnel of the Embassy. Those who precede His Excellency the Ambassador position themselves laterally at the prie-dieu, and the others of the retinue, maintaining their place, kneel during the visit. From the Chapel of the Most Holy Sacrament, His Excellency the Ambassador, accompanied as above, proceeds to pray before the Altar of the Most Holy Virgin of Succor, and then before the Altar of Confession, to pray at the Tomb of the Prince of the Apostles, at a designated prie-dieu.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - Official Commentary. Therefore, after passing through the Sacristy, His Excellency the Ambassador, with his retinue, leaves the Basilica, and descending the *Scala Braschi*, reaches the carriage at the foot of the aforementioned staircase, where he bids farewell to the Most Reverend Monsignors, the Monsignor Secretary of Ceremonies, and the Extraordinary Chamberlain of Sword and Cape. Those who precede the last step of the staircase arrange themselves laterally.

Art. 2 3. - The Most Reverend Cardinal Secretary of State, wearing the simple attire with the *ferraiolone* of the color of the day, accompanied by his Chamberlain, on the same day as the presentation of the Credentials,

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goes to the Embassy to return the visit to His Excellency the Ambassador. Their Excellencies, the Reverend Monsignor Major Domus of His Holiness, and the other prelates wearing the *fiocchetto*, will also go to pay a visit to His Excellency the Ambassador. The Dignitaries of the Noble Secret Ante-Chamber who have been on duty for the ceremony go to the Embassy to affix their signature and title in the register.

Art. 24. - After the presentation of the Credentials, His Excellency the Ambassador informs His Eminence, the Reverend Cardinal Dean of the Sacred College, in writing, of the ceremony that has taken place, requesting him to grant him an audience.

Art. 25. - His Eminence, the Reverend Cardinal Dean, responding to His Excellency the Ambassador, sets the day and time for the visit, which will take place in an official manner in the Throne Room of the apartment of the Most Reverend Cardinal Dean. On this occasion, His Eminence wears the Cardinal's attire with the *ferraiolone* of the color of the day, and is surrounded by his Noble Attendants, namely the Auditor, the Chamberlain, the Gentleman, and the Chaplain-Caudatario. His Excellency the Ambassador and the personnel of the Embassy wear the Diplomatic uniform with decorations. His Eminence and His Excellency the Ambassador take their places in two armchairs near the foot of the Throne. After the conversation, the Most Reverend Cardinal Dean presents his retinue to His Excellency the Ambassador, who, in turn, presents the personnel of the Embassy. The Most Reverend Cardinal Dean, wearing the simple attire with the *ferraiolone* of the color of the day, accompanied by his Chamberlain, on the same day, goes to the Embassy to return the visit to His Excellency the Ambassador.

[*Latin ed. p. 357*]

The Holy Congregation of Ceremonies, Article 26. - In the days following, His Excellency the Ambassador will personally visit the Eminent Cardinals present in the Curia. Article 27. - Likewise, the new Ambassador will visit the Dean of the Diplomatic Corps, and subsequently also his other colleagues. DECREE: This Protocol, compiled by the Commission for the General Protocol of the Pontifical Ceremonies, presided over by His Eminence, the Most Reverend Cardinal Granito di Belmonte, was approved in the Plenary Session of July 7, 1925, by the Eminent and Reverend Fathers of the Holy Congregation of Ceremonies, and sanctioned by His Holiness in the Audience of the 8th day of that month, granted to the Monsignor Secretary of the same Holy Congregation. +B. V. CARD. YANNUTELLI, Bishop of Ostia and Palestrina, Dean of the Sacred College, Prefect. N. Canali, Domestic Prelate of His Holiness, Secretary. THE PROTOCOL FOR THE SOLEMN PRESENTATION OF CREDENTIALS AND OF THE ENVOYS PLENIPOTENTIARY ACCREDITED TO THE HOLY SEE. Article 1. - After the appropriate

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arrangements have been made with the Secretariat of State of His Holiness, regarding the day and time of the solemn presentation of the credentials of the new Minister, the Monsignor Master of the Chamber of His Holiness orders the service of the Ante-chamber, which is carried out according to the following rules established for the ceremony, for which the ordinary service of the Ante-chamber is reinforced. Article 2. - The ordinary service in the Papal Apartments is arranged as usual, that is: The detachment of the Pontifical Swiss Guard, in the Clementine Hall. Two Gendarmes in gala uniform,

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - Commentarium Officiale. The Sentinel of the Honorary Papal Guard, in the room called the Swiss Guard Room. The detachment of the Honorary Papal Guard, in the corner room. The Officer of the Pontifical Swiss Guard, The Officer of the Honorary Papal Guard, Two Halberdiers, in the Tapestry Room. The detachment of the Noble Guard of His Holiness in the Chapel Room, with a Sentinel at the door of the Tapestry Room, and another at the door of the Noble Secret Ante-chamber. An Honorary Chamberlain of Sword and Mantle, Supernumerary, in the Throne Room. A Monsignor Chamberlain Secret, Participating, The Exempt of the Noble Guard of the week, A Chamberlain Secret of Sword and Mantle, Supernumerary, in the Noble Secret Ante-chamber. Article 3. - According to the instructions of the Monsignor Master of the Chamber of His Holiness, who personally participates in the ceremony, the following also attend on duty in the Ante-chamber: His Excellency, Reverend Monsignor, Chamberlain of His Holiness. A Monsignor Chamberlain Secret, Participating, An Honorary Chamberlain of Sword and Mantle, Supernumerary, Two Halberdiers. Article 4. - § 1. His Holiness wears the Rochet and the Mozzetta. § 2. The Prelates on duty wear the prelate's habit, the ecclesiastical Chamberlain Secrets wear the Mantle, the Chamberlain Secrets and Honorary Chamberlains of Sword and Mantle wear the daily uniform. Article 5. - Below the portico, near the Courtyard of St. Damasus, the Minister is received by the Honorary Chamberlain of Sword and Mantle, Supernumerary, on duty. On the first landing of the Papal Scala, two Pontifical Chairbearers await the arrival of the Minister, who precede him to his room, and who are accompanied by the staff of the Legation. The Minister and the staff of the Legation wear the Diplomatic Uniform with decorations. An Honorary Chamberlain of Sword and Mantle, Supernumerary, stands to the left of the Minister and accompanies him to the entrance of the Tapestry Room, where he takes his leave to return to his place in the Throne Room. The Dean of the Sala

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precedes the Minister from the entrance of the Sala.

[*Latin ed. p. 359*]

The Sacred Congregation of Ceremonies, number 359, from the seats until the entrance to the Hall of Tapestries, where he is met by the Monsignor Secretary of the Sacred Congregation of Ceremonies, who receives him in the same Hall and then introduces him to the Hall of the Throne, where the presentation of the Credentials takes place, and where the members of the Noble Secret Chamber are arranged according to their rank. To the right of the Throne: His Excellency, the Reverend Monsignor, Chamberlain of His Holiness; the Monsignor, Secret Chamberlain, participating (senior in service); the Exempt Noble Guard of the week; the Secret Chamberlain of Sword and Mantle, supernumerary (senior in service). To the left of the Throne: the Monsignor, Master of the Chamber; the Monsignor, Secret Chamberlain, participating (junior in service); the Secret Chamberlain of Sword and Mantle, supernumerary (junior in service); on either side of the Throne, two Noble Guards stand on watch. All other officials on duty remain in their respective rooms in the Papal Apartments. The Monsignor Secretary of the Sacred Congregation of Ceremonies, having been forewarned by the Monsignor, Master of the Chamber, through the Monsignor, Secret Chamberlain, participating of the week, accompanies the Minister and the staff of the Legation to the Hall of St. John. The Holy Father, after being informed by the Monsignor, Master of the Chamber, of the arrival of the Minister, goes to the Throne and, when seated, the Monsignor Secretary of the Ceremonies introduces the Minister to the presence of His Holiness and announces him aloud. Together with the Monsignor Secretary of Ceremonies, both the Minister and his retinue make the three customary genuflections: the first upon entering the Hall, the second in the center, and the third before the step of the Throne. Non-Catholic Ministers, instead of the three genuflections, may make three deep bows. Article 6. After the last genuflection or bow, the Minister, standing, reads his address and presents the Credentials to the August Pontiff, who returns them to the Monsignor, Master of the Chamber. During the reading of the address, the Monsignor Secretary of Ceremonies is to the left of His Excellency, the Minister, and immediately behind him is the staff of the Legation.

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Official Commentary. The Holy Father responds with a brief discourse and then retains His Excellency, the Minister, for a private audience.

Article 7. - The Dignitaries of the Noble Secret Ante-Chamber, who assisted at the ceremony of the presentation of the Credentials, resume their places in the Hall of the Noble Secret Ante-Chamber. The personnel of the Legation, during the private colloquy of His Holiness with His Excellency,

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the Minister, await in the Hall of the Noble Secret Ante-Chamber: The Monsignor Secretary of Ceremonies presents him to the Monsignor Master of the Chamber, who, at the signal given by the Holy Father, introduces him to the presence of His Holiness, to whom he is presented by His Excellency, the Minister.

Article 8. - After the private audience, His Excellency, the Minister, is presented by the Monsignor Secretary of Ceremonies to the Monsignor Master of the Chamber, who, in turn, in the Hall of the Noble Secret Ante-Chamber, presents His Excellency, Reverend Monsignor Maggiordomo, and the other Dignitaries of the Noble Secret Ante-Chamber. The personnel of the Legation are presented to the same Dignitaries by the Monsignor Secretary of Ceremonies. At the threshold of the Hall of the Noble Secret Ante-Chamber, the Monsignor Master of the Chamber bids farewell to His Excellency, the Minister, and his retinue.

Article 9. - His Excellency, the Minister, accompanied by the Monsignor Secretary of Ceremonies and the Secret Chamberlain of Sword and Mantle, a supernumerary official on duty, goes to pay a visit to His Eminence, Reverend Cardinal Secretary of State of His Holiness. The Monsignor Secretary of Ceremonies stands to the left of His Excellency, the Minister, and the Secret Chamberlain of Sword and Mantle stands to the left of the first of the members of the personnel of the Legation. He is escorted by two Pontifical Swiss Guards with halberds and preceded by two Bearers and two Pontifical Sedan Chairs, which are arranged in a procession when His Excellency, the Minister, passes through the Halls of the Papal Apartments, where they are on duty. The sentinels of the Pontifical armed corps on duty render the honors according to their regulations.

Article 10. - The two Swiss Guards stop at the entrance to the Apartment of His Eminence, Reverend Cardinal Secretary of State; the two Bearers in the first Ante-Chamber; the two Sedan Chair attendants in the corner room; the personnel of the Legation in the Throne Room, with the Monsignor Secretary of the Holy Congregation of Ceremonies and the Secret Chamberlain of Sword and Mantle.

[*Latin ed. p. 361*]

8. Congregation of Ceremonies, 361, Articles 1 and 11. – The Most Reverend Cardinal Secretary of State is forewarned by His Holiness's Master of Ceremonies and receives, in plain attire with the ferraillon of the color of the day, His Excellency the Minister in the customary Audience Hall, after being presented to him by the Monsignor Secretary of the Holy Congregation of Ceremonies. Article 12. – Upon the conclusion of the interview, His Excellency the Minister presents the personnel of the Legation to the Most Reverend Cardinal Secretary of State, and then takes his leave of him. Article 13. – Non-Catholic Ministers, after their visit to the Most Reverend Cardinal Secretary of State, with the same escort and with the honor guard

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of the Swiss Guard, descend by the Papal Staircase to the portico near the Courtyard of St. Damasus, where they take their leave of the Monsignor Secretary of the Sacred Congregation of Ceremonies and of the Supernumerary Sword and Mantle Chamberlain, and where they find their carriage to return to the seat of the Legation. Article 14. – Catholic Ministers, after their visit to the Most Reverend Cardinal Secretary of State, with the same escort and with the honor guard of the Swiss Guards, traversing the first Loggia, the Hall of Vestments, the Ducal Hall, and the Regal Hall, descend by the Regal Staircase, in order to go to the Patriarchal Basilica of St. Peter in the Vatican to venerate the Tomb of the Prince of the Apostles. At the gate of Constantine, the honor guard of the Swiss Guards, having rendered the honors to His Excellency the Minister, withdraws. The sedan chairs, the attendants, the Supernumerary Sword and Mantle Chamberlain previously mentioned, on duty for the occasion, and the Monsignor Secretary of Ceremonies continue in procession. The visit to the Vatican Basilica, as well as the ceremony of the presentation of the Credentials, is directed by the Monsignor Secretary of Ceremonies. According to the order of the Monsignor Economist of the Venerable Fabric of St. Peter, two *Sampietrini* await at the Staircase of the Portico, called of Constantine, to place themselves on the sides of the procession; two other *Sampietrini* are on duty at the entrance to the Chapel of the Most Holy Sacrament, and two at the outer gate of the Braschi Staircase. For this occasion, the Monsignor Master of Ceremonies of His Holiness forewarns, in due time, the Most Reverend Canon Secretary of the Vatican Chapter of the day and the hour of the visit. At the entrance to the Basilica, to the right of those entering, His Excellency the Minister is received by two Reverend Canons, accompanied by the Minor Sacristan. One of the Masters of Ceremonies of the Basilica is on duty, wearing a dark blue cassock. The Reverend Canons wear the choral vestments with the dark blue cassock.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis - Official Commentary. The two Reverend Canons are presented to His Excellency the Minister by the Monsignor Secretary of Ceremonies. The more distinguished Canon, taking the aspergillum with blessed water from the minor sacristan, presents it to His Excellency the Minister, who touches it and makes the sign of the Cross. His Excellency the Minister, with the two Reverend Canons on either side, proceeds along the central nave towards the Chapel of the Most Holy Sacrament; upon arriving there, he makes an act of adoration at the kneeler prepared within the aforementioned chapel. Those who precede His Excellency the Minister arrange themselves laterally at the kneeler, and the others of the retinue, maintaining their place, kneel during the visit. From the Chapel of the Most Holy Sacrament, His Excellency the Minister, accompanied as above, goes to pray before the Altar of the Most Holy Virgin

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of Help, and then before the Altar of Confession, to pray at the Tomb of the Prince of the Apostles, at a suitable kneeler. For the passage through the sacristy, His Excellency the Minister, with his retinue, leaves the Basilica and, descending the *Scala Braschi*, reaches his carriage at the foot of the aforementioned staircase, where he bids farewell to the Reverend and Most Reverend Monsignors Canons, to the Monsignor Secretary of Ceremonies, and to the Extraordinary Chamberlain of Sword and Cape. Those in the procession who precede His Excellency arrange themselves laterally along the last section of the staircase.

Article 15. The Most Reverend Cardinal Secretary of State, in plain attire with the ferraillon of the color of the day, accompanied by his Master of the Chamber, on the same day as the presentation of the Credentials, goes to the seat of the Legation to return the visit to His Excellency the Minister.

Article 16. The dignitaries of the Noble Secret Ante-Chamber who were on duty for the ceremony go to the seat of the Legation to affix their signature and title to the register.

Article 17. After the presentation of the Credentials, His Excellency the Minister informs in writing His Eminence, the Reverend Cardinal Dean of the Sacred College, of the ceremony that has taken place, and requests an audience with him.

Article 18. The official visit of His Excellency the Minister will take place on the day communicated to him by the Most Reverend Cardinal Dean, who will receive His Excellency the Minister in plain attire, with the ferraillon of the color of the day, accompanied by the personnel of the Legation, and introduced to His Eminence, the Reverend, by his Master of the Chamber.

[*Latin ed. p. 363*]

The Sacred Congregation of Ceremonies, 363. Through such a visit, His Excellency the Minister, and the personnel of the Legation, wear the diplomatic uniform with decorations. The Most Reverend Cardinal Dean, in plain attire with the ferraiolone of the color for the current day, accompanied by his Master of the Chamber, then proceeds to the seat of the Legation to return the visit. Article 19. In the following days, His Excellency the Minister will personally visit the Most Reverend Lords Cardinals present in the Curia, to His Excellency the Reverend Monsignor Maggiordomo of His Holiness, and to the other Reverend Prelates known as "detto di fiocchetto." Article 20. His Excellency the Minister will request an audience with the Most Excellent Dean of the Diplomatic Corps, whom he will visit according to the instructions received, and subsequently will also visit the other Heads of Mission accredited to the Holy See. DECREE. This Protocol, compiled by the Commission of the General Protocol of the Pontifical Ceremonial, presided over by His Eminence the Reverend Cardinal Granito di Belmonte, was approved in the Plenary Session of July 7, 1925, by the

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Most Reverend Fathers of the Sacred Congregation of Ceremonies, and sanctioned by His Holiness in the Audience of the 8th day of that month, granted to Monsignor Secretary of the same Sacred Congregation.

†B. V. CARD. VANNUTELLI, Bishop of Ostia and of Palestrina, Dean of the Sacred College, Prefect.

N. Canali, Domestic Prelate of His Holiness, Secretary.

[*Latin ed. p. 364*]

364 Acts of the Apostolic See – Official Commentary of the Tribunals of the Roman Rota. Citations of edicts concerning the Nullity of Marriage (Z ABEBA-WOICIKIEWICZ) – Since the actual place of residence of James Woicikiewicz is unknown in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94), on October 18, 1926, at 11 o'clock, to discuss the doubt in question, or to subscribe to the following, and to determine the day for the hearing before the Rota for the definition of the cause: Does the marriage in this case exist as null? The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned James Woicikiewicz, must, as far as possible, ensure that he is informed of this edictal citation.

L. Eg S. I. Elorczak, Secretary.

From the Chancery of the Tribunal of the Sacred Roman Rota, August 11, 1926.

Johannes Ladelci, Notary.

*And since the place of current residence of Mr. James Woicikiewicz, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, n. 94), on October 18, 1926, at 11 o'clock, to agree upon or subscribe to the doubt mentioned below, and to set the date for the hearing before the Rota. Does it appear that the marriage in this case is null? The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. James Woicikiewicz must, as far as possible, inform him of this citation.

[*Latin ed. p. 365*]

The Roman Rota, 365 II, SANDOMIRIEN. CONCERNING THE NULLITY OF MARRIAGE (WILKOWSKA-WILCZYNSKI). Since the actual place of residence of John Wilczynski (also Wilk) is unknown in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, via della Dataria, 94), on October 25, 1926, at 12 o'clock, to resolve the disputed matter, or to subscribe to the following, and

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to designate the day for the hearing before the Rota for the determination of the cause: Does the marriage in this case appear to be null? The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned John Wilczynski, ought to take care to ensure that he is informed of this edictal citation.

L. Eg S. U. Mannucci, Presiding. From the Chancery of the Tribunal of the Holy Roman Rota, August 16, 1926. John Ladelci, Notary.

[French Translation: Since the current place of residence of Mr. Jean Wilczynski (also Wilk), the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, via della Dataria, n. 94), on October 25, 1926, at 12 o'clock, to resolve the doubt mentioned below, and to set the date for the hearing before the Rota. Does the marriage in this case appear to be null? The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Jean Wilczynski, should, as far as possible, inform him of this citation.]

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA, Tuesday, August 10th: The Holy Father received, in a solemn Audience, His Excellency Mr. JEVKEN SIMTC, Extraordinary Envoy and Plenipotentiary Minister of the Kingdom of Serbs, Croats, and Slovenes, for the presentation of his credentials.

SACRED CONGREGATION OF RITES: Tuesday, July 27th, 1926, in the Apostolic Palace at the Vatican, the Ordinary Congregation of the Sacred Rites was held, in which, for the judgment of the Most Eminent and Reverend Lords Cardinals, who comprise the same, the following matters were presented:

1. The introduction of the cause for beatification, or for the declaration of martyrdom, of the Servants of God: Gregory Grassi, Bishop of Ortosia; Francesco Fogolla, Bishop of Bagi; Anthony Fantosati, Bishop of Adraa; Teotimo Verhaeghen, Bishop of the Order of the Friars Minor, and others, who were killed, as is asserted, out of hatred for the Faith.

2. Concerning the granting of the title of Doctor of the Universal Church to Saint John of the Cross.

3. The confirmation of the cult, which has been practiced for time immemorial, to the Servant of God Beatrice de Silva, Foundress of the Religious of the Franciscan Order of the Most Holy Conception.

4. Concerning the granting of approval for the Office and Mass proper in honor of the Blessed Ifigenia of Saint Matthew, of the Perpetual Adorers of the Most Holy Sacrament; Elizabeth, Teresa of the Sacred Heart of Jesus,

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of the Order of the Ursulines; Maria Rosa, of the Order of Saint Benedict; Maria of Saint Henry, of the Cistercian Order, and their companions.

5. Concerning the resumption of the cause for canonization of the Blessed Peter Julian Eymard, Priest, Founder of the Congregation of Priests of the Most Holy Sacrament.

6. Concerning the resumption of the cause for canonization of the Blessed Anthony Maria Gianelli, Bishop of Bobbio, and Founder of the Institute of the Daughters of Saint Mary of the Garden.

7. Concerning the granting and approval of the Office and Mass in honor of the Blessed Lucy Filippini, Foundress and first Superior of the Institute of the Pious Teachers, called Filippini by her surname.

[*Latin ed. p. 367*]

Diarium Romanae Curiae 367, 8. Concerning the revision of the writings of the Servant of God, Mary of Jesus, Co-foundress of the Institute of the Little Sisters of the Assumption.

9. Concerning the revision of the writings of the Servant of God, Theodora Guerin, Foundress of the Sisters of the Divine Providence of Santa Maria ad Nemus.

10. Concerning the revision of the writings of the Servant of God, Carmela de Sojo, Mother of a family of the Third Order of Carmelites.

11. And finally, concerning the revision of the writings of the Servant of God, Rosa Venerini, Foundress of the Religious Teachers, called Venerini from her surname.

On Tuesday, August 3, 1926, before the Most Reverend and Most Eminent Cardinal Anthony Yico, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God, Alice Le Clerc, Foundress of the Institute of Our Lady, the Preliminary Congregation was held, in which the Reverend Prelates and the theological Consultors of the same discussed the doubt concerning the heroism of the virtues exercised by the aforementioned Venerable Servant of God.

SACRA ROMANA ROTA, NOTICE.

The registrations for the Study of the Rota for the next legal year open on October 1st and close on November 30th.

August 19, 1926.

M. Massimi, Dean.

HOUSEHOLD OF HIS HOLINESS, APPOINTMENTS.

By letters from His Eminence, the Monsignor Major Domo, the Holy Father Pius XI, may he reign happily, has deigned to appoint:

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Secret Chamberlains in commendam:

February 18, 1925.

Monsignor Giuseppe Fernandez Leston, of the archdiocese of Santiago (Cuba).

July 24, 1926.

Monsignor Giovanni Goria, of the diocese of Asti.

August 28.

Monsignor Carlo A. Cassidy, of the same archdiocese.

August 29.

Monsignor Tommaso G. Carroll, of the same archdiocese.

August 29.

Monsignor Luigi Amplatz, of the diocese of Trento.

August 29.

Monsignor Giuseppe Desecondi, of the archdiocese of Turin.

August 7.

Monsignor Vito Lo Duca, of the archdiocese of Monreale.

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - Official Commentary, August 11, 1926. Monsignor Michele Belli Colli, of the diocese of Aquino, Sora, and Pontecorvo. Monsignor Luigi Ippolita, of the same diocese. Monsignor Angelo Cassone, of the same diocese. Monsignor Cesare Gattucci, of the same diocese. Monsignor Teodoro Mackowski, of the diocese of Danzig. Monsignor Alessandro Jablowski, of the same diocese. Chamberlain of the Sword and Cape, Supernumerary, of His Holiness: August 18, 1926. Mr. Alessandro Simone Waley, of the archdiocese of Westminster. Honorary Chamberlains in peacock blue attire of His Holiness: July 29th, and August 9th, 1926. Monsignor Latino Salotti, of the diocese of Montefiascone. Monsignor Pietro Bergamaschi, of the same diocese. Monsignor José Manuel Diaz, of the diocese of Bogota. Honorary Chamberlain of the Sword and Cape, Supernumerary, of His Holiness: August 13, 1926. Monsignor Gioacchino Filippo Meade y Sainz Trápaga, of the diocese of Santander. Honorary Chamberlain outside the city of His Holiness: August 7, 1926. Mr. Gioacchino Alves Ferreira, of the diocese of Ribeirâo Preto. Cleric Chamberlain of His Holiness: August 3, 1926. Monsignor Giuseppe d'Avach (Rome). NECROLOGY: August 6, 1926. Monsignor Bernardo Pizzorno, Bishop of Luni, Sarzana, and Brugnato.

[*Latin ed. p. 369*]

October 1, 1926, Year XVIII - Vol. XVIII, No. 10, ACTA APOTOLICAE SEDIS, Official Commentary. PAPAL ACTS. LETTER FROM POPE PIUS XI. A NEW DEMARCATION OF THE BORDER BETWEEN THE APOSTOLIC

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VICARIATE OF ORAE BENINI AND THE APOSTOLIC VICARIATE OF WESTERN NIGERIA.

PIUS XI. For the sake of posterity. The supreme office of the apostolate, which we exercise divinely on earth, demands that we turn our thoughts to all regions of the Catholic world, even those separated by vast distances of land and sea, and that, with the intervention of our authority, we diligently determine what measures will better promote the sacred interests there. Indeed, when the Apostolic Vicars of Orae Benini and Western Nigeria recently brought serious matters to our attention, urging that a new demarcation of the boundaries between the respective missions be established, after carefully considering all the circumstances, and with the advice of the Most Reverend and Most Noble Cardinals, Prefects of the Congregation for the Propagation of the Faith, we deemed it fitting to grant their request. Therefore, moved by our own judgment and with certain knowledge and mature deliberation, and by the fullness of our apostolic power, we declare by these present that the aforementioned vicariates shall be separated by the following boundaries, namely: from the old ideal line up to the place where it touches the civil division of the province commonly called "Ftcibi"; then, by the same eastern boundaries of the province of "EMbi" up to the place where it reaches the ideal line that flows into the River Niger. Furthermore, we order that the entire province of "EJdbi" remain under the jurisdiction of the Apostolic Vicar of Orae Benini, with these new boundaries.

ACTA, Vol. XVIII, No. 10. - October 1, 1926. 25.

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis - Official Commentary. Furthermore, We decree the following, establishing these present Letters as firm, valid, and efficacious, always to exist and remain in full force and effect, and to produce and obtain their intended effects, and to be of perpetual benefit to those to whom they pertain, or may pertain, now and in the future; and it shall be duly judged and determined, and from this moment rendered null and void, if anything contrary to these provisions, by any authority whatsoever, knowingly or unknowingly, should occur. Notwithstanding anything to the contrary. Given at Rome, near Saint Peter, on the tenth day of the month of March, in the year 1927, in the fifth year of Our Pontificate. P. Card. GASPARRI, Secretary of State. II. CERTAIN PRELIMINARY MATTERS CONCERNING THE VICARIATE APOSTOLIC OF WELLEN, WEST, NOW DE BUTA, IN THE BELGIAN CONGO. PIUS PP. XI. For the sake of future reference. — May these matters, which are for the good of the Catholic name and the eternal salvation of the faithful, proceed well, prosperously, and happily; this is what the supreme office of the apostolate, which We exercise on earth, albeit undeservedly, reminds Us to strive for. Indeed, since the boundaries between the Vicariate Apostolic

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of Wellen, West, and three neighboring missions, namely the Vicariates Apostolic of Novae Antuerpiae and Wellen, East, and the Apostolic Prefecture of Ubangi, Belgian Congo, are established by an ideal line, and since the Reverend Brother Charles Amandus Vànuytven, Apostolic Vicar of Wellen, West, has recently requested that the boundaries of the mission entrusted to him be more precisely defined, We, after consultation with the Most Reverend Cardinals, Prefects of the Congregation for the Propagation of the Faith, have considered it fitting to grant the aforementioned requests of the above-mentioned Prelate, with the prior consent of other Ordinaries. Therefore, by Our own initiative, and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, We hereby decree that the boundaries of the aforementioned Vicariate shall be as follows in the future: I. Between the Vicariate Apostolic of Wellen, West, and the Vicariate of Novae-Antuerpiae, the river Loeka from its mouth to its source, then the line that divides the waters between the rivers Mangala and Ebola, and the tributaries Tsjimbi and Lilcati. II. Between the Vicariate of Wellen, West, and the Apostolic Prefecture of Ubangi, Belgian Congo, the line dividing the waters between the river Ubanghi Vele and the river Lilcati, up to its source.

[*Latin ed. p. 371*]

Acta Pii PP. XI 371 mentions the river Luba; then the river Luba from its source to its mouth. I I I. Between the apostolic vicariate of Uellen, Western, and the apostolic vicariate of Uellen, Eastern, the river Makonga from its source to its mouth in Bomokandi, and the river Bomokandi from its confluence with the Makonga to its mouth. To the north of the river Tjele, the boundaries coincide with the boundaries of the political districts of Tjele Superior and Tjele Inferior. Finally, by Our authority, We decree that the aforementioned apostolic vicariate of Uellen, Western, shall henceforth be called the vicariate of Buta. These things We wish and decree, ordaining that the present Letters shall always remain firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and that they shall most amply suffice for those to whom they pertain, or may pertain, now and in the future; and that, if anything should be attempted to the contrary by anyone, knowingly or unknowingly, with any authority whatsoever, it shall be considered void and of no effect from this moment. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the tenth day of the month of March, in the year 1926, in the fifth year of Our Pontificate. P. Card. GASPARRI, Secretary of State. III. FROM THE TERRITORY AND THE APOSTOLIC VICARIATE Hitherto Uellen, Western, now Buta, THE APOSTOLIC PREFECTURE OF BONDO IS ERECTED IN THE BELGIAN CONGO. PIUS PP. XI. For the sake of future memory. — [He] reminds [us] of the supreme office of the apostolate, by which We, divinely, are appointed to govern the earth, so

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that We may diligently determine that those things which appear to be for the good, prosperity, and happiness of the Catholic name and the eternal salvation of the faithful, may come to pass. Indeed, when it has seemed opportune to establish a new apostolic prefecture in that part of the Belgian Congo where the vicariate of Uellen, now Buta, exists, We, having considered all the circumstances with diligent study and care, together with Our Most Reverend and Venerable Cardinals, Prefects of the Congregation for the Propagation of the Faith, have considered it fitting to decree the following, so that more abundant fruits of salvation may be produced in those parts. Therefore, by Our own motion and with certain knowledge and mature deliberation, by the fullness of Our apostolic power, by the tenor of the present document, from the apostolic vicariate of Uellen,

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - Official Commentary, concerning Buta, we separate that portion of territory which lies to the north, where the Regular Canons of the Holy Cross, commonly known as the Orucigeri, are diligently working; and in that portion of territory, thus separated, we establish a new Apostolic Prefecture, to be called "de Bondo," entrusting its care to the aforementioned Regular Canons of the Orucigeri. Furthermore, we decree that the territory of this newly established Apostolic Prefecture of Bondo shall be contained as follows: by the River Uelle, throughout the entire southern and eastern region; and this river shall thus divide it first from the Apostolic Prefecture of Ubanghi of Belgium, and then from the Apostolic Vicariates of Buta and Uellen Orientalis, with the proviso that the islands situated within the river itself belong to the Apostolic Vicariate of Buta. From the west and north, by the River Mbonu, which shall separate it from the Apostolic Prefecture of Ubanghi of French Congo. In the east, it shall be partly divided from the Apostolic Vicariate of Uellen Orientalis by the boundaries of the political districts of Uellè Superior and Uellè Inferior. We decree these things, establishing these present Letters as firm, valid, and efficacious, to remain and endure forever, and to have their full and complete effect; and those to whom they pertain, or who may pertain to them, shall now and henceforth fully support them; and it shall be duly judged and determined, and rendered null and void from this moment, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Batum, in Rome, at St. Peter's, under the Fisherman's Ring, on the tenth day of the month of March, in the year 1926, in the fifth year of Our Pontificate. P. Card. GASPARRI, Secretary of State. IV. THE REGION OF FINES IS GOVERNED BETWEEN THE APOSTOLIC PREFECTURE OF KAFFA AND THE APOSTOLIC VICARIATE OF GALLAS, IN EASTERN AFRICA. PIUS PP. XI. For the sake of future remembrance. — As from this lofty vantage point, from this Chair of St. Peter, which We hold

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by divine right, We turn the eyes of Our mind to all regions of the Christian world, and We decree and command, with Our apostolic authority, those things which We deem conducive to the greater glory of God and the salvation of the faithful. Indeed, the Apostolic Prefect of Kaffa in Eastern Africa, in order to more firmly promote the progress of the Christian faith in his territory, has requested that We carefully define the boundaries—

[*Latin ed. p. 373*]

Acta of Pope Pius XI, 373, concerning the establishment of a boundary between the Apostolic Vicariate of Gallas and its Mission, and to this end, the following is agreed upon by the Ordinary of said Vicariate of Gallas: We, having carefully considered all relevant matters with the Most Reverend Cardinals of the Holy Roman Church entrusted with the affairs of the Propagation of the Faith, and with the counsel of those Brothers, have determined to establish the following. Namely, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby decree that the aforementioned Missions of Gallas and Kaffa shall henceforth be limited by the following boundaries. To the north, beginning from the place where the river Guder flows into the Blue Nile, a certain line shall follow the course of the river Guder to the point where it receives the waters of the river Fille, which has the name of the stream Debis, irrigating the region and the city of Tullu Duntu (Montagne rouge). This river Fille, which flows into the Guder, and which is called the stream Debis, is limited to the north, along the right bank, by the region of Fille and has its sources on the northern side of the valley and lake of OuanteM; these valleys and this lake shall be assigned to the Apostolic Prefecture of Kaffa, but in such a way that the easternmost part of the boundary remains with the Apostolic Vicariate of Gallas. From this point, the boundary proceeds to the sources of the river Oualga, which rises from the southern side of the same valley and lake of OuanteM. Then, the boundary follows the course of the river Oualga until it flows into the river Ghibé or Omo; then, it follows the direct course of the river Omo to the mainland of the river Derne, and then follows a certain transverse line between the region of Barodda, which belongs to the Apostolic Prefecture of Kaffa, and the region of W diamo, which we assign to the Apostolic Vicariate of Gallas, this transverse line, beginning from the place where the river Derne flows into the river Omo, touches the northernmost shore of Lake Margaret, and reaches the center of this shore at longitude 38 degrees east of Greenwich; finally, from longitude 38 degrees, as mentioned above, the boundary extends to the fourth degree of latitude. These things We have decided, decreeing that these present Letters shall always remain firm, valid, and effective; and shall have and obtain their full and complete effect; and that they shall, and may, most amply benefit those to whom they pertain, now and in the future; and that they shall be duly judged

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and defined; and that they shall be declared void from this moment and nullified, if anything to the contrary concerning these matters should be attempted by anyone, knowingly or unknowingly, by any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the tenth day of March, in the year 1926, in the fifth year of Our Pontificate. P. Card. GASPARRI, Secretary of State.

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis - Official Commentary

V. THE TERRITORY IS DIVIDED AND THE APOSTOLIC PREFECTURE OF MERU IS ESTABLISHED IN KENYA.

PIUS PP. XI. For the perpetual memory of this event.

— From this sublime seat, the Chair of Saint Peter, which we hold by divine right, we turn our thoughts to all regions of the Christian world, however far they may be separated by land and sea, and, using our authority, we decide what may better serve the administration of sacred affairs.

Indeed, in order that the spread of the Christian name may be more suitably promoted in the Apostolic Vicariate of Kenya, and since it has seemed opportune to separate the region that faces east from the Apostolic Vicariate, and to establish it as an Apostolic Prefecture: We, after having consulted with the Most Reverend Cardinals of the Holy Roman Church, Prefects of the Congregation for the Propagation of the Faith, and after carefully considering all relevant matters, have decided as follows.

Therefore, by our own motion and with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, by the present document, we separate and divide from the aforementioned Apostolic Vicariate of Kenya the civil districts of Embu and Meru, commonly known by that name, and we establish within these separated territories the Apostolic Prefecture of Meru: and we entrust this new Prefecture of Meru to the Fathers of the Institute of Turin, of the Consolata.

These things we declare, decree, and ordain in these present Letters, which shall always remain valid and effective, and shall have their full and complete effect, and to those to whom they apply, or may apply, now and in the future, they shall be of the greatest benefit; and it shall be considered and judged to be done properly and lawfully, and to be null and void from now on, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever.

Notwithstanding any contrary provisions.

Given at Rome, near Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of March, in the fifth year of Our Pontificate.

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« P. Card. GASPARRI, Secretary of State.

[*Latin ed. p. 375*]

Acta Pii PP. XI 375 VI. The Priory of Nuns of the Order of Saint Benedict of Ryde, under the title "Peace of the Heart of Jesus," within the territory of the Diocese of Portsmouth, is erected into an abbey of its own jurisdiction. POPE PIUS XI. For the perpetual memory of this event.

Within the Diocese of Portsmouth in England, there exists a priory under the title "Peace of the Heart of Jesus," founded by nuns of the Order of Saint Benedict, who have deservedly earned great merit for the Catholic cause in the surrounding region. This priory was previously founded by the Abbey of Our Lady of Peace of Liège in the year 1882 in Ventnor; and it remained in that place on the island of Wight until the year 1922, when, due to great difficulties, it was deemed opportune to transfer the same priory to another place on the same island and within the same diocese, now called Ryde, and to establish it in a monastery that had previously housed nuns of the Order of Saint Benedict of Solesmes.

Now, the Abbey of Our Lady of Peace of Liège, of the Order of Saint Benedict, whose Constitutions were approved by this Holy See in the year 1909, informs Us that the priory in England, which until now has been subject to the Abbey of Liège, has experienced such growth that the number of nuns has flourished more and more each day; these nuns diligently and actively not only observe the Rule of Saint Benedict for the praise of God, but also dedicate themselves to the education of young girls; and therefore, the same Abbess earnestly requests Us to constitute the nuns of that English priory, who, with the prior permission of the Holy See, purchased the monastery in which they reside last year, into an abbey of its own jurisdiction.

We, having carefully considered all the circumstances of the matter, and having also heard the Cardinal Prefect of the Sacred Congregation for Religious Orders, who presides over the affairs of religious congregations, we have freely and gladly decided to grant this request; and therefore, by Our apostolic authority, by the tenor of these present letters, We constitute the priory called Ryde, within the territory of the Diocese of Portsmouth in England, under the title "Peace of the Heart of Jesus," into an abbey of its own jurisdiction; and We grant it, together with the aforementioned Congregation of Liège, a share in the privileges granted to that Congregation.

These decrees We issue, We command, We declare to be forever valid and effective, and to have their full and complete effect; and We decree that the Abbey of Ryde, thus constituted, shall fully support and assist, and that all matters pertaining to it shall be duly judged.

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - This document is to be considered official

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and definitive, and shall be rendered null and void from this moment forward if anything contrary to its contents is attempted by anyone, whether knowingly or unknowingly, with any authority whatsoever. All contrary provisions notwithstanding. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of April, in the year 1926, in the fifth year of Our Pontificate. P. Card. GASPARRI, Prefect of the Sacred Congregation of the Secretariat of State.

VII. SANCTUARY OF THE BLESSED VIRGIN MARY OF BONARIA IN THE CITY OF CALGARI IS ELEVATED TO A MINOR BASILICA.

PIUS PP. XI.

For the perpetual memory of this event.

— In the city and diocese of Cagliari, there exists a sanctuary dedicated to the Blessed Virgin Mary of Bonaria, entrusted to the care of religious members of the Order of the Blessed Virgin Mary of Mercy, who, with true diligence and devotion, attend to fostering the piety of the faithful towards the Divine Mother. The church building, although begun in the year 1607, was only completed in recent times, as the initial construction efforts were interrupted by various political circumstances; after the proclamation of the Blessed Virgin Mary of Bonaria as the principal Patroness of the Island of Sardinia, in the year 1906 by Our lamented Predecessor, Pope Pius X, the work was resumed and finally brought to completion. The new building, which is adjacent to the very ancient and small Marian sanctuary, in which the ancient and miraculous image of the Virgin is venerated, which was redeemed with a golden diadem in the year 1877 by a decree of the Vatican Chapter, was begun in the year 1910, and its solemn inauguration was held on the twenty-second day of this same month, in the presence of Archbishops, Bishops, and a large gathering of clergy and people, especially from the Island of Sardinia. Therefore, since the administrator of that church has presented to Us petitions, which were also commended to Us by the Most Reverend Archbishop of Cagliari, so that We might deem it fitting to bestow upon this church, dedicated to the Blessed Virgin Mary of Bonaria, newly constructed and adorned with excellent works of art, having been built with funds collected from all sides, the title of Minor Basilica: We have considered it right to grant the requests presented to Us. Therefore, by Our Apostolic authority, and in a perpetual manner, by the tenor of the present document, We elevate the aforementioned church, dedicated to the Blessed Virgin Mary of Bonaria, within the boundaries of the city and archdiocese of Cagliari, to the title and dignity of a Minor Basilica, and We grant to it...

[*Latin ed. p. 377*]

The Acts of Pope Pius XI, 377, grant all and each rights, privileges, prerogatives, and dispensations, which pertain to churches adorned with this

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title, according to the decrees of the Sacred Congregation and the established custom. We decree, command, and determine that these present letters shall always be firm, valid, and efficacious, and shall have their full and complete effect: and those to whom they pertain, the church of the Blessed Virgin Mary of Bonaria in Calaritan, shall fully participate in them; and it shall be rightly judged and defined, and from this moment shall be declared null and void, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of April, in the year 1926, in the fifth year of Our Pontificate. P. Card. GASPARRI, Secretary of State.

VIII. FROM THE VICARIATE APOSTOLIC OF PEKING, A VICARIATE IS ERECTED IN THE TERRITORY OF SUANHWAFU IN CHINA, AND IS COMMITTED TO THE CARE OF THE CLERGY OF THAT REGION.

PIUS PP. XI. For the sake of future remembrance. — It is the established practice and custom of the Roman Pontiffs that, with an increase in the number of pastors, it is more conducive to the prosperity of the Christian flock, flourishing happily in distant regions. Indeed, when the venerable brother Stanislaus Jarlin, Bishop in the titular see of Pharbaethus and Apostolic Vicar of Peking, earnestly urged us, after considering the excessive extent of the territory subject to his jurisdiction, and also the number of faithful residing there, that the Apostolic Vicariate of Peking itself should be divided into two distinct Apostolic Vicariates, one of which should be entrusted to the clergy of that region, We, after consulting with the Most Reverend Cardinals, Prefects of the Congregation for the Propagation of the Faith, and having received the fervent prayer of the venerable brother Celsus Constantinus, titular Archbishop of Theodosia, considered that it was desirable to grant this request with a willing heart. Therefore, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of these presents, We separate from the Apostolic Vicariate of Peking the territory which includes the civil prefecture of Suanhwafu, together with its civil sub-prefectures of Suanhwafu, Wanchiian, Lungmen, Yenming, Hwailai, Sining, Paoan, Yuchow, and Swaian; and We, by these presents, separate this territory.

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - Official Commentary, we erect into an apostolic vicariate, which we name Suanhwafu, and moreover, with the same Apostolic authority, we entrust to the care of the indigenous clergy. These things we establish, we decree, declaring these present Letters to always remain firm, valid, and efficacious: and to produce and obtain their full and complete effects: and to those to whom they pertain, or may pertain, to now and in the future, to be of assistance; and thus to be rightly judged

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and defined, and to be declared void from this time forward, if anything contrary to these things should happen, by anyone, with any authority, knowingly or unknowingly. Notwithstanding any apostolic constitutions and ordinances, and other matters worthy of mention, which may be contrary. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of May, in the year 1927, in the fifth year of Our Pontificate. P. Card. GASPARRI, Secretary of State.

IX. THE APOSTOLIC PREFECTURE OF CIMBEBASIA IN SOUTH AFRICA IS ERECTED INTO THE APOSTOLIC VICARIATE TO BE CALLED WINDHOEK.

PIUS PP. XI. For the sake of future remembrance.

As from a lofty vantage point, seated in this Chair of the Prince of the Apostles, We turn the eyes of Our mind to all regions of the Christian world, however far distant by land or sea, and We deliberate, with the utmost authority, on matters that may contribute to the more abundant advancement of the sacred cause. Therefore, with joy, We have learned that in the apostolic prefecture of Cimbebasia in South Africa, the members of the Institute of the Oblates of the Blessed Virgin Mary Immaculate have happily spread the Christian faith, and with great prosperity in the state of religion; and the Superior General of that fruitful Institute has urged us with fervent prayers to deign to erect the same mission into an apostolic vicariate, retaining the same boundaries: We have readily and gladly considered it fitting to grant the request of the praised Superior General. After due deliberation with the Most Reverend Fathers, Cardinals of the Holy Roman Church, entrusted with the affairs of the Propagation of the Faith, and after carefully considering all aspects of the matter, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of these presents, the apostolic prefecture of Cimbebasia...

[*Latin ed. p. 379*]

The Acts of Pope Pius XI, page 379, state that in southern Africa, we establish an apostolic vicariate, maintaining the same boundaries as the prefecture; and we give the name Windhoek to this newly established apostolic vicariate, and we entrust it to the care of the aforementioned Institute of the Oblates of the Most Holy Virgin Mary Immaculate. We intend and decree that these present letters shall always remain firm, valid, and efficacious; and shall have their full and complete effect; and that those to whom they pertain, now and in the future, shall most fully support them; and that it shall be rightly judged and determined, and that, from this moment, it shall be declared void and null, if anything contrary to these should occur, knowingly or unknowingly, by anyone, with any authority whatsoever. Notwithstanding any Apostolic constitutions and ordinances, and other matters worthy of mention, to the contrary. Given in Rome, at St.

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Peter's, under the Fisherman's ring, on the eleventh day of May, in the year 1926, in the fifth year of Our pontificate.

P. Card. GASPARI, Secretary of State.

SANCTUS IOANNES A CRUCE CONFESSOR EX ORDINE CARMELITARUM EXCALCEATORUM, DOCTOR ECCLESIAE UNIVERSALIS, IS DECLARED A SAINT.

PIUS PP. XI.

For the perpetual memory of this matter.

On the twenty-seventh day of December, in the year 1926, Our Predecessor, Pope Benedict XIII, enrolled St. John of the Cross in the number of the Saints, who, as the first professor of the Order of Discalced Carmelites, together with St. Teresa of Jesus, reformed the Carmelite Order. In the Bull of canonization, not only the austerity and all the virtues of the Saint himself are praised, but also his profound knowledge of sacred matters; and indeed, God, in His providence, raised him up in the sixteenth century, among other men illustrious for their doctrine and sanctity, by whom the Catholic Church shone at that time, to repair the injuries and damages inflicted upon the mystical Bride of Christ by the Protestant heretics, and to refute their particular errors. He was born in the town of Fontiveros, within the borders of Spain, on the twenty-fourth day of June, in the year 1542, and, at the age of twenty-one, entered the Carmelite Order. He studied philosophical and theological disciplines in the most famous university of Salamanca. In the year in which he was ordained a priest, 1567, he devoted himself to the holy...

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis - Commentarium Officiale. Theresia knew that, having already led the sisters of Carmel to a stricter observance, she greatly desired to bring about a similar reform among the religious men of the Carmelite Order. John, fully adhering to the desires of Saint Theresa and most zealously favoring her endeavors, adopted the habit of the Reformed Carmelites and began to observe their Rule. Therefore, he resigned his position as master of the novices and as the first prefect of the college of Alcalá de Henares; but shortly thereafter, he was appointed confessor to the sisters of the old observance of Abula, and, through force, was confined to prison. For nine months he remained in chains, during which time he wrote the *Canticum Spirituale*, in order to celebrate the mystical union of the Christian soul with Christ the Bridegroom, and to express the manifold effects of prayer and the tender affections. In a marvelous way, he was released from prison and, in the monastery, formerly called Calvary, and later in other houses where he resided for the sake of his duties, he prepared other writings, by which, as if illuminated by a heavenly light, he

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showed souls the path to perfection, through a clear exposition of heavenly gifts. Although they deal with difficult and profound matters, *Adscensus ad Carmelum*, *Obscura Nox*, *Flamma amoris viva*, and other works and letters written by him are nonetheless so full of spiritual doctrine, and so well suited to the understanding of the reader, that they rightly seem to be a code and a school for the soul of the faithful who seeks to live a more perfect life. Therefore, it is rightly affirmed in the bull of canonization that John of the Cross wrote "books on mystical theology filled with heavenly wisdom"; and almost all have subsequently adhered to this judgment of great importance. So great was the authority that John of the Cross acquired after his death, which occurred in the year 1591, that the writers and saints of sacred doctrine have continuously considered him a master of sanctity and piety, and have drawn from his teachings and writings, as from a clear source of Christian feeling and the spirit of the Church, in matters pertaining to spiritual things. It is therefore not surprising that, as early as 1891, some Cardinals, together with Spanish Bishops, on the third centenary of the death of Saint John, presented petitions to Our Predecessor, Pope Leo XIII, to deign to declare him a Doctor of the Church; and subsequently, many votes on this matter were continuously brought to this Holy See by the directors of Catholic universities and the superiors of religious congregations. Therefore, now, when the present Superior General of the Order of Discalced Carmelites, having seized the occasion of the second centenary of the canonization, has, with the unanimous vote of the general chapter of his Order, presented a petition, we humbly implore that he, John of the Cross, be...

[*Latin ed. p. 381*]

We desire to adorn with the title of Doctor of the Church, and many Cardinals, Archbishops, and Bishops, as well as distinguished men from the clergy, from the laity, and from academic institutions and groups, have expressed such wishes. It seemed to Us opportune to entrust this matter of great importance, according to their wishes and with diligent study, to the Sacred Congregation for the Propagation of the Faith; which, obeying Our mandate by virtue of its office, appointed suitable men to examine the matter. After obtaining their separate votes and also having them printed, We inquired of the Prefect of the Sacred Congregation for the Propagation of the Faith whether, considering the three qualities that are usually enumerated in Our Predecessor, Pope Benedict XIV, as necessary for being declared a Doctor of the Universal Church: namely, a distinguished sanctity of life, eminent doctrine, and the declaration of the Supreme Pontiff, they believed it possible to proceed with the declaration of Saint John of the Cross as a Doctor of the Universal Church; and in the ordinary meeting held on the twenty-seventh day of the month of July, last past, in the Vatican buildings, the Most Reverend Cardinals, Prefect of the Sacred Congre-

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gation for the Propagation of the Faith, after a report was made by Our venerable brother, Anthony, S.R.E. Cardinal Vico, Bishop of Oporto and S. Rufina, Prefect of the same Sacred Congregation, and after hearing our beloved son, Charles Salotti, General Promoter of the Faith, gave a positive opinion, with unanimous consent. Since these things are so, We, granting the wishes of the Discalced Carmelites and of all other supporters, by the tenor of these present letters, with certain knowledge and mature deliberation, by the fullness of Our Apostolic power, We establish and declare Saint John of the Cross, the confessor, as a Doctor of the Universal Church. Notwithstanding any Apostolic constitutions and ordinances, and all other things to the contrary. We decree that these present letters shall always remain firm, valid, and effective: and shall have and obtain their full and complete effect; and that it shall be rightly judged and defined, and that from this moment it shall be declared void and of no effect, if anything contrary to these things should happen to be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fourth day of the month of August, in the fifth year of Our Pontificate.

P. OARD. GASPARRI, Secretary of State.

[*Latin ed. p. 382*]

382 Acta Apostolicae Sedis - Official Commentary. LETTER TO HIS EMINENCE, DOM PAULINUS PETER, TITULAR BISHOP OF HONUPHRUS IN JANICULUM, HOLY ROMAN CHURCH, ARCHPRIEST, CARDINAL ANDRIEU, ARCHBISHOP OF BURDIGALA, TO WHOM THIS LETTER IS ADDRESSED, AND WHOSE LETTER IS HERE APPROVED AND COMMENDED.

PIUS XI, POPE.

My beloved son, greetings and apostolic blessing.

We have read with pleasure the response of Your Eminence to the group of young Catholics who questioned you regarding the "Action Française." We found therein a new and most profound testimony to the pastoral solicitude and paternal vigilance of Your Eminence.

RESPONSE OF HIS EMINENCE, THE CARDINAL ARCHBISHOP OF BORDEAUX, TO A QUESTION POSED BY A GROUP OF YOUNG CATHOLICS REGARDING THE "ACTION FRANÇAISE."

My dear friends, you ask whether one can, with due regard for one's conscience, follow the teachings given, whether orally or in writing, by the leaders of the "Action Française." The question is delicate, but I will not attempt to evade it, for I owe the truth to all, and especially to the young, since they bear within them the future. I owe the truth to all, and I will say it with all necessary frankness, even at the risk of causing surprise to some

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men whose talent I admire, but whose doctrines frighten me.

If the leaders of the "Action Française" were concerned only with pure politics, if they were content to seek the form of power best suited to the temperament of their country, I would say to you immediately: You are free to follow the teachings given, whether orally or in writing, by the masters of the "Action Française." The Church, interpreter of divine will, allows her sons to have preferences regarding the form of government. It is enough to read this passage from the Encyclical of Leo XIII, on the subject of rallying: "In this order of ideas, Catholics, like all citizens, have full freedom to prefer one form of government to another, precisely in virtue of the fact that none of these forms, by itself, opposes the dictates of sound reason or the maxims of Christian doctrine."

You could still follow the teachings given by the leaders of the "Action Française," if, without abandoning their preferences for a particular form of government, they confined themselves to the work of politics, which is not independent of moral law; if they studied, with their students, the means of enacting good laws and of correcting those that are bad, and which, like the laws of secularism, attack the imprescriptible rights of God, of Jesus Christ, of the Church, of religious congregations, of the family, and of souls. Pope Leo XIII recognizes the legitimacy of a

[*Latin ed. p. 383*]

Acts of Pope Pius XI, 383. Most Reverend Sir, for the good of souls, and particularly of the youth, who are constantly threatened in these times. Your Eminence rightly points out a danger, all the more grave in the present case, because it touches, more or less directly, and without it always appearing so, upon the Catholic faith and morals; it could insidiously divert the true Catholic spirit, fervor, and piety from such instruction. In another passage of the same Encyclical: "And this is precisely the ground upon which, setting aside all political disagreements, good men can unite to combat, by all lawful and honest means, the progressive abuses of legislation. The respect due to constituted authorities would not forbid it. It does not imply respect, much less unlimited obedience, to any legislative measure whatsoever, dictated by these same authorities."

But the leaders of the "Action Française" do not concern themselves only with politics, which discusses the form of power, and with the politics that regulates its exercise. They study, before their students, other problems that directly relate to the ecclesiastical magisterium, and which the members of the Church being taught—whether they be priests, princes, or leaders of the "Action Française"—cannot treat, unless the teaching Church, represented by the Pope and the Bishops, authorizes them to do so by a delegation granted after an examination ascertaining their capacity and orthodoxy.

The leaders of the "Action Française" did not deem it proper to seek this

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license to teach, which the ecclesiastical authority would, in any case, have refused them, due to the numerous and grave errors they have committed in expounding their religious, moral, and social system.

The leaders of the "Action Française" have concerned themselves with God. What idea do they have of Him? They regard Him as nonexistent or unknowable, and, on this account, they declare themselves, in this regard, atheists or agnostics.

The oracle of the leaders of the "Action Française" published, in its youth, a work entitled: *The Path to Paradise*, which it had reprinted in 1920, after some suppressions and corrections of a purely formal nature. Now, *The Path to Paradise* is a collection of licentious tales in which atheism rivals that of our most obstinate contemporaries who are averse to the idea of religion.

The leaders of the "Action Française" have concerned themselves with the Word of God incarnate in the womb of a Virgin. What idea do they have of Him? One can understand this by examining another work by the same leader of the "Action Française": *Antinea*, whose first title was: *Pagan Walks*. In the 1923 edition, the author suppressed, for reasons of decency, four blasphemous pages on the Nazarene and the Night of Christianity, but there is no retraction, and many other impieties were maintained.

The leaders of the "Action Française" have concerned themselves with the Church. What idea do they have of it? They reject all the dogmas that it teaches. It teaches the existence of God, and they deny it, because they are atheists. It teaches the divinity of Jesus Christ, and they deny it, because they are antichristians. It teaches that it was itself founded by Christ, God and Man, and they deny its divine institution, because they are anti-Catholics, despite the sometimes very eloquent praise that they bestow upon the Church, in a...

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis - Commentarium Officiale. In youth, and in writings as well as in speech, to offend the delicacy of its purity; in a word, to lower the perfection of Christian practice, and even more, the apostolate of true "Catholic Action," to which all the faithful, especially young people, are called to actively collaborate for the extension and strengthening of the reign of Christ in individuals, in families, and in society. Therefore, it is quite fitting that Your Eminence may – perhaps – not be entirely disinterested. According to the words of a celebrated theologian, now placed among the saints, the Church is a "tempered monarchy" or "aristocracy," and this organization within the religious order may attract partisans to an organization of the same nature, which the leaders of "Action Française" seek to establish in the political order. Catholics by calculation and not by conviction, the leaders of "Action Française" use the Church, or at least they hope to use it, but they do not serve it, since they reject the divine

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teaching that it has a mission to spread. When one denies God, His Christ, and His Church, it is difficult, if not impossible, to construct a morality, the true morality, the traditional morality, the morality based on religion, the morality of duty, an expression of a divine will. Therefore, the leaders of "Action Française," especially their leader, the one they call the Master, have had to take refuge in amorality. They have erased the distinction between good and evil, and they have replaced the search for truth with aestheticism, or the cult of beauty, and with epicureanism, or the love of pleasure. The leader of "Action Française" rejects any system that, like Christianity, makes effort towards virtue the rule of voluntary actions, the foundation of social institutions, and the principle of social progress for humanity. Is it to be wondered at that he is so prodigal with contempt and sarcasm against what he calls the "virtuous" doctrines? According to the leaders of "Action Française," society, like the individual, is freed from all the prescriptions of moral law, and they try to justify this independence with two sophisms: the stability of human nature and the fundamental immutability of society governed as if by physical laws that exclude morality, since they prevent the exercise of freedom. The leaders of "Action Française" invoke, in support of their thesis, this other fanciful argument: humanity is divided into two classes, or rather, two "regimes": the uneducated man, whom the master of this school calls the "degenerate imbecile," and the elite of educated men. Now, humanity must remain as nature organizes it. It is therefore ultimately condemned to have no other rule of conduct than immobility. And to fill the void caused by the complete absence of moral law, the leaders of "Action Française" present us with a social organization entirely pagan, where the State, formed by a few privileged individuals, is everything, and the rest of the world is nothing. Therefore, they dare to propose the re-establishment of slavery! And what is said to them of any claim of the individual in opposition to power? The reason of state will be superior to any consideration of justice and morality; for, says the leader of "Action Française": "natural morality preaches the only virtue that is force," and according to the...

[*Latin ed. p. 385*]

385 The Acts of Pope Pius XI do not address purely political matters, such as the form of government. On this matter, the Church leaves each person with the just freedom. However, it is not, on the contrary, as Your Eminence rightly points out, permissible to blindly follow the leaders of the *Action Française* in matters concerning faith or morals. Your Eminence enumerates and rightly condemns certain manifestations of a new religious, moral, and social system, for example, regarding the notion of God, the Incarnation, the Church, and generally, Catholic dogma and morality, especially in their necessary relationship with politics, which is logically subordinate to morality. In essence, there are in these manifestations traces of a resurgence

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of paganism, to which is attached the naturalism that these authors have drawn, we believe unconsciously, as have so many of their contemporaries, from the public teaching of this modern and secular school, which poisons the youth. As one master of the same school put it, "all power is good, insofar as it is beautiful and triumphs." Moreover, the so-called physical laws, upon which society supposedly depends, function with astonishing accuracy. This is why the leader of the *Action Française* says: "Keep God out of my observatory!" The sociologists who pronounce this outrageous ostracism against the divine majesty claim to uphold what they call the "equilibrium of the world." But they forget this grave lesson of the royal psalmist, so often confirmed by history: "If the Lord does not watch over the city, it is in vain that the watchman keeps watch." Atheism, agnosticism, anti-Christianity, anti-Catholicism, the amorality of the individual and of society, the necessity, in order to maintain order, despite these subversive negations, of restoring paganism with all its injustices and all its violence: this, my dear friends, is what the leaders of the *Action Française* teach to their disciples, and what you must avoid hearing. I ask you this with a solicitude full of tenderness, for it is the heart of a bishop and a father that speaks to you; I ask you this in the name of what you hold most dear, in the name of your faith, your virtue, and your immortal hopes. Bordeaux, August 25, 1926, on the feast of Saint Louis, who was called the Sergeant of Christ, and who still so well fulfills the duties inherent in that glorious title.

PAULIN CARDINAL ANDRIEU, Archbishop of Bordeaux.

ACTA, vol. XVIII, no. 10. - 1-10-936.

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - Commentarium Officiale: Frequentibus inter se contentionibus, semper solliciti de periculis quae ex omni parte ad hanc carissimam juventutem insidiantur, praesertim ex his molestiis, quamquam haec, ut dubium non est, ad bonum tendunt, nempe ad laudabile amoris patris, gaudemus vocibus quae, etiam extra Franciam, recenter ad ea monenda et adhortanda sunt exaratae; neque dubitamus quin omnes adolescentes vocem vestram, Episcopi et Principis Ecclesiae, audiunt; in ea et cum ea, etiam vocem ipsam Patris communis omnium fidelium audiunt. Hoc in animo, corde vestro, sicut et Clero vestro et populo, Benedictionem Apostolicam indulgimus. Datum Romae, apud Sanctum Petrum, die 5 Septembris, anno quinto Pontificatus Nostri. PIUS PAPA XI.

[*Latin ed. p. 387*]

SACRED CONGREGATION CONSISTORY

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ACTS OF THE SACRED CONGREGATIONS

SACRED CONSISTORY CONGREGATION

PROVISION FOR CHURCHES

Our Most Holy Lord Pope Pius, by the divine Providence, Pope XI, by the decrees of the Sacred Consistory Congregation, has provided for the following Churches, each with its own pastor, as follows:

August 13, 1926. — To the titular episcopal Church of Sarepta, he appointed the Reverend Peter Daimo Munzani, Canon of the metropolitan Church of Zadar, whom he designated as Apostolic Administrator of the part of the archdiocese of Zadar which is under Italian jurisdiction.

August 14. — To the archiepiscopal Church of Caieta, he appointed the Reverend Dionysius Casaroli, Urban Bishop, and also archpriest of the town of Saint John in Persiceto, in the archdiocese of Bologna.

August 14. — To the Cathedral Churches of Calven and Teano, which are perpetually united, he appointed the Reverend Joseph Marcozzi, Urban Bishop, parish priest of Saint James in the city of Ascoli Piceno, and Chancellor of the same Ascolan Curia.

August 25. — To the newly erected Cathedral Church of Amarillo in the United States of America, he appointed the Reverend Rudolph Gerken, parish priest of the town of Banger, in the diocese of Dallas.

August 31. — To the Cathedral Church of Moulins, he appointed the Reverend John Baptiste Augustus Gonon, Canon, archpriest-parish priest of Saint Vincent in the town of Ghâîons-sur-Saâne.

September 28. — To the titular Church of Pompeiopolis, elevated for this occasion to an archiepiscopal see, he appointed the Reverend Helladius Perlaza, hitherto Bishop of Cali.

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - Commentarium Officiale

SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM

ROMANA ET ALIARUM CELEBRATIONIS MISSAE DOMI PRAESENTE CADAVERE

In plenariis comitiis Emorum Patrum H. S. C. habitis die 18 decembris 1925 et die 30 aprilis 1926, postulantibus nonnullis locorum Ordinariis, nempe Valentin., Compostellan., Pampilonen. aliisque, propositum fuit dubium: « Utrum Ordinarius, vi canonis 822 § 4, permittere possit, absque

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«indulto Apostolico, celebrationem unius vel plurium Missarum domi, « praesente cadavere, quando haec celebratio postulatur a parentibus « defuncti ».

Re mature perpensa et dubio reformato, quaestiones et responsiones ab Emis Patribus propositae editaeve fuerunt uti sequitur:

I. « Utrum Ordinarius vi canonis 822 § 4 permittere possit Missae cele« brationem domi praesente cadavere in loco vulgo camera ardente ».

R. « Negative, nisi agatur de casu aliquo extraordinario, exstante iusta et rationabili causa: et hoc etiam in casu, dummodo cadaveris expositio fiat servato debito decore, ac in eodem loco nihil adsit quod sit alienum a sanctitate divini Sacrificii ».

II. «Quando censendus sit haberi casus extraordinarius, vi cuius, concur« rente iusta et rationabili causa, permitti possit ab Ordinario Missae cele« bratio, et utrum unius tantum aut plurium Missarum celebratio permitti « possit? »

R. « Casum extraordinarium haberi, unaque simul iustam et rationabilem causam, occasione obitus Episcopi residentialis, seu loci Ordinarii, aut personae e principe familia, aut aliter insignis ob merita et benefacta in Ecclesiam vel in rempublicam, vel ob munificentissimas elargitiones in pauperes et egenos; itemque personae huiusmodi privilegio Apostolico iam ornatae; dummodo semper debitae exsequiae expleantur in ecclesia. «Tunc Ordinarius permittere poterit unius aut alterius Missae, sed non plus quam trium Missarum celebrationem: abrogato indulto Sacrae Rituum Congregationis diei 29 aprilis .1894 et contrariis quibuscumque minime obstantibus; facto verbo cum SSmo ».

[*Latin ed. p. 389*]

Sacred Congregation for the Discipline of the Sacraments 389. In an audience on May 3, 1926, Our Most Holy Father Pope Pius XI, having heard the report presented by the undersigned Secretary of this Sacred Congregation, approved and confirmed the decision of the Most Reverend Fathers in all respects. M. CARD. LEGA, Prefect. L. S. R. Rev. Aloysius Capotosti, Bishop of Thermen, Secretary. NOTES. It is beneficial to make public certain observations that the Most Reverend Consultors deemed worthy of consideration regarding the proposed question. 1. Canon 822, § 4 of the Code of Canon Law reads as follows: "The Ordinary can grant permission to celebrate the Sacraments outside the church and oratory, in a suitable place, on a rock, but never in a chamber, for just and reasonable causes, in extraordinary circumstances, and by way of a dispensation." It should be noted, however, that a doubt regarding this canon had already been raised before the Commission for the Interpretation of the Code: "Whether the power to celebrate Mass in a private house is, according to the interpretation of canon 822, § 4, to be understood restrictively?" And the same Com-

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mission, on October 16, 1919, responded affirmatively. And this response is rightly so. For if one considers the ancient practice of the Church, one will certainly see that it does not favor this celebration outside the church. It is well known that the canons, which are attributed either to Pope Clement or to Pope Felix IV, are indeed apocryphal, but they refer to the ancient custom, which ultimately resolves into the practice preserved in the Code in the aforementioned canon 822, namely, that Mass is to be celebrated in a church or in an oratory. From this obligation, according to ancient practice, there were two great exceptions: necessity (c. 1, D. I. de consecr.) or urgent necessity (c. 11, D. I., cited), with these very words later used by Pope Benedict XIV in the Constitution *Inter omnigenas*, February 2, 1744, § 22, end (Fontes iur. can., I, 809). And indeed, nothing else could be said up to the Code, if we consider the interpretation authoritatively given to its Missionaries by the Sacred Congregation for the Propagation of the Faith, which (Collectanea n. 411) decreed: "It is not permitted to celebrate [Mass] outside a sacred place for devotion, but it is permitted for necessity." Has anything changed in the Code? Some believe, and seem to be moved by this, that the Code requires a just and reasonable cause: from which they deduce that it should not be a grave cause. However, if one considers that not only the cause of the concession must be just and reasonable, but also, or cumulatively, the concession must be made...

[*Latin ed. p. 390*]

390 Acta Apostolicae Sedis - Commentarium Officiale: It is necessary to act, and indeed in some extraordinary case, so that it can reasonably be said that nothing remains unchanged. For the gravity of the cause, or the necessity, must be morally considered and estimated; whereas canon 822 § 1 requires, simultaneously, a just and reasonable cause for the concession, and that the concession be made by the Ordinary only by way of act and in some extraordinary case; thus, we are dealing with a case of moral necessity. Therefore, there is no change introduced in the old law and jurisprudence; and this conclusion also follows from norm c. 6 n. 4. From these considerations, it can easily be deduced that the case in question (commonly called the "camera ardente") does not relate to the celebration of the Mass, nor is it a case of necessity, nor a case of an extraordinary nature.

2. Regarding the funeral of a deceased residential Bishop, the Caeremoniale Episcoporum (Lib. II cap. XXXVIII) states that the body of the Bishop must be exposed in the main hall of the episcopal palace, where the secular clergy, in order, or the four mendicant religious orders, or others in their respective colleges, begin vigils, that is, Vespers and Matins with the Invitatory and three Nocturns and the Lauds for the dead: but absolutely no permission is granted to celebrate Masses there; indeed, it is expressly excluded, because the Caeremoniale Episcoporum states that,

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after the Lauds, the body of the Bishop must be taken to the church for the funeral and the celebration of Mass. It is true that the Sacred Congregation of Rites issued a decree, reported in the authentic collection of decrees of that same Congregation (vol. I I I, n. 3822), concerning the possibility of celebrating Masses in the house where the body of a deceased diocesan Bishop, or Abbot nullius, or Apostolic Vicar or titular Bishop, is exposed, as can be seen in the decree itself, which it is best to quote here in its entirety: "It is fitting that those who have devoted their lives to the flock of the Lord should be aided in a special way by the prayers of the Church after their death. Therefore, the Sacred Congregation of Rites, having carefully considered the matter, has decided: 'That while the body of a deceased diocesan Bishop, clothed in sacred vestments, lies publicly and solemnly exposed in the main hall of his own church, Masses may be celebrated in his suffrage throughout the day; with all those things observed which are prescribed in Book I, Chapter XXXVIII of the Caeremoniale Episcoporum, regarding the exposure of the body of a deceased Bishop and the offering of prayers for him. This privilege is granted to Bishops in their own dioceses, to Apostolic Vicars in their vicariates, and also to Abbots and other prelates of nullius dioceses, within their own territory, when they have ceased living, in the same manner. Furthermore, the Sacred Congregation of Rites grants a special grace, so that deceased titular Bishops may also enjoy the same privilege; while-

[*Latin ed. p. 391*]

"The Holy Congregation for the Discipline of the Sacraments, in its decree of the 391st session, states that the bodies of the deceased should be exposed in a suitable hall, and if outside the city, they should be clothed in pontifical vestments (but without the pastoral staff); if within the city, only in the vestments of a Prelate." "Notwithstanding any contrary provisions." "April 3, 1894." • "Having made a report to the Most Holy Lord Pope Leo XIII regarding all of these matters, through the Most Eminent and Reverend Cardinal Prefect of the aforementioned Holy Congregation, His Holiness approved and confirmed the judgment of the aforementioned Holy Congregation in all respects. April 29, of the same month and year." However, after examining the response of the Commission for the interpretation of the Code of Canon Law regarding canon 822 § 4, as mentioned above, it would seem expedient to limit such a faculty, especially since from this, no suffrage is taken away from the souls of the Bishops, because the Masses are celebrated in a church with greater ornamentation and devotion, before more numerous faithful. 3. Another argument against granting this power to the Ordinary is derived from the fact that this faculty does not seem to be well suited to the faculty mentioned in canon 1194. Indeed, in this canon it is stated: "in other domestic oratories" (that is, in chapels attached to private cemeteries, of which he had spoken immediately before) "only one

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Mass may be celebrated, as an exception, in some extraordinary case, if there is a just and reasonable cause (the Ordinary of the place may permit the celebration)." And certainly, would there not be a defect in the law if it were possible for the Ordinary of the place to permit a Mass only in the oratory, while outside the oratory, and therefore outside any sacred place, the celebration of several Masses should be permitted? 4. Finally, there is another very serious argument. All are aware of the certain inclination or tendency among the faithful to extract, as much as possible, the most sacred ceremonies of the Church from sacred places. Who does not know that in many places, the faithful continue to desire, even after the promulgation of the Code of Canon Law, to perform certain practices, wrongly introduced, such as baptizing infants in their own home, and contracting marriages in a room of the house, and other similar things outside the church? This is an attempt to secularize the ecclesiastical ceremonies. Which impious men cannot completely destroy, but they try to detract at least some accidental sanctity from them: and the faithful passively acquiesce. The Code has made a great effort to resist this weakness (cf. canons 773, 1109 §§ 1, 2), and it is to be hoped that this effort will be successful. Therefore, these cases should not be multiplied, but restricted as much as possible. Aloysius Capotosti, Episcopal Priest, Secretary.

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE EASTERN CHURCH

I. PROVISIONS FOR CHURCHES

By successive decrees of the Sacred Congregation for the Eastern Church, Our Most Holy Lord Pope Pius XI, having deigned to provide for each of the following Churches with its own pastor, namely:

July 31, 1926. — To the titular episcopal Church of Briula, He appointed the Reverend Stephen Kurteff, whom He established as Apostolic Administrator. Of the Bulgarian rite, Byzantine, within the dominion of Bulgaria.

— To the cathedral Church of Mossul, of the Syriac rite, He appointed the Reverend Father George Dallai, the Archbishop of Babylon (commonly Baghdad), of the same rite, whom He also established as Apostolic Administrator of Babylon.

II. APPOINTMENT

Furthermore, by decree of August 10, 1926, the same Most Holy Lord deigned to appoint the Reverend Father Gregory of the Virgin, of the Order of Carmelites, as Moderator of the Carmelite Mission of Babylon (com-

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monly Baghdad).

[*Latin ed. p. 393*]

The Pontifical Commission for the Authentic Interpretation of the Code has issued the following responses to the questions posed during a plenary session:

I. – Concerning substitutions in the choir.

Q. Is permission from the Holy See, or at least a license from the Ordinary or Chapter, required for substitutions in the choir in particular cases, as mentioned in canon 419 § 1?

A. No.

II. – Concerning the change of superiors of religious orders.

Q. Does the prescription of canon 505 also include Societies, concerning which canons 673-681 speak, and their houses, which are not truly and properly religious, but are external or not pertaining to the Society, in which a small number of members are usually employed, for example, in seminaries, schools, or hospitals?

A. Affirmative, according to the response of June 3, 1918.

III. – Concerning the profession of faith.

Q. Are superiors in clerical societies without vows, concerning which canons 673-681 speak, obliged to make a profession of faith according to canon 1406 § 1, n. 9?

A. Affirmative.

IV. – Concerning parish churches.

Q. Does the Ordinary of a place have the right, by virtue of canons 631 § 3; 535 § 3, n. 2; 533 § 1, nn. 3, 4, to demand accounts of the administration of the funds of legates and other assets of a parish church, as mentioned in canon 1425 § 2?

A. Affirmative, with the firm prescriptions of canons 630 § 4; 1550.

[*Latin ed. p. 394*]

Acta 394, V. – Concerning Impediments to the Apostolic See – Commentary on the official ecclesiastical jurisdiction. Question: Whether, concerning an excommunication, of which mention is made in canon 2334, number 2, it suffices that recourse be made to the lay authority in order to impede the exercise of ecclesiastical jurisdiction, or whether it is furthermore required that such recourse have its effect. Answer: Negatively, regarding the first part; affirmatively, regarding the second part, always adhering to the prescription of canon 2235. Rome, July 25, 1926. P. CARD. GASPARRI, President. Joseph Bruno, Secretary.

[*Latin ed. p. 395*]

Diarium Romanae Curiae 395. SECRETARIA DI STATO. NOMINE.

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Per Breve Apostolico, il Santissimo Padre Pio X, felicemente regnante, si è degnato di nominare: 27 giugno 1926. Monsignore Nicola Canali, Assessore della Sacra Congregazione del Sant'Uffizio. 28 ″ ″ Monsignore Fernando Cento, Nunzio Apostolico presso gli Stati Uniti del Venezuela. 5 luglio ″ L'Illustrissimo Signor Cardinale Achille Locatelli, Protettore dell'Istituto «De las Siervas de Jesús Sacramentado» (Buenos Aires). 11 ″ ″ L'Illustrissimo Signor Cardinale Bonaventura Cerretti, Protettore della Congregazione dei Sacri Cuori detta di Picpus. 8 agosto ″ L'Illustrissimo Signor Cardinale Granito Pignatelli di Belmonte, Protettore delle Religiose del Ssmo Sacramento (Autun). 10 ″ ″ L'Illustrissimo Signor Cardinale Evaristo Lucidi, Protettore delle Benedettine eli N. S. della Provvidenza (Bonco Scrivia). Assistenti al Soglio Pontificio: 31 maggio ″ 11 giugno ″ Monsignore Giovanni Sinforiano Bogarin, Vescovo di Asunción (Paraguay). Monsignore Giulio Zichy, Arcivescovo di Kalocsa. Protonotari Apostolici ad instar participantium: 10 maggio 1926. Monsignore Domenico Fontana, della diocesi di Sora. ″ Monsignore Giovanni Costantini, del Patriarcato di Venezia. 11 ″ ″ Monsignore Enrico Potard, della diocesi di Costantina. 4 giugno ″ Monsignore Bodolfo Buchwald, della diocesi di Breslau. 18 ″ ″ Monsignore Giovanni Musmeci, della diocesi di Acireale. 21 ″ ″ Monsignore Francesco von Pichler, della diocesi di Passau. 24 ″ ″ Monsignore Stefano Hartsár della diocesi di Kaschau. 2 ″ ″ Monsignore Michele Giuseppe Treacy, della diocesi di Wilcannia8 Forbes. Prelati Domestici di S. S.: 7 novembre 1925. Monsignore Guglielmo Patrizio Kitchin, della diocesi di San Giovanni di Terranova. 2 marzo ″ Monsignore José Bamon Buitrago, della diocesi di Manizales.

[*Latin ed. p. 396*]

396 27 24 7 10 11 17 » 18 » » 21 22 » 23 24 25 30 9 10 » 31 10 Acta Apostolicae Sedis - Official Commentary, March 1926. Monsignor Stanislao Mirecki, of the diocese of Lodi. » Monsignor Giuseppe Kruszynski, of the diocese of Lublin. April » May » Monsignor Giovanni Grange, of the diocese of El Paso. June » Monsignor Guglielmo Scrivani, of the diocese of Piacenza. » » Monsignor Salvatore Mario Larraz, of the diocese of Morelia. » » Monsignor Alfonso Zech, of the archdiocese of Malines. » » Monsignor Francesco Tessens, of the same archdiocese. » » Monsignor Evaristo Trémoreux, of the diocese of Saint' Denis. » » Monsignor Edoardo Eiboli, of the diocese of Chiavari. Monsignor Carlo Ulitzka, of the diocese of Breslau. » » » Monsignor Agostino Gecan, of the archdiocese of Belgrade. » » Monsignor Arturo B. Strenski, of the diocese of Trenton. » » Monsignor Maurizio E. Spillane, of the same diocese. Monsignor Vittorio Macciò, of the diocese of Acqui. » » Monsignor Ugo Kelly, of the diocese of Glasgow. Monsignor Alfonso Maria Riberi, of the diocese of Cuneo. » » » Monsignor Giuseppe Bosetti, of the diocese of Denver. July » Monsignor Antonio Lyra Pessoa, of the diocese of Sobral. » » Monsignor Domenico Palazzetti, of the diocese of Orvieto. »

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» Monsignor Luigi Cavazzi (Rome). » » Monsignor Attilio Castelli, of the archdiocese of Milan. August Monsignor Edmondo Patrizio O'Donnel, of the diocese of Bathurst. HONORS With Apostolic Briefs, the Most Holy Pope Pius XI, reigning happily, deigned to bestow: The Knighthood of the Order of Saint Gregory the Great: June 21, 1926. Upon Mr. Giulio Gosztonyi, of the diocese of Five Churches. 25 » » Upon Mr. Norberto Laude, of the diocese of Malines. The Grand Cross of the Order of Saint Gregory the Great, civil class: June 14, 1926. Upon Mr. Giacomo C. Brady, of the diocese of Trenton. 25 » » Upon Mr. Enrico Carton, Minister for Colonies of Belgium. The Commander's Cross with plaque of the Order of Saint Gregory the Great, civil class: June 23, 1926. Upon Mr. Francesco Curran, of the diocese of Trenton. The Commander's Cross of the Order of Saint Gregory the Great, civil class: May 3, 1926. Upon Mr. Oscar de Carvalho Azevedo (Brazil). 15 » » Upon Mr. Luigi Maria Merceron, of the archdiocese of Paris. » » » Upon Mr. Paolo Breham, of the same archdiocese. June 4 » Upon Mr. Carlo Van Cuyck, of the archdiocese of Malines. » » » Upon Mr. Emilio Van Hoeck, of the same archdiocese. 10 » » Upon Mr. Mario Petoeìlo, lawyer, of the archdiocese of Udine. 23 » » Upon Mr. Gonippo Raggi, of the diocese of Trenton.

[*Latin ed. p. 397*]

Diarium Romanae Curiae 397, June 23, 1926. To Mr. William Griffin, of the diocese of Trenton.

To Mr. Francesco Seusenbrenner, of the diocese of Green Bay.

June 24. To Mr. Napoleone Drolet, of the archdiocese of Quebec.

To Mr. G. S. Ernesto Côte, of the same archdiocese.

To Mr. Procolo Couillard, of the same archdiocese.

June 30. To Mr. Amato Misonne, of the archdiocese of Malines.

To Mr. Edoardo de Jonghe (Belgium).

July 2. To Mr. Giacomo W. Flanagan, of the diocese of Bogota.

To Mr. Gaspare Alapy, of the diocese of Giavarino.

To Mr. Onorato Mercier, of the diocese of Valleyfield.

August 8. To Mr. Giovanni Lorenzoni, of the diocese of Atri.

August 6. To Mr. Guido Galli (Boma).

To Mr. Matteo Gatti Farina, of the archdiocese of Naples.

To Mr. Ludovico Carlo Gilles de Pélichy, of the archdiocese of Malines. The Order of Saint Gregory the Great, military class: June 23, 1926. To Mr. Taddeo Petrazycki (Poland).

The Order of Saint Gregory the Great, civil class: March 22, 1923. To Mr. Giovanni Steinbrener, of the diocese of Budweis.

To Mr. Boberto Steinbrener, of the same diocese. May 10, 1926.

To Mr. Leone Augusto Ludovico Giuseppe Motte, of the archdiocese of

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Tours. June 8.

To Mr. Angelo Gentilini, of the diocese of Piacenza.

To Mr. Count Giuseppe Salvatore Manfredi, of the same diocese. May 10.

To Mr. Vincenzo Nardoni (Boma).

To Mr. Francesco Martinuzzi, of the archdiocese of Udine.

June 14. To Mr. Mario Aspise, of the archdiocese of Palermo.

June 17. To Mr. Giuseppe Motte van Ham, of the diocese of Lille.

To Mr. Andrea Duriez, of the same diocese.

To Mr. Vittore Bottelli, of the archdiocese of Milan.

June 21. To Mr. Pietro Smits, of the diocese of Bois-le-Duc.

To Mr. Enrico Benoist, of the diocese of Autun.

To Mr. Richmond Dean, of the diocese of St. Augustine. June 23.

To Mr. Ettore Pigneur, of the diocese of Namur.

To Mr. Francesco Kanter, of the archdiocese of Vienne.

June 30. To Mr. Giovanni Prutscher, of the same archdiocese.

To Mr. Professor Giuseppe Guntermann, of the archdiocese of Munich and Freising.

To Mr. Carlo Klauck, of the archdiocese of Cologne.

To Mr. Teodoro Kreifelts, of the same archdiocese.

To Mr. Massimiliano Vester, of the same archdiocese.

To Mr. Aleardo Perconti, of the diocese of Brzesc.

To Mr. Doctor Giuseppe Vincenzo Huertas, of the archdiocese of Bogota.

July 2. To Mr. Giuseppe Hye Hoyl, of the diocese of Gand.

To Mr. Professor Architect Adolfo Muesmann, of the archdiocese of Munich and Freising.

[*Latin ed. p. 398*]

Acta Apostolicae 398 5 16 20 21 29 30 31 5 7 » 8 12 Sedis - Commentarium Officiale, July 1926. To the Reverend Professor Filippo Schumacher, of the Archdiocese of Munich and Freising. To the Reverend Alfred Szentváry Walleshausen, of the Archdiocese of Strigonia. To the Reverend Luigi Pisani, of the Archdiocese of Turin. To the Reverend Angelo Framba (Eoma). To the Reverend Ludovico Blanckaert, of the Diocese of Lille. To the Reverend Edoardo Duriez, of the same Diocese. To the Reverend Ludovico Dewulf, of the same Diocese. To the Reverend Giuseppe Eymard Duvernay, of the Diocese of Grenoble. » To the Reverend Emilio Lenglet, of the Diocese of Cambrai. » To the Reverend Alfonso Steger, of the Diocese of Harlem. August » To the Reverend Emilio Pietro Billeton, of the Diocese of Arras. » To the Reverend Nicola Giuseppe Maria Aelen, of the Diocese of Bois-le-Duc. » » To the Reverend Raffaele Politi, of the

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Diocese of Lech. » » To the Reverend Alfredo Paoletti (Eoma). » » To the Reverend Giuseppe Bardonet, of the Diocese of Autun. The Knighthood of the Order of Saint Gregory the Great, military class: June 14, 1926. To the Reverend Gabriele M. Vittore Cholet, of the Diocese of Bourges. 12 » » To the Reverend Oreste Filippi, Lieutenant in the Palatine Guard. » » » To the Reverend Lorenzo Mancini, Lieutenant in the Palatine Guard. The Grand Cross of the Order of Saint Sylvester Pope: March 27, April 21, 1926. To the Reverend Attilio Ambrosini (Eoma). » To the Reverend Luciano Bueno Saenz, of the Diocese of Cadiz. The Commanderate of the Order of Saint Sylvester Pope. April 17, 1926. To the Reverend Alessandro Bereczk, of the Diocese of Veszprém. May 1 » To the Reverend Pietro Giacomo Mazzarelli, of the Archdiocese of Turin. 17 » » To the Reverend Raffaele Pardi (Eoma). 19 » » To the Reverend Paolo Mollino, of the Diocese of Chiavari. 27 » » To the Reverend Bruno Curinaldi, of the Archdiocese of Sarajevo. June 10 » To the Reverend Jonckeer W. Quarles van Ufford, formerly Secretary of the Legation of the Netherlands to the Holy See. 30 » » To the Reverend Baron Alfonso de Haulleville (Belgium). To the Reverend Filippo Perlo, of the Archdiocese of Milan. July » To the Reverend Riccardo Scurati, of the same Archdiocese. The Knighthood of the Order of Saint Sylvester Pope: April 20, 21 » » » 22 » » » 1926. To the Reverend Enrico Brosio, of the Archdiocese of Turin. » To the Reverend Francesco Lederer, of the Diocese of Ragusa. » To the Reverend Antonio Gjivanović, of the Diocese of Ragusa. » To the Reverend Leonardo Habrich, of the Archdiocese of Koln. » To the Reverend Guglielmo Einhaus, of the same Archdiocese.

[*Latin ed. p. 399*]

Diary, 28th of the 14th [month], year 4, 18th [day], 29th of the 3rd [month], 6th [day], Roman Curia, 399, April 1926.

To Mr. Emilio Santucci, of the archdiocese of Siena.

To Mr. Giovanni Melchner, of the archdiocese of Munich and Freising.

To Mr. Bernard Visetti, of the archdiocese of Turin.

May.

To Mr. Giovanni Lusso, of the same archdiocese.

June.

To Mr. Costante De Becker, of the archdiocese of Malines.

To Mr. Lorenzo Cremer, of the archdiocese of Cologne.

To Mr. Enrico Frings, of the same archdiocese.

To Mr. Angelo A. Frandin, of the archdiocese of Turin.

July.

To Mr. Carlo Candellero, of the same archdiocese.

To Mr. Andrea Bramante, of the same archdiocese.

To Mr. Carlo Tagliabue, of the same archdiocese.

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To Mr. Engineer Francesco Fornari (Boma).
August.
To Mr. Accountant Augusto Marcucci, of the archdiocese of Siena.
To Mr. Ercole Pisani (Boma).

THE PAPAL HOUSEHOLD

BY APPOINTMENT

With the letters of His Eminence, the Reverend Monsignor, the Most Holy Father, Pope Pius XI, reigning happily, has deigned to appoint:

Extraordinary Secret Chamberlains of His Holiness:
July 10, 1926.
Monsignor Francesco Barda (Boma).
August 26.
Monsignor Stefano Croce, of the diocese of Susa.
August 26.
Monsignor Liubomiro Bacie, of the diocese of Ragusa.
August 28.
Monsignor Francesco P. Me Nichol, of the archdiocese of New York.
September 4.
Monsignor Agostino Pallaroni, of the diocese of Piacenza.
Monsignor Umberto Malchiodi, of the same diocese.
September 14.
Monsignor Cesare Trovarelli, of the diocese of Osimo and Cingoli.
Monsignor Oddone Sabbatini, of the same diocese.
Monsignor Angelo Rubisse, of the same diocese.
September 18.
Monsignor Giuseppe O. Breslin, of the archdiocese of New York.
Honorary Chamberlains in purple vestments of His Holiness:
August 30, 1926.
Monsignor Domenico Magaldi, of the diocese of Sorocaba.
September 2.
Monsignor Giovanni Giorsino, of the archdiocese of Turin.
September 7.
Monsignor Nicola Töttössy, of the archdiocese of Strigonia.
September 14.
Monsignor Cesare Nisi, of the diocese of Fermo.
Honorary Secret Chaplain of His Holiness:

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September 7, 1926.

Monsignor Giuseppe Pintér, of the archdiocese of Strigonia.

Honorary Chamberlain of Sword and Cape, Extraordinary, of His Holiness:

September 6, 1926.

Mr. Giuseppe Radcliffe, of the diocese of Middlesborough.

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - Official Commentary. NECROLOGY. May 5, 1926. Monsignor Pascasio Miguel, titular Bishop of Agatopoli. Monsignor Martino Garcia y Alcocer, titular Archbishop of Bostra. 20 " " Monsignor Paolo Stanislao La Eocque, Bishop of Sherbrooke. August 17 " His Eminence Cardinal ARTURO STANISLAO TOUCHET, of the title of *super Minerva*, Bishop of Orléans. Monsignor Agato Filippo Alvarado, Bishop of Coro. September 23 " Monsignor Giacomo Viladrich y Gaspar, titular Bishop of Tricornia. NOTICE. By a new arrangement, the Administrations of the Vatican Polyglot Printing Press and the Vatican Library have been distinguished and made mutually autonomous. Therefore, in order to avoid probable confusion and to obtain easy and prompt handling of correspondence, it is advisable that matters pertaining exclusively to printing work be addressed to the Vatican Polyglot Printing Press, and that matters pertaining to purchases and book commissions be addressed to the Vatican Library.

[*Latin ed. p. 401*]

Year XVIII - Vol. XVIII, November 3, 1926, No. 11, *ACTA APOSTOLICAE SEDIS*, Official Commentary. PAPAL ACTS OF POPE PIUS XI, BY HIS OWN MOTION, CONCERNING THE ERECTION FOR THE USE OF SCHOOLS IN CASTRO GANDULPHI, AND THE TRANSFER OF THE PIARIST SISTERS FROM BEATA. POPE PIUS XI. In Castro Gandulphi, in order that young girls might be suitably educated and formed in Christian morals, Our blessed predecessor, Benedict XIV, in the month of June of the year 1744, established a religious community of the Piarist Sisters, whom the blessed foundress calls Filippinas: to this community, having assigned certain buildings for habitation and for school purposes, and a suitable annual sum, He decreed that a Pontifical Magistrate should preside over and protect it at the time; and, desiring to publicly demonstrate how much He was interested in this undertaking, and how readily the Sisters were pursuing it, He visited their house in that rural town in the very same month. Furthermore, by a charter given in the year 1755, He decreed that the School of the Piarist Sisters in Castro Gandulphi should henceforth be permanently established, so that young girls and women of that town might be instructed in Christian doctrine, and in the manner established in such schools; and, for the sake of honor, He elevated the school which

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He had founded in Castro Gandulphi with the title of Pontifical. And from that time onward, that institution has never ceased to be fostered by Our predecessors. Indeed, as We recall more recently, Gregory XVI and Pius IX, with provident care, provided for the enlargement of that institution in the town, one by adding new buildings, the other by erecting a higher and more spacious structure, and both by increasing the annual sum. Moreover, in the year 1890, the Council entrusted with the administration of the town, according to the *ACTA*, vol. XVIII, no. 11. — 3-11-1926. 27

[*Latin ed. p. 402*]

402 Acta Apostolicae Sedis - The official commentary on the law indicated that a competition had been announced for the appointment of public teachers, and that the Sisters Filippini had been invited to participate, with the assurance of a favorable outcome. They were chosen to teach with all votes. This pleased Our predecessor, Leo XIII, so much that not only did he grant the Pontifical School the use of the facilities for municipal games, but he also wished to establish a school there, at his own expense, to be maintained perpetually for the better education of the girls. Our next predecessor, Benedict XV, on the tenth day of the month of May in the year 1918, kindly provided that, under the guidance of the pious Sisters Filippini, the girls of the Castrum Gandulphi might properly practice in women's crafts and trades, as well as in the duties of Christian life, with buildings, machines, equipment, and an annual sum of money provided for the operation of such workshops. And since, not long ago, it pleased Us to count Lucy Filippini among the blessed in heaven, and since a proper education of youth is very dear to Our heart, We readily acceded to the request of the Venerable Brother Charles, Archbishop *tit. Nicomediensi*, who, through Our generosity, was asking that We provide larger buildings for the Pontifical School, which We mentioned above, buildings that would be more suitable and appropriate for the conditions of the times, and for the growth of that population. Therefore, since the house and school, which the Sisters Filippini have used up to this day, have become too narrow for the needs of the present, We have ordered the construction of a new building, which is called a scholastic building, and which will contain a house for the Sisters and teachers, on Our estate in the area called "Cibo," on the street commonly called "Salita S. Antonio": this building, which will soon be publicly dedicated, will be available for use starting in the next academic year, 1926-1927. Therefore, through a Motu Proprio, and with certain knowledge and mature deliberation, We establish and decree that these very buildings, which We have constructed, and all their additions, according to the Act of Tradition, be granted to the pious Sisters Filippini, so that they may use them for Our purpose, namely, to instruct the girls of Castrum Gandulphi in the elements of learning and to form them in the Christian way. Contrary to anything to the contrary notwithstanding.

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Given at Rome, at Saint Peter's, on the tenth day of the month of August in the year 1926, in the fifth year of Our Pontificate.

PIUS PP. XI

[*Latin ed. p. 403*]

Acts of Pope Pius XI, 403. APOSTOLIC CONSTITUTION CONCERNING THE PRELATURE OF THE MOST BLESSED VIRGIN MARY, MOTHER OF GOD, OF THE HOLY ROSARY, IN THE VALLEY OF POMPEII. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the future record, concerning the most blessed Virgin Mary of the Most Holy Rosary, whose magnificent shrine in the Valley of Pompeii has been erected through the pious offerings of the faithful, and which our predecessors of immortal memory, Leo XIII, Pius X, and Benedict XV, have on repeated occasions, with pontifical authority, honored and enriched with special privileges. It is particularly pleasing to mention what the Supreme Pontiff Leo XIII, of blessed memory, arranged and established concerning the very foundations of the aforementioned shrine, and what was accomplished in its vicinity over time. By Apostolic Letters, dated March 13, 1894, the same Supreme Pontiff accepted a gift presented to him for the fiftieth anniversary of his consecration, by which Bartholomew and Anne Maria Longo, husband and wife, relinquished all power and authority over the sacred buildings of the Blessed Virgin Mary in the Valley of Pompeii, so that they, together with all furnishings, ornaments, and precious objects, the index of which was provided, would pass into the right and dominion of the Apostolic See. To ensure that this was legally accomplished, a deed of conveyance was also provided. Taking advantage of this occasion, Leo XIII expressly decreed in those same Letters: "We separate the Valley of Pompeii, but not beyond the boundaries of the Marianum shrine, from the diocese of Nola, and we place it under the jurisdiction of the Apostolic See." From that time onward, the Apostolic See has fully exercised all jurisdiction over the aforementioned buildings (that is, over the shrine, the orphanage for girls, the chaplains, and the boys who are the sons of those detained in prisons), which the Supreme Pontiff had brought to himself, through the Most Eminent Cardinals Monaco La Valletta, Mazzella, Prisco, and finally, Cardinal Augustum Silj, who recently passed away; however, since he was not initially adorned with the dignity of Cardinal, he exercised his power in the name of the Apostolic Delegate.

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis - Official Commentary. It happened that, over a long period of time, due to increased offerings from the faithful for the Sanctuary, the lodging for the children of those detained in prisons, which

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had existed from the beginning within the very buildings of the Marist Fathers, was established separately in another location; furthermore, that other additions were made to the original Marist buildings, and finally, that in recent times, a new building and land were acquired for the daughters of those detained in prisons. It also happened that, without objection from the Apostolic See and with the Nolana Ordinary remaining silent, the jurisdiction, by Apostolic Letters entitled *Qua Providentia* and extended to the Marist buildings, was extended to these new locations. Therefore, recalling what the Supreme Pontiff Leo XIII had so usefully established, We also, having considered and pondered all these things, desiring to complete and properly order, and to adapt to a new condition what Leo XIII had initially established, and adhering to his disposition, and also, for the special devotion that We feel towards the Most Blessed Virgin, We wished to illuminate these aforementioned buildings, which have already been separated from the Nolana diocese and placed under the direct jurisdiction of the Holy See, with a new testimony of pontifical benevolence; and therefore, by a decree of the Sacred Congregation Consistorial of March 20th last past, We erected the institution begun by Our glorious predecessor Leo XIII, as mentioned above, into a Prelature, to be called "Pompeian, not of any diocese," in honor of the Most Blessed Virgin Mary of the Holy Rosary. Since the particular gravity of this matter requires that what We have decreed concerning this Pompeian Prelature be more fully established, We decree the following, by these Apostolic Letters sealed with lead, having gathered together and summarized all that pertains to the matter:

1. The institution begun by Leo XIII by the Apostolic Letters *Qua Providentia* will assume the name and dignity of a Prelature *nullius*, to be called the Prelature of the Most Blessed Virgin Mary of the Holy Rosary in Valle Pompeia.

2. For the honorable support of the Prelate, there will be an annual pension of twelve thousand livres, to be taken from the offerings of the faithful, which are customarily made each year to the Sanctuary.

3. The Prelate will administer all other offerings, whether already collected or to be collected, as well as all property that has been lawfully transferred in execution of the Decree of March 20th, which was duly executed by a public instrument on April 9th of the past year, with a council, as will be explained below, so that they may be fully and faithfully used for the purposes for which they were given, namely, for the expenses of worship and maintenance, and for the support of priests, as well as for the children and young women who are cared for and educated near the Sanctuary, and who, to some extent, serve the Sanctuary, while preserving their education.

[*Latin ed. p. 405*]

Acta PUPP. XI 405 4. The Prelate, designated by the Holy See, shall exercise his authority, immediately subject to the Holy See, within the territory,

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not only of the original, but also of the actual Buildings of the Marian Congregation, as well as in the buildings and territory assigned to those detained in prisons who are members of the Congregation. 5. The Prelate's power, both of order and of jurisdiction, shall be the same as that pertaining to other local Ordinaries, insofar as common law is concerned. 6. Furthermore, every fifth year, the Prelate shall submit a report to the Sacred Congregation Consistorial regarding the state of the Prefecture, observing the regulations and, according to the prescriptions of the sacred canons, as other Bishops, Abbots, and Prelates of no diocese are required to do; but, in addition, he must send to the Holy See each year a complete report on the economic state of all the goods of which he administers, subject also to the obligation of reporting whenever the gravity of any matter, even with regard to the temporal administration, requires it, and the Holy See shall have, by firm and established right, the power at any time to intervene in all matters concerning either the moral state of the Prefecture and all things subject to the Prelate's authority and jurisdiction, or the temporal administration of all goods which, for each purpose, are or will be assigned with their revenues. 7. Just as it was previously customary for an Apostolic Delegate to preside over the Marian Buildings, so three men from the clerical order will assist the Pompeian Prelate, chosen by the Sacred Congregation Consistorial, who will assist him with counsel and work in the ordinary administration of the Prefecture and in the ordinary administration and disbursement of offerings and goods, as mentioned above, according to due limits. Of these, one, who will be designated for the purpose, will perform the duties of the Prelate in his absence, with the power of a Vicar General, insofar as common law is concerned; and, when the Prefecture is vacant, he will assume the power of a Vicar Capitular, but always under the immediate direction and vigilance of the Holy See, until another is appointed to govern the Prefecture. 8. The duty of overseeing that the Sanctuary is properly governed, both spiritually and temporally, and that offerings and goods are directed and administered for the purpose for which each was intended, which has hitherto been entrusted to a particular College or Commission of Cardinals, shall henceforth also be exercised by those Cardinals to whom it has been entrusted by the Supreme Pontiff. These things which We have decreed by Apostolic authority shall not, under any circumstances, be infringed or contradicted by any person, at any time, or for any reason. But if anyone, may God prevent it, should presume to attempt this, let him know that he will become liable.

[*Latin ed. p. 406*]

406 Acta Apostolicae Sedis - An Official Commentary concerning the penalties established by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. Having confirmed and established all the aforementioned matters, we entrust the execution thereof to the venera-

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ble brother Raphael Charles Rossi, Archbishop of the Vicariate Apostolic of Thessaloniki, Assistant to Our Sacred Consistorial Congregation, granting him all suitable and necessary powers, including the power to delegate another man holding ecclesiastical office, in order to achieve the aforementioned purpose, and to definitively pronounce judgment on any difficulty or opposition that may arise in the course of the execution. We impose upon him the obligation of transmitting to the Sacred Congregation within six months an authentic copy of the completed execution. Furthermore, we decree that these Letters, even when transcribed and printed, and provided they are signed by a public notary and sealed with the seal of a man holding ecclesiastical office, shall possess the same full faith and validity in judgment and outside of it, as if they were originally presented or shown, as would be granted to these Our Letters. Finally, we decree that these present Letters shall be valid, notwithstanding any contrary provisions, even those deserving of special and explicit mention. Given at Rome, near Saint Peter's, in the year of Our Lord nineteen hundred and twenty-six, on the eighth day of the month of May, in the fifth year of Our Pontificate. O. CARD. CAGIANO, gg C. CARD. DE LAI, E p. Sabinen, and Mandelen., 8. B. E. Cancellarius. 8. Dominicus C. Consistorialis Jorio, Protonotarius Apostolicus. Dominicus Spolverini, Loco £gPlumbi Reg. in Cane. Ap., vol. XXXIII, n. 34. Secretarius. Protonotarius Apostolicus.

[*Latin ed. p. 407*]

Acta Pii PP. XI 407. APOSTOLIC LETTERS. I. THE VENERABLE SERVANT OF GOD, ABBA GHEBRE MICHAEL, AND THE CONGREGATION OF THE MISSION, FOUNDED BY SAINT VINCENT DE PAUL, ARE COMMEMORATED. PIUS PP. XI. FOR THE PERPETUAL REMEMBRANCE OF THE MATTER. — It is known that the Gospel was proclaimed in Abyssinia from the earliest centuries of the Church, but with the passage of time, and through the dissemination of false heretical doctrines, many, especially concerning the nature of the Divine Word, have fallen into error. In order to restore that region from heresy, preachers of the Catholic Faith have repeatedly striven, among whom it is pleasing to remember the Venerable Servant of God, Justin De Jacobis, who, in the middle of the nineteenth century, as Apostolic Prefect of Abyssinia, reaped a rich harvest of conversions through immense labor. He himself received into the bosom of the Catholic Church many outstanding men, already defiled by heresy and steeped in errors, and he so strengthened his students in the faith, through word and example, that some of them did not hesitate to offer a glorious martyrdom for Christ. Among these, the most distinguished is the Venerable Servant of God, Abba Ghebre Michael, who was born in the town of Dibo, near a blue lake, in the year 1791. He received the name Michael and the Christian religion from his parents, but he was infected with heresy and separated from the Catholic

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Faith. Endowed with a keen intellect, he began to attend the schools of Abyssinian scholars, and he quickly learned grammar, poetry, the psalter, and the Holy Scriptures, according to the custom of the region. But, led by a love of knowledge and almost by a secret impulse of virtue, he embraced the monastic life. Therefore, he visited the most famous monasteries of the region, examined ancient codices, consulted the most renowned masters, and made such progress in theological discussions that, even though he was still young, he acquired the reputation of a very learned man, and he proved himself worthy to exercise the public ministry of teaching. Meanwhile, he religiously observed chastity, and he did not indulge in the pleasures of the flesh, so that he might more easily elevate his mind to the contemplation of divine things. But when he observed that three schools or sects were flourishing in Abyssinia, which professed entirely different doctrines concerning the nature of Christ, he became increasingly eager to recognize the true faith. Through diligent study...

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis - The official record reveals the true account. Indeed, Michael, while striving to undertake a pious pilgrimage to the holy places of Palestine, and hurrying towards the shores of the Red Sea, learned from Justin, a member of the Mission Congregation, about Jacob, who had arrived in Ethiopia in the year 1839, in order to demonstrate the true faith to those who were in error, and to bring souls to Christ. This Jacob, amazed by Michael's fervent spirit, as well as his solid doctrine and innate virtue, and piety, readily entered into friendship with him, and found numerous opportunities to discuss the truth of the Catholic doctrine, completely eradicating old errors from Michael's mind, resolving all doubts and anxieties, and causing Michael, after a journey to Rome, the center of the Catholic faith, and a visit to the Holy Land, to return to his homeland, having duly abjured heresy, and to be received into the bosom of the Roman Church. The venerable Servant of God, Abba Ghebre Michael, was fifty years of age when he embraced that truth, which he had sought with such diligent study, with a heart as joyful as it was courageous. For he did not ignore the most terrible hatred with which the schismatics, especially the monks, among whom he had lived, persecuted the followers and administrators of the Catholic religion, and he knew well that he would face discrimination. But steadfast in his purpose, and a companion in labor and helper of his master Justin, he teaches the dogmas and precepts of the Catholic Faith in the schools of the apostolic prefecture, refutes the errors of the heretics, and condemns their morals. Upon receiving the news of the conversion, the schismatic bishop, named Salama, was consumed with anger, and, with his devoted followers, brought Michael, the apostolic minister, who was diligently attending to his duties, into captivity; the Servant of God, unwilling to renounce the formula of faith which he professed, was placed in

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strict confinement. After almost three months, he was released from prison and returned to Justin, and was deemed worthy by the Apostolic Prefect to enter the priesthood; thus, in the year 1855, filled with heavenly joy, the Venerable Servant of God offered the Holy Sacrifice for the first time. Soon after, he was enrolled in the Mission Congregation by Saint Vincent de Paul, and set out for Gondar, the principal seat and stronghold of the heretical Abyssinians, in order to openly proclaim the Roman Faith to the people, to refute the schismatic teachers, and to defend the truth of the Catholic Faith among noble men and royal officials. Theodore, the most bitter enemy of the Catholic Faith, had usurped the highest office of the Abyssinian Empire by unlawful means, having overthrown the legitimate King, who was inclined to receive the Roman Faith. The Venerable Servant of God was seized again, by force, outside the borders of Abyssinia, by European missionaries, at the order of the schismatic bishop, and was thrown into a terrible prison, bound with heavy wooden shackles, where he suffered for many months from hunger and squalor. The treacherous schismatic prelate, in order to prevent him from returning to the Roman Faith,

[*Latin ed. p. 409*]

The acts of Pope Pius XI record that Michael was repeatedly subjected to attempts at coercion, first with the hope of securing his freedom, and then with the threat of torture; but the steadfast defender of the Faith consistently demonstrated that he was more willing to endure the most severe torments than to inflict the slightest injury upon God. Meanwhile, the Venerable Servant of God comforted his companions in prison and in suffering, strengthening them in faith, in word, and by example, until he was taken to the tribunal of King Theodorus. There, he openly professed the truth of our religion, and was beaten with whips, but the Servant of God demonstrated greater fortitude in suffering than the tormentors showed in their cruelty. Weary from the terrible labor of the executioners, the steadfast servant of God mocked them, while the raging tyrant ordered new tortures to be applied, in order to break the constancy of the Martyr. After being flogged, he was subsequently condemned to death; and he was being dragged to the place of ultimate punishment to be executed by fiery projectiles, when, through the intervention of the English consul, the sentence was commuted to perpetual imprisonment, and he was again dragged back to prison. From then on, he was led out of the prisons, burdened with chains, and forced to follow the royal troops on foot. But during this difficult journey, while being forcibly seized by inhuman tormentors amidst obstacles and hindrances, already half-dead from floggings, thirst, and hunger, and weakened by a dysentery, his unconquered soul departed, having attained the most desired reward of the Martyrs, the palm of martyrdom, thirteen months after the beginning of his most cruel suffering, in the year one thousand eight hundred and fifty-five, in the forty-fourth

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year of his age. The noble fame of this martyrdom spread far and wide, and there was a fervent desire among all the faithful Christians to grant the Venerable Servant of God the honors of the blessed in heaven; but the circumstances of the place caused delays; until, after all the necessary proceedings had been completed and all the important aspects of the case had been carefully considered, the Most Reverend Benedict, Pope XV, on January 28th of the year 1920, appointed a commission for the introduction of the cause. Subsequently, the question was raised regarding the martyrdom and the cause of the martyrdom, and when it was clearly established that the death of the Venerable Servant of God occurred in hatred of the Catholic Faith, and that his sole cause was the Faith itself, We, by a solemn decree, given on the eleventh day before the Kalends of June of this year, declared that the martyrdom and the cause of the martyrdom of the Venerable Servant of God, Abba Ghebre Michael, are established: and shortly thereafter, another decree was added, granting that, after examining the evidence of the martyrdom, those involved in the process might be excused from the testimonies or miracles that are required by law. Therefore, since the martyrdom was established, in order to complete the matter, We requested that the Cardinals and Consultors of the Sacred Rites be consulted, to determine whether, with the approval of the martyrdom and the cause of the martyrdom, and also with the dispensation from the testimonies or miracles, it would be safe to proceed with the solemn beatification of the Venerable Servant of God. This was accomplished by Our beloved son, Caietan, Cardinal Deacon of the Holy Roman Church, Promoter of the Cause, in the Sacred Congregation of Rites.

[*Latin ed. p. 410*]

410 Acta Apostolicae Sedis - The official record. On the aforementioned day, before the Feast of Saint Peter and Saint Paul, this year, before Us in the Vatican buildings, a gathering was held, and all Cardinals and Consultor Fathers present unanimously gave an affirmative response. However, We hesitated to make Our decision on this matter of such importance, until We obtained the assistance of the Father, the celestial source of wisdom. After fervent prayers, finally, on the most blessed day, when the annual solemnities in honor of the Most Holy Body of Christ are celebrated, namely, on the third day before the Kalends of June of the current year, after the Holy Eucharist had been duly celebrated, with the Reverend Fathers and Brothers present, namely, Anthony, Cardinal Vicar of the Holy Roman Church, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, and Caietano, Cardinal Deacon of the Holy Roman Church, Relator of the Cause, together with Our beloved sons, Angelo Mariani, Secretary of the same Congregation of Sacred Rites, and also Charles Salotti, General Promoter of the Holy Faith, We solemnly decreed that the aforementioned Venerable Servant of God, Father Ghebre Michael, a priest of the Congre-

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gation of the Mission of Saint Vincent de Paul, may proceed to his Beatification. Therefore, We, also moved by the prayers of the entire religious family of the Congregation of the Mission of Saint Vincent de Paul, by Our Apostolic authority, by the tenor of these present letters, We grant the faculty that the Venerable Servant of God, Father Ghebre Michael, a priest of the Congregation of the Mission of Saint Vincent de Paul, may henceforth be called Blessed; that his body, or if any remains exist, may be presented for public veneration of the faithful, and that images of him may be adorned with rays. Furthermore, by the same Our authority, We grant that the Office [of readings] and Mass may be recited for him, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of the Mass may take place only within the limits of the Apostolic Vicariate of Abyssinia, or Eritrea, and in all temples and chapels located throughout the world that belong to the Congregation of the Mission of Saint Vincent de Paul, by all faithful, both secular and regular, who are obliged to recite the canonical hours, and, as far as Masses are concerned, by all priests who are assigned to the temples in which the feast of the aforementioned Blessed Martyr is celebrated. Finally, We grant that the solemnities of the Beatification of the aforementioned Martyr may be celebrated with the Office and Mass of a double major rite, and We grant that this may be done in the aforementioned Apostolic Vicariates, and in the times and chapels that We have named, on the day designated by the Ordinary, within one year, after the same solemnities have been duly celebrated in the Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and ordinances, and any decrees concerning the prohibition of cults, and any other contrary provisions whatsoever. We decree that copies or transcriptions, even printed ones, of these letters, provided they are signed by the hand of the Secretary of the Congregation of Sacred Rites and sealed with the seal of the Prefect, may be presented in legal proceedings, even in judicial matters.

[*Latin ed. p. 411*]

The Acts of Pope Pius XI, page 411: With the same exact faith that is held in these matters, as indicated by the meaning of these letters, let it be so. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the tenth day of the month of October, in the year 1926, the fifth year of Our Pontificate. P. CARD. GASPARRI, from the Secretariat of State. II. The VENERABLE SERVANTS OF GOD, SAC. EMMANUEL RUIZ and SEVEN COMPANIONS, O.F.M., and also THREE GERMANS, VEN. FRANCIS, MO OTI, RAPHAEL MASSABKI, men of the Maronite rite, MARTYRS of Damascus, are declared blessed. PIUS PP. XI. For the perpetual memory of this event. — It so happens, by a happy coincidence, that this year, on these very days in which, throughout the entire world, centennial celebrations are being held in honor of Saint Francis of Assisi, seven hundred years from the time

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of his death, eight illustrious disciples of the same Saint, who in this our age have shed their blood for the defense of the Christian faith, are to be solemnly promoted to the honors of the Blessed Martyrs. These valiant heroes, in the year 1860, in the monastery of Damascus, joined to the Custody of the Holy Land by a spiritual bond, were slain by barbaric Turkish cohorts, in hatred of the Faith, and thus underwent a glorious martyrdom in the sight of the Lord. The first is Emmanuel Ruiz, of Spanish nationality, who in the year 1825 had received the religious habit of Saint Francis, and, feeling himself called to preach the word of Christ to the infidels, came to the Missions of the Holy Land, and after many years of fruitful apostolic labors, with singular prudence and a reputation for holiness, he governed the monastery of Damascus. The second is Carmelus Volta, also Spanish, from the province of Valencia, who entered the Order of the Friars Minor in the same year, 1825, and was sent to Palestine, where, being most skilled in the Arabic language, he was the teacher of young Missionaries in Damascus. The third is Engelbert Kolland, from the Tyrol province, a man of such outstanding holiness of character and innocence, as well as a keen intellect, who, having taken his perpetual vows, came to Damascus for the sacred missions, and was an indefatigable assistant to the aforementioned Emmanuel in his pastoral duties. The fourth is Nicanor Ascanius, called Joseph by the Arabs, from the province of Castellana, who, after twenty years of active priestly ministry in Spain, was...

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis - The official commentary reports that a most eloquent preacher of the divine Word had arrived in Palestine, and there he measured a field in the domain of the Lord, intending to sow grain. The fifth and sixth were Nicholas Alberca from Andalusia and Peter Soler from the province of Murcia, men of outstanding virtue, one born in 1830 and the other in 1827, who, having embraced the Order of the Minorites in the flourishing years of their youth, and having been assigned to the missions in Palestine, devoted themselves to the study of the Arabic language in Damascus. These illustrious priests were accompanied by two lay brothers, Francis Pinazo d'Arpuentes and John James Fernandez, both Spaniards, who, shining with piety no less than with the spirit of humility, were devoted to service in the monastery of Damascus, diligently and with singular obedience fulfilling the duties of their office. All of these, intent on their customary pious works, were intercepted by that most terrible persecution against Christians, which, on the tenth of July in the year 1860, was suddenly ignited in Damascus by the enemies of the Christian Faith, and brought about immense devastation, fires, plunder, and bloodshed. Indeed, savage Turkish hordes burst into the monastery and first attacked Emmanuel Euiz, who, warned of the impending disaster, having fortified himself with sacramental absolution and having come to the church to

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receive the sacred species, "lest the heavenly members should be of use to rabid dogs," knelt before the altar, praying that those who were falsely incited to apostasy might abandon their designs. He was struck down with a sword before the altar, while praying that those who were falsely incited to apostasy might abandon their designs, and Carmelus Volta, who was repeatedly invited to embrace the Mahometan religion, was struck with a club and killed. Peter Soler, while professing himself a Christian, was transfixed with a sword. Nicholas Alberca, after openly declaring that he would rather die a thousand times than abandon the Faith, was struck by a ballista and killed. Engelbert Kolland, who had fled from the religious house and had, at first, managed to escape the slaughter, was seized by the persecutors, and, after being unsuccessfully urged to apostasy, was struck down with an axe. Finally, Ascanius Nicanor, who was discovered in the upper part of the monastery, was killed, and he met the same fate as his companions in martyrdom. The two lay brothers, Francis Pinazo and John James Fernandez, who had taken refuge in the bell tower, were attacked by the ruffians with clubs and swords, and, with hands raised to heaven, they prayed until they were thrown from the top of the tower, and thus attained the glorious palm of martyrs. But not only did eight of the sons of St. Francis meet their death for Christ on that day; the fury of the Turks also fell upon the German brothers Francis, Mootius, and Raphael Massabki, Catholic Maronite men. The first of these, Francis, seventy years of age, was abundantly endowed with both wealth and Christian virtues, and therefore enjoyed the highest esteem among all the citizens of Damascus. The second, Mootius, was a most upright family man, just like his brother Francis, and, having abandoned commerce, which he had previously practiced honorably, he devoted himself to works of piety in the Franciscan monastery school, teaching Arabic.

[*Latin ed. p. 413*]

The acts of Pope Pius XI, page 413, mention that a third, Raphael, a bachelor, devoted himself entirely to prayer and lived an ascetic life, celebrating daily in the church of the Franciscan Friars. These same Friars, so that the Franciscan Fathers would not be abandoned in danger, rushed to the monastery at the first sound of the tumult, and there, refreshed with the Eucharistic food, together with the Religious praying before the altar, forgetting their own offspring and their family, they awaited death bravely. Seized by the Mohammedans who burst into the church, they declared that they were Christians and were willingly dying for the Christian Faith, and immediately, before the main altar of the church, they were slaughtered with iron keys. After this terrible event, these Servants of God, victims of the ferocity of the Mohammedans, began to be considered as martyrs of Christ, slain in hatred of the Faith; therefore, the first step was taken to grant honors to these eight members of the Minorite family, and Our

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Predecessor, Pope Leo XIII, on December 18th, 1785, signed the introduction of the Cause with his own hand. Afterwards, when the question was presented to the Congregation of Sacred Rites, concerning the martyrdom, the cause of the martyrdom, and also the signs or miracles, it was established that these eight Servants of God had indeed been killed from the Franciscan family, and that this was solely due to hatred of the Christian name. Therefore, by a solemn decree, on the sixth day before the Ides of May in the year 1926, we declared that the martyrdom and the cause of the martyrdom of Emmanuel Buiz and his seven companions were established. Regarding the signs or miracles, a dispensation was granted. Therefore, since the martyrdom and the cause of the martyrdom were established, it was decided that the Cardinals and Consultors of the Congregation of Sacred Rites should be asked whether they considered it safe to proceed with the solemn Beatification of these eight Servants of God. This was done by our venerable brother, Januarius Granito Pignatelli di Belmonte, Bishop of Albano Laziale, Promoter of the Cause, in a general meeting of the Congregation of Sacred Rites held before Us in the Vatican buildings on the twenty-ninth day of June of the present year, and all the Cardinals present and the Consultor Fathers replied affirmatively. We ourselves, on the very day of Pentecost, namely, on the eleventh day before the Kalends of July of this year, after celebrating the Holy Eucharist with due ceremony, in the presence of the Most Reverend Fathers, Anthony Vico, Cardinal of the Holy Roman Church, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, and Januarius Granito di Belmonte, Cardinal of the Holy Roman Church, Bishop of Albano Laziale, Promoter of the Cause, together with our beloved sons, Angelo Mariani, Secretary of the Congregation of Sacred Rites, and Carlo Salotti, General Promoter of the Holy Office, solemnly decreed that it was safe to proceed with the Beatification of these eight members of the angelic family. Therefore, having rendered judgment on these matters, our venerable brother, Bechara Chemali, Maronite Archbishop of Damascus,

[*Latin ed. p. 414*]

414 Acta Apostolicae Sedis - Official Commentary, also expressing the wishes of the Patriarchs and Bishops of the East, We, moved by fervent prayers, have decreed that the honors of the blessed be conferred upon the three German brothers, Massabki, who, along with the aforementioned Franciscan religious, were slain in hatred of the Faith. Furthermore, desiring to grant these wishes, We have also ordered that a canonical process be instituted in Damascus concerning the martyrdom of these three servants of God; and, once the cause of martyrdom has been established, according to the usual procedure of the Sacred Congregation of Rites, on the fifth day of this month, and also with a dispensation from the usual requirements, on the seventh day of the following month of October, We

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have safely decreed that the honors of the blessed be conferred upon these three servants of God. Therefore, moved by the prayers of the entire Order of the Friars Minor, as well as by the Archbishop of Damascus and other Eastern prelates, and by the clergy and faithful of the Maronite rite, We, by Our apostolic authority, grant, in the presence of these witnesses, the following: that the Venerable Servants of God, Emmanuel Euiz, of Mount Carmel, Volta, Engelbertus Kolland, Nicanor Ascanius, Nicolaus Alberca, and Petrus Soler, priests, Franciscus Pinazo d'Arpuentes and Ioannes Iacobus Fernandez, lay brothers of the Order of the Friars Minor, as well as the three German brothers, Franciscus, Mooti, and Raphael Massabki, be henceforth called blessed, and that their bodies and relics, if they exist, be presented for public veneration of the faithful, but not in solemn processions, and that images of them be displayed. Furthermore, by the same Our authority, We grant that the Office be recited and Mass be celebrated for them, according to the rubrics of the Roman Missal and Breviary, for the feast of martyrs. However, We grant that the recitation of the Office and the celebration of Mass may take place only in the dioceses in which these servants of God were respectively born, as well as within the boundaries of the Maronite archdiocese of Damascus, and in all temples and chapels, wherever they may be located throughout the world, which belong to the Order of the Friars Minor, by all the faithful, both secular and regular, who are obliged to recite the canonical hours, and, with regard to Masses, by priests who gather in the churches where the feast of these blessed martyrs is celebrated. Finally, We grant that the solemnities of the beatification of these servants of God be celebrated with the Office and Mass of a double major rite: and We grant that this be done in the aforementioned dioceses and temples or chapels, which We have named, on a day designated by the Ordinary, within one year after the same solemnities have been celebrated in the Patriarchal Basilica of the Vatican, notwithstanding any Apostolic constitutions and ordinances, as well as any decrees concerning the prohibition of cults, or any other contrary provisions. We decree that copies of these letters, printed, be given, provided they are signed by the hand of the Secretary of the Congregation for Sacred Rites, and sealed with the seal of the Prefect.

[*Latin ed. p. 415*]

415 The Acts of Pope Pius XI shall also be treated with the same complete faith in all matters, including judicial proceedings, as is given to the meaning of Our will as expressed in these Letters. Given at Rome, near Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of October, in the year 1926, the fifth year of Our Pontificate. P. Card. GASPARRI, Prefect of the Secretariate of State. III VENERABLE SERVANTS OF GOD: IOANNES MARIA DU LAU, ARCHBISHOP OF ARELATE; FRANCISCUS IOSEPH DE LA ROCHEFOUCAULD, BISHOP OF LODEVE; LU-

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DOVICUS VACENS, BISHOP OF PETRUS; PETRUS SANTONENSIS ET REMPTI, BLESSED, OF LA ROCHEFOUCAULD, PARIS. THESE ARE DENOUNCED AS ENEMIES OF THE FAITH. PIUS PP. XI For the perpetual memory of this matter. — The most terrible and pitiable sedition, and the overthrow of public order, which arose in France during the waning years of the eighteenth century, mixed together all things, both sacred and profane, and raged not only against the King and the nobles, but especially against the Church and its ministers. For the most depraved men, who had seized power through wickedness, inflamed with hatred against the Church, and under the guise of philosophy, sought with all their might to utterly eradicate the Christian name. Therefore, against the pastors of the sacred rites, bishops, and priests who rejected the unjust laws of secularization and professed the Catholic faith, a mad fury flared up, and the times of ancient persecutions were renewed, so that the immaculate Bride of God, the Church, shone forth with new and glorious crowns of martyrs. And indeed, in Paris, that horrendous and publicly condemned massacre, which occurred at the beginning of September of the year 1792, and which stained the Carmelite monastery, the Seminary of Saint Firmin, the Abbey of Saint Germain, and the prison commonly called La Force, with so much and such noble blood, can justly and deservedly be called the true and solemn martyrdom of unconquered heroes of Christ, slain in hatred of the faith. Three bishops perished in that very massacre. The first was Ioannes Maria du Lau, born in the diocese of Petrocoricensis in the year 1738, who, having been raised to the archiepiscopal see of Arelatensis, proved to be an emulator of the virtues of Charles Borromeo, Archbishop of Mediolanensis, and when he came to Lutetia, Paris, and refused to take the unjust oath of the civil constitution, he was immured in the Carmelite monastery.

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis - Official Commentary. The prison, having been ransacked, was pierced with swords by impious assassins. The first was Francis Joseph de la Rochefoucauld, born in the year 1736 in the diocese of Angouleme. He, having been appointed Bishop of Beauvais, was distinguished by his doctrine as well as his charity, and he distributed all his possessions to the poor. Having professed the Catholic faith with the Word and the Scriptures, he refused the oath, and was likewise ransacked in the Carmelite monastery, receiving a mortal wound and lying lifeless upon the body of his brother, a monk who had already been killed. The third was Peter Aloysius de la Rochefoucauld, brother of the aforementioned Bishop, born in the year 1734, who held the episcopal see of Santon. He was a most ardent defender of the faith, and refuted the errors of the Jansenists. When he was apprehended with the Bishop of Beauvais, and refused the oath, he was slain by the assassins. Along with these three prelates, many other priests, both secular and regular, vicars, parish priests, canons, and even

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some laymen distinguished by their public service, were killed. It is clear that all of these were killed out of hatred for the faith. For the executioners, seated before the tribunal, would either call out individuals, and those who refused to swear the required oath, would immediately be handed over to the assassins, standing nearby, to be slaughtered in the courtyard, or even, without any pretense of legal process, to be strangled with a key and a rope. Therefore, these most illustrious defenders of the faith, beginning with their contemporaries and continuing to posterity, have been called martyrs; and as the fame of their sanctity and martyrdom grew, a cause was initiated to investigate the possibility of granting the honors of the blessed to these Servants of God. On the 16th of January, in the year 1916, our predecessor, Pope Benedict XV, signed the decree establishing the Commission for the introduction of the cause. After the question of martyrdom had been considered, and with the names of all those involved, including the three aforementioned prelates and one hundred and eighty-eight others, whose names are listed below, having been established, and it having been determined that their deaths occurred out of hatred for the Christian name and that their sole cause was their faith, we, by a solemn decree dated the first of October of the current year, declared that the martyrdom and the cause of martyrdom of these one hundred and ninety-one venerable Servants of God were established. Therefore, since a judgment regarding martyrdom had been pronounced, it remained to be discussed whether, with the approval of the martyrdom and the cause of martyrdom, and also with a dispensation from the usual requirements, it would be safe to proceed with the solemn beatification of these venerable Servants of God. This was accomplished by our venerable brother, Vincent, Cardinal Vannutelli of the Holy Roman Church, Bishop of Ostia and Palestrina, Dean of the Sacred College, Relator of the Cause, who, in general assemblies held before us in the Vatican buildings on the 5th of October of this year, and with the unanimous consent of all the Cardinals and Fathers Consultors present, responded affirmatively. However, in this matter of such great importance, we hesitated to reveal our thoughts until we could obtain the help of the heavenly wisdom of the Father of lights.

[*Latin ed. p. 417*]

In the records of Pope Pius XI, page 417, after having considered the matter in prayer, on the first day of this month and year, after the Holy Eucharist had been celebrated with due reverence, in the presence of our venerable brothers, Anthony, Cardinal of the Holy Roman Church, Vicar, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, and Vincent, Cardinal of the Holy Roman Church, Vicar, Bishop of Ostia and Preneste, Dean of the Sacred College, Relator of the Cause, and also our beloved sons, Angelo Mariani, Secretary of the aforementioned Congregation of Sacred Rites, and Charles Salotti, General Promoter of the

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Faith, we solemnly decreed that the solemn Beatification of the Venerable Servants of God, who are named below, may proceed safely. Therefore, moved also by the prayers of the Archbishop of Paris and of all the Archbishops and Bishops of France, and of the clergy, both secular and regular, of that nation, we, by our apostolic authority, and by the force of these present letters, grant the faculty that the following ninety-five Servants of God, who died in the Carmelite monastery, may henceforth be called Blessed, namely:

I. John Mary du Lau, Archbishop of Arles.

II. Francis Joseph de la Rochefoucauld, Bishop of Beauvais.

III. Peter Louis de la Rochefoucauld, Bishop of Saintes.

IV. Vincent Abraham, priest, parish priest in the diocese of Rheims.

V. Andrew Angar, vicar of the parish of Saint-Sauveur in Paris.

VI. John Baptist Claudius Aubert, curate of the parish of Our Lady, in the town of Pontoise, in the diocese of Versailles.

VII. Francis Balmain, born in the diocese of Nevers, formerly a member of the Society of Jesus, residing in Paris.

VIII. John Peter Bangue, born in the diocese of Besançon, infirmarian of the hospital of Saint-Jacques in Paris.

IX. Ambrose Augustine Chevreux, Abbot, second in command of the Benedictine Congregation of Saint-Maur in Paris.

X. Louis Barreau de La Touche, monk of the same Congregation.

XI. Renatus Julian Massey, monk of the same Congregation.

XII. Louis Francis Andrew Barret, priest from the diocese of Avignon, attached to the parish of Saint-Roch in Paris.

XIII. Joseph Bécavin, priest from the diocese of Nantes.

XIV. Charles Jeremias Béraud du Pérou, born in the diocese of La Rochelle, formerly a member of the Society of Jesus, later an Eudist.

XV. Robert le Bis, from the diocese of Constance, parish priest of Saint-Denis in the town of Briis-sous-Forges.

XVI. James Julius Bonnaud, born in the archdiocese of Saint-Dominique, formerly a member of the Society of Jesus, General Vicar of Lyons.

XVII. John Anthony Savine, born in the diocese of Vaucluse, director of the sodality of the clergy of Saint-Sulpice.

XVIII. Louis Alexius Mathias Boubert, born in the diocese of Amiens, deacon, treasurer of the sodality of the clergy of Saint-Sulpice.

XIX. John Anthony Hyacinth Boucharenc de Chaumeils, born in the diocese of Le Puy, General Vicar of Viviers.

XX. John Francis Bousquet, priest, born in the diocese of Carcassonne, residing in Paris.

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XXI. John.

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - Official Commentary. Francis Burté, of the Order of Friars Minor Conventual, of Paris, Procurator. XXII. Claudius Cayx-Dumas, from the diocese of Cahors, formerly a member of the Society of Jesus, now administrator of the Ursuline Nuns at Saint-Claude, near Versailles, in the diocese of [Saint-Claude]. XXIII. John Charton de Millou, born in Lyons, formerly a member of the Society of Jesus, now confessor to the religious women of the Most Holy Sacrament in Paris. XXIV. Claudius Chaudet, from the diocese of Acqui, attached to the parish of Saint Nicholas of Kampen in Paris. XXV. Nicholas Clairet, from the diocese of Constance, serving in the hospital for the incurables in Paris. XXVI. James Alexander Menuret, born in the diocese of Valence, prefect of the house of Saint Francis of Sales in the town of Issy, near the city of Paris. XXVII. Claudius Colin, superior of the hospital and chaplain at the altar of Saint Eutropius, at Our Lady's, in Paris. XXVIII. Peter Louis Joseph Verrier, from the diocese of Cambray, priest of the house of Saint Francis of Sales in the town of Issy. XXIX. Bernard Francis of Cucsac, from the archdiocese of Toulouse, of the Society of Saint Sulpice, administrator of the Philosophical Seminary in Paris. XXX. Francis Dardan, from the diocese of Nancy, serving in the confessional at the church of Saint Barbara in Paris. XXXI. William Anthony Delfaut, formerly a member of the Society of Jesus, archpriest in the diocese of Périgueux. XXXII. Maturinus Victor Deruelle, in Paris, priest of the parish of Saint Gervasius. XXXIII. Gabriel Desprez de Roche, born in the diocese of Nevers, Vicar General of Paris. XXXIV. Thomas Nicholas Dubray, born in the diocese of Beauvais, priest of the Society of Saint Sulpice. XXXV. Thomas Benedict Dubuisson, born in the diocese of the Valley of Vidonne, parish priest of Saint Dionysius in the town of Barville, in the diocese of Orleans. XXXVI. Francis Dumasrambaud de Calandelle, secretary to the Bishop of Limoges. XXXVII. Henry Hippolytus Ermes, born in Paris, assistant priest of the parish of Saint Andrew of the Arcs. XXXVIII. Armand de Foucauld de Pontbriand, from the diocese of Périgueux, Vicar General of Arles. XXXIX. Claudius Francis Gagnières des Granges, born in the archdiocese of Cambray, formerly a member of the Society of Jesus, priest of the house of Saint Francis of Sales in Paris. XL. James Gabriel Galais, from the diocese of Angers, of the Society of Saint Sulpice, administrator of the Seminary of the Robertians. XLI. Peter Gauguin, born in the archdiocese of Tours, of the Society of Saint Sulpice, prefect of the library in Issy. XLII. Louis Lawrence Gaultier, born in the archdiocese of Rheims, chaplain of the hospital for the incurables in Paris. XLIII. George Girault, born in the archdiocese of Rothomagus (Reims) (Brother Severinus, among the Franciscan Brothers of the Third Order), serving in the confessional for the Sisters of Saint Elizabeth in Paris. XLIV.

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John Goizet, archpriest of the parish of Our Lady in the town of Niort, in the diocese of Poitiers. XLV. Peter Landry, vicar in the same parish.

[*Latin ed. p. 419*]

Acta Pii PP. XI 419. Parishes of Our Lady, in the diocese of Poitiers. XLVI. John Philip Marchand, born in La Rochelle in the diocese of Poitiers, and himself a vicar of the parish of Our Lady in the town of Niort in the diocese of Poitiers. XLVII. Andrew Grasset de Saint Sauveur, born in Marianopolis in Canada, a canon of the cathedral church of Sens. XLVIII. Charles Francis le Gué, from the archdiocese of Rennes, formerly a member of the Society of Jesus, a preacher in Paris. XLIX. Peter Michael Guérin, from the diocese of La Rochelle, of the Society of Saint Sulpice, director of the Seminary of Nantes. L. John Anthony Guilleminet, from the diocese of Montpellier, vicar of the parish of Saint Roque in Paris. LI. Francis Lewis Hébert, from the diocese of Bayeux, a vicar superior general in the Congregation of the Eudists. LII. James Stephen Philip Hourrier, from the diocese of Ambazac, of the Society of Saint Sulpice, prefect of the Seminary of Laon in Paris. LIII. John Baptist Janin, born in the diocese of Coutances, a priest at the Parisian hospital of La Salpêtrière. LIV. John Lacan, from the diocese of Rodez, a priest at the Parisian hospital called "La Pietà." LV. Claudius Anthony Rudolph Laporte, from the diocese of Quimper, formerly a member of the Society of Jesus, vicar at Saint Louis in the town of Brest. LVI. Francis Lefranc, from the diocese of Bayeux, an Eudist, superior of the Seminary and vicar general of the diocese of Coutances. LVII. William Nicholas Lewis Leclercq, from the diocese of Arras, a religious brother named Solomon, and a member of the Christian Schools. LVIII. Oliver Lefebvre, born in the diocese of Bayeux, a priest at the Parisian hospital called "La Miséricorde." LIX. Urban Lefebvre, from the archdiocese of Tours, a priest of the Society of Missions to the Infidels, later attached to the clergy of Saint Eustache in Paris. LX. James Joseph Lejardinier des Landes, from the diocese of Séez, parish priest of Saint Nicholas in the town of La Feuille in the diocese of Coutances. LXI. Francis Caesar Londiveau, vicar of the parish of Évillé in the diocese of Le Mans. LXII. Lewis Longuet, from the diocese of Bayeux, a canon of Saint Martin in the archdiocese of Tours. LXIII. James Francis de Lubersac, from the diocese of Périgueux, almoner to the daughter of Louis XV, Princess Victoria. LXIV. Henry Augustus Luzeau de la Mulonnière, born in the diocese of Nantes, of the Society of Saint Sulpice, director of the Seminary of Angers. LXV. Gaspar Claudius Maignien, from the archdiocese of Besançon, parish priest of the place called La Villeneuve-le-Bois in the diocese of Bellac. LXVI. Lewis Mauduit, parish priest of Saint Peter in the place called Noyers in the diocese of Orleans. LXVII. Francis Lewis Méallet de Fargues, from the diocese of Saint-Flour, vicar general of the diocese of Clermont. LXVIII. James John Le Meunier, vicar in the town of Mortagne ad Nostrae Dominae, in the diocese of Séez, within the bound-

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aries of Fismes. LXIX. John James Morel (known as Brother Apollinaris among the Capuchin Order), born in the diocese of Freiburg, vicar of the Germans.

[*Latin ed. p. 420*]

420 Acta Apostolicae Sedis - Official Commentary concerning the parish of Saint Sulpicius, in Paris. X. L. XX. John Baptist Nativelle, from the diocese of Bayeux, vicar at Saint Martin of Longjumeau, in the diocese of Versailles. 71. Benatus Nativelle, brother of the aforementioned John, vicar at Saint Denis in the town of Argenteuil, in the diocese of Versailles. 72. Nezel, a cleric born in Paris, professor among the Sulpicians of Issy, residing in Lutetia, Paris. 73. Mathias Augustine Nogier, from the diocese of Le Puy, among the Parisian Ursulines, devoted to the sacred duties. 74. Joseph Thomas Pazery de Thorame, from the diocese of Acqui, one of the canons of the chapter of the cathedral of Bleza. 75. Julius Honoratus Cyprian Pazery de Thorame, brother of the aforementioned Joseph Thomas, General Vicar of Toulon, in the diocese of Foroiuli. 76. Peter Francis Pazery de Thorame, uncle of the two aforementioned Servants of God, General Vicar of the diocese of Arles. 77. Peter Ploquin, vicar in the place of Druye, in the archdiocese of Tours. 78. John Baptist Michael Pontus, from the diocese of Constance, priest of the Sulpician Society, in Paris. 79. Benatus Nicholas Poret, from the diocese of Bayeux, parish priest in the town of Boitron, in the diocese of Sées. 80. Julian Poulain de Launay, from the diocese of Bayeux, priest of the parish of All Saints in the archiepiscopal city of Rennes. 81. Peter Nicholas Psalmon, from the archdiocese of Rouen, of the Sulpician Society, superior of the Seminary of Laon, in Paris. 82. John Robert Quéneau, in the diocese of Angers, parish priest of the town of Allonnes. 83. Stephen Francis Deusdedit de Ravinel, from the diocese of Bayeux, in the Seminary of Saint Sulpicius, in Paris, a deacon. 84. James Augustine Robert de Lezardière, from the diocese of Luçon, in the Seminary of Saint Sulpicius, in Paris, a deacon. 85. Claudius Rousseau, of Paris, and of the Sulpician Society, a priest, prefect of the Seminary of Laon in Lutetia, Paris. 86. Vincent Joseph le Rousseau, from the diocese of Quimper, formerly a member of the Society of Jesus, director of the confessions of the nuns of the Visitation in Paris. 87. Francis Urban Salin de Niart, from the diocese of Strasbourg, canon in the place of Saint Usier de Gonseraus, in the diocese of Pamiers. 88. John Henry Lewis Samson, from the diocese of Constance, vicar in the town of Caen, in the diocese of Bayeux. 89. John Anthony Barnabas Séguin, from the archdiocese of Avignon, vicar of the Parisian parish of Saint Andrew of the Arcs. 90. John Baptist Mary Tessier, born in the diocese of Chartres, priest of the Sulpician Society, in Paris. 91. Thomas Loup, called Bonnotte, formerly a member of the Society of Jesus, born in the diocese of Nevers, confessor of the Parisian Ursulines. 92. Charles Regis Matthew Count de Valions de la Calmette, born in Nîmes, in the diocese of Uzès and Alès,

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retired military commander, residing in Paris. 93. Mathurin Nicholas de

[*Latin ed. p. 421*]

From the Acts of Pope Pius XI, Villecrohain, of the noble family of Villeneuve, born in the archdiocese of Rennes, formerly a member of the Society of Jesus, and now director of the community of nuns of Calvary in Paris. XCIV. Francis Vareilhe-Duteil, born in the diocese of Limoges, formerly a member of the Society of Jesus, residing in the pious house of Saint Francis de Sales in Issy, near Paris. XCV. James Friteyre-Durvé, born in the diocese of Clermont, formerly a member of the Society of Jesus, a missionary residing in Paris. And likewise, seventy-two Servants of God, slain in the Seminary of Saint Firmin, which formerly belonged to the Congregation of the Mission of Saint Vincent de Paul, namely: I. Andrew Abel Alricy, an eighty-year-old priest, born in the diocese of Gratianopolis, and belonging to the clergy of Saint Medard. II. Renatus Maria Andrieux, of Rennes, formerly a member of the Society of Jesus, superior of the community of Saint Nicholas du Ghardonnet in Paris. III. Nicholas Bize, born in Versailles, Rector of the Seminary of Saint Nicholas du Ghardonnet in Paris. IV. Stephen Michael Gillet, of Paris, a priest of the community of Saint Nicholas du Ghardonnet in Paris. V. Louis John Matthew Lanier, born in the diocese of the Valley of Vidonne, prefect in the same Seminary of Saint Nicholas du Ghardonnet. VI. Charles Victor Veret, born in SÃ©ez, a deacon of the community of Saint Nicholas du Ghardonnet. VII. Peter Paul Balzac, of Paris, a priest in the parish of Saint Nicholas du Ghardonnet. VIII. Joseph Louis Oviéfve, of Paris, a priest at the aforementioned parish of Saint Nicholas du Ghardonnet. IX. John Francis Mary Benoit, called Vourlat, born in Lyons, formerly a member of the Society of Jesus, spiritual director of the nuns of the Perpetual Adoration of the Most Holy Sacrament. X. John Charles Mary Bernard, from the diocese of Nantes, a regular canon, and curator of the library at the Abbey of Saint Victor in Paris. XI. Michael Andrew Sylvester Binard, born in the diocese of Constance, a doctor in Paris at the Navarrense College. XII. Claudius Bochot, born in the diocese of Troyes, director of the Fathers of Christian Doctrine in Paris. XIII. Eustachius Felix, born in the same diocese, procurator of the Fathers of Christian Doctrine in Paris. XIV. John Francis Bonnel de Pradal, born in the diocese of Pamiers, a regular canon at Saint Genevieve in Paris. XV. Claudius Ponse, from the diocese of Le Puy, a regular canon of Saint Genevieve in Paris. XVI. Peter Bonsé, of Paris, a parish priest at Saint Sulpicius in the town of Massy, in the diocese of Versailles. XVII. Peter Briquet, from the diocese of Soissons, a doctor of theology at the Navarrense College in Paris. XVIII. Peter Brisse, from the diocese of Beauvais, a canon of the cathedral church, and the senior penitentiary. XIX. Charles Camus, from the diocese of Rodez, an emeritus professor at the Royal College. XX. John Charles Caron, from the diocese of Arras, a parish priest in the town of Collégien in the diocese of Meaux.

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XXI. Bertrand Anthony de Caupenne, from the diocese of Auch, a vicar in the town of Montmagny in the diocese of Versailles.

[*Latin ed. p. 422*]

Acta Apostolicae Sedis - Official Commentary XXII. Nicholas Colin, parish priest of the place called Genevrières, in the diocese of Langres. XXIII. Sebastian Desbrielles, from the archdiocese of Bourges, master of schools in the Parisian hospital of Pietà. XXIV. John Peter Duval, likewise master of schools in the same hospital. XXV. Louis Francis Rigot, born in Amiens, assistant in the aforementioned hospital. XXVI. James Dufour, from the diocese of Constance, vicar in the parish of Saint Remigius at Maisons, in the archdiocese of Paris. XXVII. Dionysius Claudius Duval, born in the town of Saint-Étienne-du-Mont, in the same, vicar of the parish of Saint Stephen in the archdiocese of Paris. XXVIII. Joseph Falcoz, born in the diocese of Saint-Jean-de-Maurienne, priest dedicated to the Parisian hospitals. XXIX. Gilbert John Fautrel, from the diocese of Constance, chaplain of the hospice for abandoned children in the Saint-Anthony suburb of Paris. XXX. Philibert Fougères, of Parisian origin, parish priest of Saint Lawrence in the diocese of Nevers. XXXI. Louis Joseph François, born in the diocese of Cambray, director of the Parisian Seminary of Saint Firmin. XXXII. Peter John Garrigues, from the diocese of Euthenia, priest of the Parisian clergy. XXXIII. Nicholas Gaudreau, of Paris, parish priest of the town of Vert-le-Petit in the diocese of Versailles. XXXIV. George Jerome Giroust, born in the diocese of Meaux, vicar of the place called Gennevilliers in the archdiocese of Paris. XXXV. Joseph Mary Gros, from the archdiocese of Lyons, parish priest of Saint Nicholas du Ghardonnet in Paris. XXXVI. John Henry Gruyier, born in the diocese of Saint-Claude; from the Congregation of the Mission, vicar of Saint Louis in the diocese of Versailles. XXXVII. Peter Michael Guérin du Eocher, formerly a member of the Society of Jesus, born in the diocese of SÃ©ez, director of a house recently converted to the Catholic faith, in Paris. XXXVIII. Robert Francis Guérin du Eocher, brother of the aforementioned Peter Michael, also a member of the Society of Jesus, residing in Paris. XXXIX. Ivo Andrew Guillon de Keranrum, born in the diocese of Saint-Brieuc (-TrÃ©guier), curator of the College of Navarre and vice-chancellor of the University of Paris. XL. Julian Francis Hédouin, from the diocese of Constance, priest dedicated to the religious houses of Paris. XLI. Peter Francis Hénocq, born in the diocese of Amiens, doctor at the college called by Cardinal Lemoine, in Paris. XLII. Eligius Herque du Boule, from the archdiocese of Lyons, formerly a member of the Society of Jesus, chaplain of the hospital called Pietà in Paris. XLIII. Peter Louis Joret, priest. XLIV. John Peter Le Laisant, born in the diocese of Constance, vicar of Saint Dionysius in the town of Dugny, in the archdiocese of Paris. XLV. Julian Le Laisant, brother of the aforementioned John Peter, vicar in the town of Videscoville, in the

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archdiocese of Paris. XLVI. Gilbert Louis Symphorian Lanchon, born in the diocese of Constance, spiritual director of the religious women of the Royal Port of Paris. XLVII. James de la Lande,

[*Latin ed. p. 423*]

Acts of Pope Pius XI, concerning the diocese of SÃ©ez, the parish priest of Illiers, and the Bishop of Ã‰vreux.

XLVIII. John Joseph de Lavèze Belay, born in the diocese of Viviers, was a vicar in the hospital of Paris, commonly known as the Hôtel Dieu.

XLIX. Michael Leber, of Paris, was a curate of the parish of Saint Magdalene in Ville.

L. Peter Florentius Leclerq, born in the diocese of Amiens, was a priest in the Seminary of Saint Nicholas at Ghardonnet in Paris.

LI. John Charles Legrand, of Paris, was a professor of philosophy at the College of Lisieux in Paris.

LII. John Lemaitre, born in the diocese of Bayeux, was a newly ordained priest in Paris.

LIII. John Thomas Leroy, born in the diocese of Châlons, was the former parish priest of la Ferté-Gaucher in the diocese of Meaux.

LIV. Martin Francis Alexander Loublier, was the parish priest of Jondesur-Sarthe in the diocese of SÃ©ez.

LV. Claudius Silvanus Mayneaud de Bisefranc, born in the diocese of Autun, was a preacher for the community of Saint Eoch in Paris.

LVI. Claudius Louis Marmotant de Savigny, of Paris, was the parish priest of Compans la Ville in the diocese of Meaux.

LVII. Henry John Millet, of Paris, was a vicar at the church of Saint Hippolytus in Paris.

LVIII. Francis Joseph Monnier, of Paris, was a vicar at Saint Severin in Paris.

LIX. Mary Francis Mouffle, of Paris, was a vicar in the parish of Saint Merry.

LX. John Michael Philippot, of Paris, was a priest attached to the College of Navarre in Paris.

LXI. Peter Claudius Pottier, born in the city of Havre, was a member of the Congregation of the Eudists, and the director of the major seminary of the archdiocese of Rouen.

LXII. James Leonorus Eabé, born in the diocese of Constance, was a vicar at the Parisian hospital for boys.

LXIII. Peter Robert Régnet, born in the city of Cherbourg, was a priest in the diocese of Constance.

LXIV. Ivo John Peter Rey de Kervisic, born in the diocese of Saint-Brieuc, was a vicar in Paris at Saint James du Haut Pas.

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LXV. Nicholas Charles Roussel was a priest at the Seminary of Saint Nicholas at Ghardonnet in Paris.

LXVI. Peter Saint James, born in the town of Caen, was an almoner at the Parisian hospital of Pietà.

LXVII. James Louis Schmid, of Paris, was the parish priest of Saint John the Evangelist in Paris.

LXVIII. John Anthony Seconds, born in the diocese of Rodez, was formerly a member of the Society of Jesus, and now served in the hospital of Pietà in Paris.

LXIX. Peter James de Turmenyes, born in the archdiocese of Rouen, was a master and priest at the great house of Navarre in Paris.

LXX. Renatus Joseph Urvoy, from the diocese of Saint-Brieuc, was a priest and master of conferences at the Seminary of Thirty-Three in Paris.

LXXI. Nicholas Mary Verrón, from the diocese of Quimper [Cornouailles], was formerly a member of the Society of Jesus, and served as the spiritual director for the Religious women of Saint Aura in Paris.

LXXII. John Anthony Joseph de Villette, born in the diocese of Cambray, was a knight of Saint Louis, formerly a leader in the military, and now residing in Paris.

[*Latin ed. p. 424*]

424 Acta Apostolicae Sedis - Official Commentary. Furthermore, the servants of God, numbering more than twenty, who were killed in the prison of the Abbey of Saint Germain: I. Daniel Louis André Des Pommerayes, born in the archdiocese of Rouen, and vicar of the parish of Saint Paul in Paris. II. Louis Remigius Benoist, born in Paris, and vicar in the same city, also of Saint Paul's parish. III. Louis Remigius Nicholas Benoist, brother of the aforementioned, and also vicar of the same parish of Saint Paul. IV. John Andrew Capeau, from the diocese of Avignon, and vicar of the aforementioned parish of Saint Paul. V. Anthony Charles Octavian du Bouzet, from the diocese of Auch, and General Vicar of the archdiocese of Rheims. VI. Armand Chapt de Rastignac, from the diocese of Périgueux, and General Vicar of the diocese of Arles. VII. Louis le Danois, from the diocese of Constance, and vicar of the parish of Saint Roch in Paris. VIII. Claudius Fontaine, from Paris, and vicar of the parish of Saint James de la Boucherie. IX. Peter Louis Gervais, from the archdiocese of Rouen, and secretary to the Archbishop of Paris. X. Sanctes Huré, born in the diocese of Versailles, and a priest residing in Paris. XI. Charles Louis Hurtrel, born in Paris, and a priest of the Order of the Minim. XII. Louis Benjamin Hurtrel, a deacon, and brother of the aforementioned. XIII. Anne Alexander Charles Mary Lanfant, born in Lyons, formerly a member of the Society of Jesus, and a secular priest, in Paris. XIV. Laurent, a priest, and educator of deaf and mute children in Paris. XV. Thomas John Monsaint, born in the diocese of

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Bayeux, and vicar of the parish of Saint Roch in Paris. XVI. Francis Joseph Pey, from the diocese of Friuli, and vicar of the church of Saint Landry in Paris. XVII. John Joseph Rateau, from the archdiocese of Bordeaux, and a priest residing in Paris. XVIII. Mark Louis Royer, from Paris, and parish priest of Saint John en Grève in his city. XIX. John Louis Guyard de Saint Clair, born in the diocese of Séez, and a canon of Nevers, residing in the diocese of Beauvais. XX. John Peter Simon, from Paris, and an emeritus parish priest, a scholar of the University of Paris, and a canon of the Chapter of Notre Dame. XXI. Peter James Mary Vitalis, born in the archdiocese of Avignon, and vicar in the church of Saint Merry in Paris. Finally, three servants of God were killed in the prison called La Force, namely: I. John Baptist Bottex, born in the diocese of Bellic, and parish priest of the town of Neuville-sur-Ain. II. Michael Francis de la Gardette, from the diocese of Clermont, and vicar of the parish of Saint Gervais in Paris. III. Francis Hyacinth le Livec de Tresurin, born in the diocese of Quimper, formerly a member of the Society of Jesus, and now a priest of the Daughters of Calvary in Paris. We grant that the bodies and remains of all these, if any remain, may not be presented in solemn supplications, but that they may be publicly offered for the veneration of the faithful, and that images of them may be adorned with rays. Furthermore,

[*Latin ed. p. 425*]

425 By Our authority, We decree that the Office [of prayers] be recited and the Mass celebrated for these [blessed] individuals, among the common Martyres, according to the rubrics of the Roman Missal and Breviary. We command that such recitation of the Office and celebration of the Mass be performed solely in the archdiocese of Parisiensi, where all one hundred and ninety-one Servants of God suffered martyrdom, and in the dioceses where each of them was born and lived, and, with regard to the venerable Servants of God in religious congregations or regular orders, in all temples, or chapels, and pious houses located throughout the world that belong to the respective congregations or orders of which these Servants of God were members, by all the faithful, both secular and regular, who are obligated to recite the canonical hours; and with regard to Masses, by priests in the temples in which the feast of these blessed ones is celebrated. Finally, We grant that the solemnities of the Beatification of these Servants of God be carried out with the Office and Mass of a double greater rite, and We permit this to be done in the aforementioned dioceses and in the temples, or chapels, which We have named, on the day designated by the respective Ordinary, within one year after the same solemnities have been celebrated in the Patriarchal Basilica Vaticana. Notwithstanding the constitutions and apostolic ordinances, and also the decrees concerning the prohibition of cults, and all other contrary things whatsoever. We wish that, in all discussions, even judicial ones, the same faith be given to copies of these letters, even printed

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ones, provided that they are signed by the hand of the Secretary of the Congregation for Sacred Rites, and are sealed with the seal of the Prefect of the same Congregation, as would be given to the meaning of Our will expressed in these letters. Given in Rome, at St. Peter's, under the Fisherman's ring, on the seventeenth day of the month of October, in the year 1926, the fifth year of Our pontificate. P. a Secretis Status. CARD. GASPARRI, PINOT, PRESBYTER ANDEGAVENSIS. IV. VENERABLE SERVANT OF GOD, BLESSED NATALIS, HIS BIRTH IS ANNOUNCED. PIUS PP. XI. For the perpetual memory of this matter. — Among the most steadfast defenders of the Christian faith, who, during the most terrible attacks on the Church in Gallus, in the latter part of the eighteenth century, "held fast to the evangelical discipline with sincere vigor of faith," and who, with unblemished honor of virtue, standing firmly with the commandments of the Lord and with His Apostles, united themselves in the truth of their martyrdom with the wavering faith of many" (St. Cyprian, Epistle 16), the most noble Io-

[*Latin ed. p. 426*]

426 Acta Apostolicae Sedis - Official Commentary. With the venerable Servant of God, Natalis Pinot, priest and parish priest. And indeed, the greatest and most evident praise is rightly and deservedly given to him, as the Church honors its martyrs: "Here is a true martyr, who shed his blood for the name of Christ." Born in Angers, the Venerable Servant of God, on December 19, 1747, showed piety from his youth, and, having been instructed in literature and sacred disciplines in the seminary, he proved worthy to be promoted to the priesthood, being over twenty-four years of age. He fulfilled his ministry diligently and skillfully, first in the place of Bousse, and then in the town of Corzé, performing the duties of a parish priest with great faith and prudence; until, in 1788, he obtained the prominent parish of Le Louroux-Beconnais, where a wide field opened up for his apostolic labors. But the Servant of God, devoted to the works of piety and charity, was interrupted by the upheaval and perfidy of public affairs, which, having arisen in Paris, also spread throughout the Angers diocese. Indeed, the civil constitution for the clergy was promulgated, a law which, despite its condemnation, was imposed upon priests by a solemn decree from the Roman Pontiff, Pope Pius VI, Our Predecessor, of blessed memory. The Venerable Servant of God was summoned again and again to take this oath. But he, being ready rather to die than to abandon the faith, steadfastly refused it; and therefore, he was seized and taken to the city of Angers by a military detachment, and, by the sentence of the highest tribunal, was forbidden to exercise his ministry. But, although condemned and banished from his flock, the illustrious Servant of God did not fear to face the dangers of life, so that he exercised his ministry secretly, both day and night, for two years, and brought back to the true faith many

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priests who, unknowingly, had taken the forbidden oath, through public abjuration. In 1793, with the victory of the Vendean army, he returned to his parish, and was received with great joy by the faithful; but soon, with the Catholic forces suppressed, the persecution against the Servant of God intensified. But the fearless Servant of God did not cease from his sacred duties, even though he was sought after for death, but rather, he did not hesitate to administer the sacraments to the inhabitants of neighboring parishes, which lacked a legitimate pastor. Until, at the beginning of February, in the year 1794, while preparing to celebrate the Holy Mass, he was struck down by assassins, seized, and, although wearing sacred vestments, was dragged before the court. Thrown into prison, he endured the most severe torments for twelve days: to the judges who demanded the oath, he gave answers worthy of the ancient Martyrs; finally, he was condemned to death by the military tribunal, having refused to take the oath. He received the news of his death fearlessly, and when the assassins, in order to mock the dying man, again put the sacred vestments on the venerable Servant of God, he, as a devoted victim bearing the signs of sacrifice before him, hastened with a cheerful countenance to the place of execution. As the priest approached the altar, he repeated the words:

[*Latin ed. p. 427*]

The Acts of Pope Pius XI state: "And I will go in to the altar of God." This lethal phrase reached his ears, and immediately, with his head severed, he entered the Kingdom of God. The fame of this noble and German martyrdom spread widely, and the Servant of God was considered by many to be a martyr of Christ. Consequently, a cause was initiated before the Congregation of Sacred Rites to investigate the possibility of attributing the honors of the Blessed to him. After proper judicial inquiries were conducted, the undersigned, Pope Benedict XV, signed the introduction of the cause on January 22, 1919. The question then proposed was that of martyrdom and the cause of martyrdom. And since it was clearly established that the venerable Servant of God was killed because of hatred of the Christian name, and that his sole cause of death was his faith, We, by a solemn decree dated June 1st of the current year, declared that the martyrdom and the cause of martyrdom of the venerable Servant of God were established. Therefore, since a judgment regarding martyrdom had been pronounced, and, as is customary, the matter of signs or miracles was dispensed with, the Cardinals and consultants of the Sacred Rites were asked whether, with the approval of the martyrdom and the cause of martyrdom, as well as the dispensation from signs or miracles, they considered it safe to proceed with the solemn beatification of the venerable Servant of God, Natalis Pinot. This was answered affirmatively by the Most Reverend Vincent, Cardinal of the Holy Roman Church, Bishop of Ostia and Palestrina, Dean of the Sacred College, Relator of the cause, and by all the Cardinals of the Holy Roman Church

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and the consultants present. However, We hesitated to make Our decision in this matter of such importance, until We might obtain, through fervent prayers, the bestowal of divine light. Having done so, finally, on the first day of the current month of October, on the day when the memory of Saint Remigius, the illustrious Bishop of Rheims, is celebrated, after the Holy Eucharist had been celebrated with due ceremony, in the presence of Our Venerable Brothers, the Cardinals of the Holy Roman Church, Anthony Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites, and Vincent Vannutelli, Bishop of Ostia and Palestrina, Dean of the Sacred College, and Relator of the cause, as well as Our beloved sons, Angelo Mariani, Secretary of the Congregation of Sacred Rites, and Charles Salotti, General Promoter of the Holy Faith, We solemnly decreed that it is safe to proceed with the solemn beatification of the venerable Servant of God, Natalis Pinot. Therefore, with the approval of the prayers of the Bishop of Angers, as well as of other prelates and clergy throughout France, by Our Apostolic authority, and by the tenor of the present document, We grant the faculty that the venerable Servant of God, Natalis Pinot, priest, parish priest of the place called Le Louroux-Beconnais in the diocese of Angers, may henceforth be called by the name of Blessed, and that his relics, if any remain, may be presented for public veneration of the faithful, although not in solemn processions.

[*Latin ed. p. 428*]

428 Acta Apostolicae Sedis - The official commentary is embellished with borders. Furthermore, with the same authority, we grant that the Office and the Mass may be celebrated in honor of the common Martyrs, according to the rubrics of the Roman Breviary and Missal, with proper prayers approved by Us. We permit such Office and Mass to be recited and celebrated only within the limits of the diocese of Angers, in which the Servant of God lived and suffered, by all the faithful, both secular and regular, who are bound to recite the canonical hours; and, with regard to the Masses, by all priests who attend the churches in which the feast of the aforementioned Saint is celebrated, confessing. Finally, we grant that the solemnities of the Beatification of the Venerable Servant of God, Natalis Pinot, be celebrated in the churches with the Office and Mass of a double major rank, and we order that this be done on a day designated by the Ordinary, within one year after the same solemnities have been celebrated in the Patriarchal Basilica of the Vatican. Notwithstanding the Apostolic Constitutions and ordinances, and also the decrees concerning the prohibition of cults, and all other contrary things. We decree that these Letters, even in printed form, shall have the same full force in all discussions, even judicial ones, as if they were presented in their original form, and shall be considered as bearing the signification of Our will as expressed in these Letters. Given at Rome, at Saint Peter's, under the

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Fisherman's ring, on the tenth day of October, in the year 1726, in the thirty-first year of Our pontificate. P. Card. GASPARRI, Secretary of State.

V. NEW BOUNDARY BETWEEN THE APOSTOLIC VICARIATE OF LEOPOLDOPOLIS AND THE APOSTOLIC PREFECTURE OF MATADI IN THE BELGIAN CONGO.

PIUS PP. XI. For the better management of sacred affairs. Having been placed in this sublime Chair of the Prince of the Apostles, and for the supreme office of the apostolate, for the greater glory of God and the salvation of the Christian people, we decree. Indeed, since the northeastern part of the region of Majomba, belonging to the Apostolic Vicariate of Leopoldopolis, has been, by Our authority, annexed to the Apostolic Prefecture of Matadi, so that a new boundary may divide the aforementioned vicariate and prefecture, which begins from the Congo River, within Boma and Kionzo, and proceeds to the borders of French Congo, with further, more specific determinations to be duly approved by Us later; the Ordinaries of both missions have met regarding this further designation of the boundary, and the following...

[*Latin ed. p. 429*]

The acts of Pope Pius XI, page 429, have been submitted for the highest approval of Ours. Therefore, We, granting the aforementioned requests, after having consulted with the Most Reverend and Most Illustrious Cardinals, Prefects of the Congregation for the Propagation of the Faith, and after carefully considering all relevant circumstances, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the present decree, We determine and command that the new boundary between the aforementioned vicariate and the apostolic prefecture shall begin from the Congo River, follow the course of the Mbidizi River, and then the line that to the West surrounds the territories of the districts, or chieftaincies, commonly known as Mbindu, Loanda, Kimalele; Kungu Sukuti; Mumba-Noki, Ngambula Nlamba; Kivutu Tumbi-Kai; Saka da inga-Ntusumba; Isangila-Binda; and Lolo-Mazingu: which districts, or chieftaincies, We wish to remain under the jurisdiction of the apostolic prefect of Matadi; and We decree and command that the remaining bordering chieftaincies, namely, Nlamba; Sumba-Sauri; Nicanzi-Saudanda; Mfuiki; Tsinga Kadi; Mongodolo, Nseke-Mbanza, Lutala-Lolo-Ndamou; Nziuti-Kavuzi; Lusenge, and Nsumbi, shall belong to the apostolic vicariate of Leopoldville. These things We have decided, declaring these present letters to be firm, valid, and efficacious, always to exist and to remain; to produce and obtain their full and complete effects; and to be most amply sufficient for those to whom they pertain, or may pertain, now and in the future; and thus to be rightly judged and defined, and to be declared null and void from this moment forward, if anything contrary to these should be attempted

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by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the thirtieth day of the month of June, in the year 1926, in the fifth year of Our pontificate.

P. Card. GASPARRI, Secretary of State.

LETTER I TO THE MOST REVEREND FATHER, FATHER RAPHAEL TITUS, PRESBYTER OF ILLYRIA, CARDINAL SCAPINELLI DI LEGUIGNO, WHO SENDS HIS LEGATE TO THE EUCHARISTIC CONGRESS.

PIUS PP. XI

Beloved son, Our greetings and apostolic blessing.

— Praise be! No praise is sufficient for that most pious custom, recently introduced, namely, the holding of congresses everywhere, for the daily increase of the worship of the most holy Eucharist.

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis – The official record shall be presented to the people; and this is especially important in this age, when nothing is more important than the common good, so that the spaces of charity may be expanded. Therefore, you will easily understand how gladly we received the news that a Eucharistic Congress will soon be held in Placentia, a city indeed most noble; and that the hearts of all are moved, and everything is being prepared, so that this most fortunate event may be celebrated worthily and solemnly. Confident in the piety of the people of Placentia, we have no doubt that the desired outcome will be achieved; all the more so, because not only the Bishop of Pinerolo, the President of the Council for promoting Eucharistic Congresses in Italia, together with his colleagues, will contribute to this, but also, as is reported, many other sacred dignitaries will participate. In this august celebration of the Sacrament, we certainly do not wish to be entirely absent; therefore, we declare you, our beloved son, our Legate in these matters, by these letters, so that, in our name and with our authority, you may preside over the Congress and participate in the other ceremonies. And we commend the prudent Bishop of Placentia and all those who are working to prepare for this event, offering them due praise, and we anticipate the joy of that day, when the Prince of Peace, Jesus Christ, will solemnly pass through the streets of that city, blessing the procession of the faithful. In the meantime, for the greater benefit of the faithful, we gladly grant that, having performed these sacred duties, you may, in our name, bestow blessings upon them, offering them a plenary indulgence, according to the usual conditions of the Church. And as a witness to the blessings of heaven and the paternal benevolence of Ourself, we impart to you, our beloved son, and to all those who will participate in the Congress, our most loving apostolic blessing in the Lord. Given at Rome, at Saint

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Peter's, on the thirtieth day of the month of April, in the year 1926, in the fifth year of Our Pontificate. PIUS PP. XI.

To the Most Reverend Father Raphael, titular of Saint Praxedis, Cardinal Priest of the Holy Roman Church, and Archpriest of the Patriarchal Basilica of the Vatican, to whom We send Our Legate to Assisi for the Seventh Centenary Solemnity of the Death of Saint Francis.

PIUS PP. XI. Beloved son, greetings and Our apostolic blessing. – As the seventh century happily draws to a close since the Seraphic Father Francis most holily departed this life, it is fitting that, from all corners of the world, the eyes of Catholics are turned to the city of Assisi; for in it, that singular man did not...

[*Latin ed. p. 431*]

The Acts of Pope Pius XI record that he was born, and also established an Order, and accomplished wondrous things. Therefore, while everywhere the fortunate events of the nations are piously remembered, it is entirely fitting that these secular celebrations be held in Assisi with a more solemn and magnificent observance. These celebrations, which appear with such magnificence and splendor, and which attract so many pilgrims from all parts, especially from Italy, who will there testify to their piety, we earnestly desire to participate in, as if present, both because of the singular importance of the matter, and because the care of the cult of St. Francis in Assisi, in those places which belong to the Apostolic See, is of great concern to Us; and also because it befits the Roman Pontiff to lead all others in increasing the splendor of this secular commemoration. Thus, knowing that you, Our beloved son, are outstanding in your devotion to the Seraphic Father, we gladly choose you to preside over the sacred ceremonies which will be held in Assisi on the fourth day of the month of October, in Our name and with Our authority; and furthermore, we grant you the power to use the throne reserved for the Pontiff, being certain that you will, through Christian piety or the dignity of the Roman purple, be entirely worthy of achieving the desired outcome. Moreover, there are not a few fruits of salvation that can be expected from this, both for the benefit of individual people and of domestic society, and for the benefit of the entire human race; in particular, that those virtues may flourish anew, of which We have spoken more fully in Our Encyclical Letters, rightly explained; namely, the evangelical poverty, by which we are withdrawn from the torrents of worldly things, humility and the sanctity of life, which are the chief ornaments of the soul, and other spiritual gifts which the Seraphic Father, through wondrous charity, has abundantly bestowed. To this end, We join Our prayers with those of many thousands of the faithful, who, at the tomb of the Seraphic Father, and of other Catholics throughout the world, will pray from afar on that solemn day; and We pray that this commemoration may awaken a new spirit of holiness in the people, We

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grant you the power to bless those present in Our name, offering them a plenary indulgence, under the usual conditions. Meanwhile, may the blessing of heavenly grace and Our benevolence be a witness, which We impart to you, Our beloved son, with heartfelt affection in the Lord. Given in Rome, at St. Peter's, on the twenty-fifth day of the month of September, in the year 1926, in the fifth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 432*]

432 Acta Apostolicae Sedis - Official Commentary

HOMILY ADDRESSED TO THE NEWLY ORDAINED BISHOPS AND CLERGY OF CHINA, DELIVERED DURING THE SOLEMN CELEBRATION OF THEIR ORDINATION, ON THE FEAST OF THE HOLY APOSTLES SIMON AND JUDE, ON OCTOBER 28, 1926, IN THE BASILICA OF THE VATICAN.

Venerable Brothers, The time has come, and the solemn rites have been completed by which We have conferred upon you the fullness of the priesthood, almost as the Apostles themselves. And in order that this event might be more pleasing and memorable to Us and to you, We have chosen to celebrate it on this very day, the anniversary of the day seven years ago when We ourselves received the episcopal order. For this most precious gift, We give thanks to God, the supreme and greatest of all benefactors, and We shall continue to give thanks, Venerable Brothers, eternally.

Now, We cannot contain the joy that fills us, seeing you, the first clergy appointed by the Roman Pontiff to govern the Chinese clergy and to oversee certain vicariates, for the propagation of the Catholic faith and the extension of the Kingdom of Christ among the Chinese people. We believe that this undertaking, which is most salutary – and which We earnestly desire and, with God's help, hope to gradually implement elsewhere – has been happily and successfully initiated.

For We have decreed that you should be summoned to the City, which is, as it were, the center of the Christian Religion, to be ordained in this sacred and majestic temple of Saint Peter, so that you, who are the flourishing bishops and the new seedlings of the Chinese episcopate, may, after being strengthened by the power of the sacraments and adorned with sacred vestments, return to your regions; and from here, We say, where the source of all apostolate springs forth.

You have come, Venerable Brothers, to see Peter, and indeed, you have received his blessing, which you will use to undertake the apostolic mission of gathering the flock. And Peter embraces you wholeheartedly, seeing in you a great hope for the proclamation of the Gospel of truth among your people. And your people, who share with you that vast homeland, are also

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devoted to the best of arts and sciences.

[*Latin ed. p. 433*]

433 The Act of Pope Pius XI, already flourishing from ancient times, has been universally approved by the Council of the Apostolic See – at least by those not estranged from any religion – and, in particular, you, Venerable Brothers, have greeted it with applause, having followed its testimonies of piety and devotion, and preparing to journey to Rome. Therefore, maintain and endure the dignity of the episcopate, and the greatest labors associated with it, so that, responding to the expectation of Ourselves and of your people, you may bring forth a new and generous fruit for the Church. Indeed, the Vicar of Christ can rightfully signify to you, in this solemn hour, the words of Christ the Lord: "Lift up your heads, and see that the regions – those vast regions of yours – are already white for harvest," and again: "Go ye into my vineyard," and again: "You have not chosen me: but I have chosen you; and have appointed you, that you should go and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you." Amen. ACTA, vol. XVIII, n. 1 1. – 3 - 1 1 - 9 2 6. 29

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS. SUPREME HOLY CONGREGATION OF THE HOLY OFFICE. DECLARATORY SENTENCE OF EXCOMMUNICATION AGAINST THE PRIEST, FRANCESCO CAPONE. DECREE: The Reverend Francesco Capone, originally from Barra (Naples), was appointed as the curate and treasurer of the parish of Selvacava in the archdiocese of Gaeta; following a regular process, he was condemned by a sentence issued by this Supreme Holy Congregation on Thursday, May 6, 1925. Having not submitted to the aforementioned sentence, by decree of Thursday, November 11 of the same year, he was forbidden from celebrating Mass throughout the entire archdiocese, and with a subsequent order of Thursday, April 28 of the current year, he was formally threatened with excommunication if, within ten days, he did not make an act of full submission. Despite the patience used by the Supreme Holy Congregation, the aforementioned priest not only remained obstinately persevering in his defiance, but moreover, he has been the cause of serious disturbances, inciting the people, continuing the abusive exercise of the parochial ministry even outside of the church, and in every way violating the superior dispositions of the ecclesiastical authority. To remove the scandal and to provide for the good of souls, the Eminent and Reverend Cardinals, General Inquisitors, feel obligated to declare, and do hereby declare, by this present decree, that the aforementioned priest, Francesco Capone, is subject to excommunication according to canon 2257, with all its legal

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effects. Rome, from the Palace of the Holy Office, November 3, 1926. Luigi Castellano, Notary of the Supreme Holy Congregation of the Holy Office. L. © S.

[*Latin ed. p. 435*]

SACRED CONSISTORY CONGREGATION

FROM CLUSI AND THE CITY OF THE PRIESTS

DECREE CONCERNING THE SEPARATION AND INCORPORATION OF A TERRITORY

Whereas the inhabitants of the section commonly called Colle e Spazzavento, which belongs to the parish of the Blessed Virgin Mary Assumed into Heaven, located at Palazzone, in the commune of S. Casciano de' Bagni, in the diocese of Clusi, do not usually attend their parish church due to its great distance, but rather frequent the nearer parish church dedicated to St. Lazarus, located at Piazze, in the commune of Cetona, in the diocese of the City of the Priests; and whereas the Most Reverend Ordinaries of Clusi and the City of the Priests have petitioned the Apostolic See; therefore,

His Most Holy Lord Pope Pius XI, having considered the circumstances, has graciously approved the petition, and therefore, by the present consistorial decree, which shall have the same force as if Apostolic Letters sealed with the leaden seal had been issued, He has decreed that the section of Colle e Spazzavento shall be permanently separated from the aforementioned parish of the Blessed Virgin Mary Assumed into Heaven and from the diocese of Clusi, and shall be incorporated into the aforementioned parish of St. Lazarus and, consequently, into the diocese of the City of the Priests; so that the boundaries of both dioceses shall be established along the stream, which is called Fossalto.

To carry out these matters, His Most Holy Lord has deigned to appoint the Reverend Father Joseph Angelucci, Bishop of the City of the Priests, granting him the appropriate and necessary powers, including the power to delegate, to any person holding an ecclesiastical office, to fulfill the aforementioned purpose, and to submit to this Sacred Congregation, within six months, an authentic copy of the completed execution.

Rome, from the offices of the Sacred Consistory Congregation, on the 1st day of June, in the year 1926.

[Signature] C. CARD. DELAI,

Archbishop of Sabina and Monden, Secretary.

[Signature] L. S. F. R. Raphael C.,

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Archbishop of Thessalonica, Assessor.

[*Latin ed. p. 436*]

Acts 4, Section 6, of the Apostolic See – Official Commentary II. PROVISIONS CONCERNING CHURCHES. Our Most Holy Lord Pope Pius, by the divine Providence, Pope XI, by the decrees of the Sacred Congregation Consistorial, has provided for the following churches, each with its own pastor, namely: March 21, 1926. – He appointed the Reverend Father Charles Cremonesi, titular Archbishop of Nicomedia, Master of the Pontifical Ceremonies, as Prefect of the newly erected Prelature Nullius of the Most Holy Virgin Mary of the Holy Rosary in Valle Pompeia. July 17. – He appointed the Reverend Father Joseph Betanzos, O.F.M., as the titular Bishop of the Church of Callipoli, and designated him as Apostolic Vicar of Morocco. October 1. – He appointed the Reverend Father Albano Goodier, formerly Archbishop of Bombay, as the titular Archbishop of the Archiepiscopal Church of Hierapolis in Phrygia. September 9. – He appointed the Reverend Father Joseph Bottaro, O.F.M., to the Metropolitan Church of Buenos Aires. Furthermore, by decree of October 5, 1926, he ratified and confirmed the canonically made election of the Reverend Father Severinus Gertken, of the American Congregation of Benedictine Monks, as Abbot Nullius of Saint Peter of Münster. III. DESIGNATION. According to canon 1594, § 2, of the Code of Canon Law, the Metropolitan of Vilna designated the tribunal of the Ordinary of Lomza for appeals in the second instance. This designation was benignly approved by Our Most Holy Lord Pope Pius XI, by a rescript of the Sacred Congregation Consistorial of October 5, 1926. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. APPOINTMENTS. By successive decrees, the Sacred Council renounced its previous arrangements for the propagation of the Christian Name: June 28, 1926. – He appointed the Reverend Father Joseph Reiners, of the Society of the Divine Word, formerly Apostolic Prefect of Nijmegen, as Apostolic Prefect of Nagoya.

[*Latin ed. p. 437*]

Sacred Congregation for the Propagation of the Faith 437 — Reverend Father Anthony Ceska, of the Society of the Divine Word, Apostolic Prefect of Nijgata. July 23. — Reverend Father Eugene of Carcagente, O.E., of the Capuchin Order, Superior of the Mission of Saint Andrew and Providence. July 28. — Reverend Father Joseph Balbo, of the Institute of Missionaries of the Consolata, Turin, Apostolic Prefect of Meru. Furthermore, by decree of the same Sacred Congregation for the Propagation of the Faith, dated July 27, 1926, Reverend Father John Mae Eenna, Archbishop Urban, from the archdiocese of Wellington, was appointed President of the National Council of the Pontifical Missionary Society for the Propagation of the Faith of New Zealand.

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SACRED CONGREGATION FOR RITES OF THE DIOCESE OF ANGERS.

CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE VENERABLE SERVANT OF GOD, NATALIS PINOT, PARISH PRIEST OF THE VILLAGE OF LOUROUX-BECONNAIS.

ON THE QUESTION: "Whether, with the approval of the martyrdom and the cause of the martyrdom, and also with the dispensation from signs or miracles, it is possible to proceed safely to the solemn beatification of the aforementioned Venerable Servant of God?"

Among the numerous athletes of Christ, who, amidst the raging storm of French persecution, steadfastly held to the evangelical discipline with sincere vigor of faith, and who, with unblemished honor of virtue, standing firmly with the commandments of the Lord and with His Apostles, strengthened the faith of many by the truth of their martyrdom (St. Cyprian, epistle 16, column 68), a special place is certainly claimed by the Venerable Natalis Pinot, adorned with the priestly order, distinguished by his apostolic labors and valiant struggle, a glory of the diocese of Angers.

That great proclamation, by which the Catholic Church honors martyrs, namely: "Here is a true martyr, who shed his blood for the name of Christ," is rightfully due to him. For, when he perceived that the so-called civil constitution of the clergy, intended to undermine the divine constitution of the Church, was being promoted by supporters of a new civil order, he sought to remove such an act from himself and from the people to whom it was bequeathed, and openly rejected and condemned the unjust oath that was then demanded, in defense of apostolic liberty.

[*Latin ed. p. 438*]

438 Acta Apostolicae Sedis - The official commentary teaches this. Punished with exile, he did not cease from the care of souls, nor did he hesitate to continue once the dangers of his life were to be feared. He reached the height of charity by giving his life for his brothers. For among all the acts of virtue, martyrdom demonstrates the perfection of charity, according to John (15): "Greater love than this no man hath, that he lay down his life for his friends." He was among his own, in order to be ready to help their needs, and he prepared himself with prayer, when he was seized by attacking companions and led to a seditious tribunal, wearing his priestly vestments. Again and again, he refused to swear a sacrilegious oath, and he reiterated his profession of faith. Soon he was led to the scaffold, to which he ascended with a joyful spirit, and he bowed his head, uttering these words that struck the spectators with admiration: "And I will go in to the altar of God." The entire series of events leads to the certain conviction that Natale Pinot truly attained the glory of a true martyr, but that he should also be considered a noble martyr, and among the most outstanding. This

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became clear from the discussions held on this matter, the last of which took place on the first of June of the following year, before the Most Holy Pope Pius XI, proposed by the Most Reverend Cardinal Vincent Vannutelli, the Relator of the cause, to discuss this doubt: "Does it appear that there is martyrdom and the cause of martyrdom, and also the signs or miracles, in the case and for the effect of which we are speaking?" All those present, both the Most Reverend Cardinals and the Consultor Fathers, gave their votes in order, which, having been heard, the Blessed Father indicated that he would soon pronounce his decree, after having poured out prayers to implore greater heavenly light, and after having set aside the particular examination regarding signs or miracles, as is provided in the Code of Canon Law, can. 2116, § 2. Therefore, on the third day of the aforementioned month, a decree was issued, by which it was declared: "It is established that there is martyrdom and the cause of martyrdom of the Venerable Servant of God Natale Pinot, so that further proceedings may be made." However, it remains to be investigated whether the name and honors of the Blessed can be safely conferred upon this Servant of God. Therefore, in the entire assembly of sacred rites, which was convened on the thirteenth day of the preceding month of July, before the Most Holy Pope Pius XI, the aforementioned Relator proposed to discuss the doubt: "Now that the martyrdom and the cause of martyrdom, and also the dispensation from signs or miracles, are approved, can the solemn Beatification of the aforementioned Venerable Servant of God proceed safely?" The Most Reverend Cardinals and Consultor Fathers unanimously replied that it could safely proceed; nevertheless, the Most Holy Father postponed his judgment until he had implored the generosity of divine light through prayer.

[*Latin ed. p. 439*]

The Holy Congregation of Rites, on the first day of October, having chosen this day to commemorate the illustrious Saint Reinigis, and the most distinguished Bishop of Rheims, and having ordered that the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Vincent Vannutelli, Bishop of Ostia and Preneste, Dean of the Holy College, and Relator of the cause, together with the Reverend Father Charles Salotti, Promoter of the Faith, and Myself, Secretary, be present, and with them present, sitting upon the Pontifical throne, solemnly decreed: That the solemn Beatification of the Venerable Servants of God, John Mary du Lau, Archbishop of Arles, Francis Joseph de la Rochefoucauld, Bishop of Belloy-en-France, Peter Louis de la Rochefoucauld, Bishop of Saint-Ouen, and their companions, who were murdered in Paris in hatred of the Faith in the month of September of the year 1792, may proceed. This decree was ordered to be published and recorded in the acts of the Sacred Congregation of Rites, and that Apostolic Letters, in the form of a Brief concerning the solemnity of Beatification, should be issued, as

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soon as it shall be permissible, to be celebrated in the Patriarchal Basilica of the Vatican, on the first of October, in the year nineteen hundred and twenty-six.

[Signed:] A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites. L. © 8. Angelus Mariani, Secretary.

II. CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE VENERABLE SERVANTS OF GOD, JOHN MARY DU LAU, ARCHBISHOP OF ARLES, FRANCIS JOSEPH DE LA ROCHEFOUCAULD, BISHOP OF BELLO-EN-FRANCE, PETER LOUIS DE LA ROCHEFOUCAULD, BISHOP OF SAINT-OUEN, AND THEIR COMPANIONS, MURDERED IN PARIS IN HATRED OF THE FAITH IN THE MONTH OF SEPTEMBER OF THE YEAR 1792.

ON THE QUESTION: "Does it appear that there is evidence of martyrdom, and of the cause of martyrdom, by signs or miracles, in the case and to the effect of which we are speaking?"

It will never be possible to sufficiently deplore that dark and wretched plague which, at the close of the eighteenth century, under the false name of philosophy, perverted minds, corrupted morals, and filled France with bloodshed and threats. The soul shudders at the recollection of the infamous and inhuman spectacles which were presented by impious and wicked men, scarcely worthy of that name, during the French perfidy, who desecrated sacred places, violated the sacred signs of the Catholic religion, and persecuted bishops, priests, and pious men.

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - The official commentary notes that laymen, at their own discretion, were compelled to recite the formula of the oath, which was devised by secular authority and was clearly contrary to the rights and liberties of the Church and to the dictates of conscience, or who otherwise demonstrated a lack of good will towards the new political institutions. Among the many outstanding priests and devout Christians who were delivered to death during that most terrible time, a distinguished company of men shines forth, who were murdered in Paris in September of the year 1792 with extreme injustice and barbarity. These men, numbering one hundred and thirty, are worthy to be honored as valiant soldiers of Christ, as the Church is wont to honor its martyrs, and the cause of their martyrdom has been brought before the Apostolic See. Their execution took place in the very place where they were being held. Specifically, one hundred and thirty were killed in the Carmelite monastery, and their names are faithfully recorded here:

I. John Mary du Lau, Archbishop of Arles.

II. Francis Joseph de la Rochefoucauld, Bishop of Beauvais.

III. Peter Louis de la Rochefoucauld, Bishop of Saint-Ouen.

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IV. Vincent Abraham, parish priest of the town of Sept-Saulx, in the diocese of Rheims.

V. Andrew Angar, vicar of the parish of Saint-Sauveur in Paris.

VI. John Baptist Claudius Aubert, curate of the parish of Our Lady in the town of Pontoise.

VII. Francis Balmain, formerly a member of the Society of Jesus.

VIII. John Peter Bangue, chaplain of the Parisian hospital of Saint-James.

IX. Ambrose Augustine Chevreux, superior of the Congregation of Saint Maur.

X. Louis Barreau de la Touche, monk of the Congregation of Saint Maur.

XI. Renatus Julian Massey, monk of the Congregation of Saint Maur.

XII. Louis Francis Andrew Barret, attached to the parish of Saint-Roch in Paris.

XIII. Joseph Bécavin, priest of the diocese of Nantes.

XIV. Charles Jeremiah Béraud du Pérou, formerly a member of the Society of Jesus.

XV. Robert le Bis, parish priest of Saint-Denis, in the town of Briis sous-Forges.

XVI. James Julius Bonnaud, formerly a member of the Society of Jesus, general vicar of Lyons.

XVII. John Anthony Savine, director of the sodality of clergy of Saint Sulpice.

XVIII. Louis Alexius Mathias Boubert, deacon, and administrator of the sodality of clergy of Saint Sulpice.

XIX. John Anthony Hyacinth Boucharenc de Chaumeils, general vicar of Viviers.

XX. John Francis Bousquet, priest residing in Paris.

XXI. John Francis Burté, O.F.M. Conventual, procurator in Paris.

XXII. Claudius Cayx-Dumas, formerly a member of the Society of Jesus.

XXIII. John Charton de Millou, formerly a member of the Society of Jesus.

XXIV. Claudius Chaudet, attached to the parish of Saint-Nicholas des Champs in Paris.

XXV. Nicholas

[*Latin ed. p. 441*]

The Holy Congregation of Rites, 441, Clairmont, pertaining to the incurable infirmary of Paris.

XXVI. John Alexander Menurejb, prefect of the house of St. Francis of Sales in the town of Issy.

XXVII. Claudius Colin, priest of the house of St. Francis of Sales in the town of Issy.

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XXVIII. Francis Guillamot, priest of the house of St. Francis of Sales, in the town of Issy.

XXIX. Charles Richard Lebreton (Brother Peter of the Order of Capuchins), priest of the house of St. Francis of Sales in the town of Issy.

XXX. Peter Louis Joseph Verrier, priest of the house of St. Francis of Sales, in the town of Issy.

XXXI. Bernard Francis de Cucsac, of the Society of St. Sulpice, director of the philosophical seminary, in Paris.

XXXII. Francis Dardan, among the students of the sacred confessional of St. Barbara.

XXXIII. William Delfaut, formerly a member of the Society of Jesus, Archpriest of the town of Daglan.

XXXIV. Maturinus Victor Deruelle, priest of the parish of St. Gervasius in Paris.

XXXV. Gabriel Desprez de Boche, Vicar General of Paris.

XXXVI. Thomas Nicholas Dubray, priest of the Society of St. Sulpice.

XXXVII. Thomas Benedict Du Buisson, parish priest of St. Dionysius in the town of Barville, in the diocese of Orleans.

XXXVIII. Francis Dumasrambaud de Calandelle, secretary to the Bishop of Limoges.

XXXIX. Henry Hippolytus Ermes, vicar of the parish of St. Andrew des-Arcs.

XL. Armandus de Foucauld de Pontbriand, Vicar General of Arles.

XLI. Claudius Francis Gagnières des Granges, formerly a member of the Society of Jesus, priest of the house of St. Francis of Sales.

XLII. James Friteyre Durvé, formerly a member of the Society of Jesus.

XLIII. James Gabriel Galais, of the Society of St. Sulpice, director of the seminary of the Robertins.

XLIV. Peter Gauguin, of the Society of St. Sulpice, prefect of the library of Issy.

XLV. Louis Lawrence Gaultier, of the incurable infirmary of Paris.

XLVI. George Girault (Brother Severinus among the Franciscan brethren of the Third Order), of the confessional of the Sisters of St. Elizabeth.

XLVII. John Goizet, Archpriest of the parish of Our Lady, in the town of Niort, in the diocese of Poitiers.

XLVIII. Peter Landry, vicar in the parish of Our Lady, in the town of Niort.

XLIX. John Philip Marchand, vicar of the parish of Our Lady, in the town of Niort.

L. Andrew Grasset de Saint-Sauveur, Canon of the cathedral church of Sens.

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LI. Charles Francis le Gué, formerly a member of the Society of Jesus.

LII. Francis Vareilhe Duteil, formerly of the Society of Jesus, of the house of St. Francis of Sales.

LIII. Peter Michael Guérin, of the Society of St. Sulpice.

LIV. Guesdon, priest.

LV. John Anthony Guilleminet, priest of the parish of St. Euchus, in Paris.

LVI. Francis Louis Hébert, Superior General Vicar of the Eudists.

LVII. James Stephen Philip Hourrier, of the Society of St. Sulpice, prefect of the seminary of Laon.

LVIII. John Baptist Jannin, of the infirmary of La Salpêtrière.

[*Latin ed. p. 442*]

442 Acta Apostolicae Sedis - Official Commentary — L I X. John Lacan, chaplain of the hospital of Paris, now called "of Piety" by the religious. — L X. Peter Alexander de Langlade, vicar general of Rouen. — L X L. Claudius Anthony Roduplhus Laporte, formerly a member of the Society of Jesus, vicar of St. Louis in the town of Brest. — LXII. Francis Lewis Laugier de Lamanon, formerly parish priest of the town of Champs-sur-Marne. — LXIII. Francis Lefranc, a member of the Eudist Order, superior of the seminary of Coutances. — LXIV. William Nicholas Lewis Leclercq, a member of the Society of Christian Schools (Fr. Solomon). — L X V. Oliver Lefebvre, chaplain of the hospital of Paris, now called "of Mercy" by the religious. — LXVI. Urban Lefebvre, priest of the Society of Missions for the Infidels. — LXVII. Jacob or Joseph Lejardinier des Landes, parish priest of St. Nicholas in the town of de-la-Feuillie. — LXVIII. Michael Joseph Lemercier, attached to the parish of St. Eustachius in Paris. — LXIX. Francis Caesar Londiveau, vicar of the parish of Evaillé. — L X X. Lewis Longuet, canon of St. Martin of Tours. — LXXI. James Francis de Lubersac, chaplain to Victoria, daughter of Louis XV. — LXXII. Henry Augustus Luzeau de la Mulonnière, a member of the Sulpician Society. — LXXIII. Gaspar Claudius Maignien, parish priest of the place called la-Villeneuve-le-Roi. — LXXIV. John Massin, attached to the parish of St. Sulpicius. — LXXV. Lewis Mauduit, parish priest of the place called Noyers. — LXXVI. Francis Lewis Méallet de Fargues, vicar general of the diocese of Clermont. — LXXVII. James John Le Meunier, vicar of Our Lady in the town of Mortagne. — LXXVIII. John Mary Monge, vicar of St. Peter in the parish of Belnay. — LXXIX. John James Morel (Fr. Apollinaris among the Capuchin Brothers), vicar of the Germans in the parish of St. Sulpicius. — LXXX. John Baptist Nativelle, vicar of St. Martin in the town of Longjumeau. — LXXXI. Renatus Nativelle, vicar of St. Dionysius in the town of Argenteuil. — LXXXII. Nezel, a cleric, professor among the Sulpicians of Issy. — LXXXIII. Mathias Augustine Nogier, chaplain of the Ursuline nuns of Paris. — LXXXIV. Joseph Thomas Pazery de Thorame, canon of the cathedral church of Bleza. —

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LXXXV. Julius Honoratus Cyprian Pazery de Thorame, vicar general of the diocese of Toulon. — LXXXVI. Peter Francis Pazery de Thorame, vicar general of the diocese of Arles. — LXXXVII. Lewis Pellier, parish priest of St. Martin in the town of Montigny. — LXXXVIII. Peter Ploquin, vicar in the town of Druye. — LXXXIX. John Baptist Michael Pontus, priest of the Sulpician Society, in Paris. — XC. Renatus Nicholas Foret, parish priest of St. Martin in the town of Boitron, in the diocese of Sées. — XCI. Augustine Porlier, recently initiated into the priesthood. — XCII. Julian Poulain de Launay, a priest and professor. — XCII. Peter Nicholas Psalmon, a member of the Sulpician Society, superior of the seminary of Laon. — XCIV. John.

[*Latin ed. p. 443*]

S. Congregation of Rites 443: Robert Queneau, parish priest of the town of Allonnes, near Saumur. — 95: Stephen Francis Deodatus de Ravinel, deacon at the seminary of St. Sulpice. — 96: James Augustine Robert de Lezardière, deacon at the seminary of St. Sulpice. — 97: Louis Francis Rosé, parish priest of St. Martin in the town of Emalleville, in the diocese of Rouen. — 98: John Caesar Rostaing, deacon of the seminary of Laon, in Paris. — 99: Claudius Rousseau, of the society of St. Sulpice, prefect of the seminary of Laon. — 100: Vincent Joseph le Rousseau, formerly a member of the Society of Jesus, director of the religious community of the Visitation, in Paris. — 101: Francis Urban Salin de Mart, canon in the place of Saint-Lisier-de-Conseraus, in the diocese of Pamiers. — 102: John Henry Louis Samson, vicar in the town of Caen, in the diocese of Bayeux. — 103: John Anthony Barnabas Séguin, vicar of the parish of St. Andrew des Arcs, in Paris. — 104: John Baptist Mary Tessier, priest of the society of St. Sulpice. — 105: Joseph Martial Texier, master of the boys' choir in the church of St. Sulpice. — 106: John Joseph Thierry, acolyte. — 107: Thomas Loup, called Bonnotte, formerly a member of the Society of Jesus, director of the Ursulines of Paris. — 108: Charles Regis Matthew, Count de Vallons de la Calmette, formerly a military commander. — 109: Joseph Volondat, parish priest of the place of Saint Gaultier, in the diocese of Limoges. — 110: Mathurin Nicholas de Villeneuve, formerly a member of the Society of Jesus, director of the nuns of Calvario. Seventy-seven were slain in the seminary of St. Firmin of the Congregation of the Mission: namely, 111: Andrew Abel Alricy, an eighty-year-old priest. — 112: Renatus Mary Andrieux, superior of the community of St. Nicholas du Chardonnet. — 113: Nicholas Bize, rector of the seminary of St. Nicholas du Chardonnet. — 114: Stephen Michael Gillet, rector of the seminary of St. Nicholas du Chardonnet. — 115: Louis John Matthew Lanier, prefect of the seminary of St. Nicholas du Chardonnet. — 116: Charles Victor Véret, deacon of the community of St. Nicholas du Chardonnet. — 117: Peter Paul Balzac, priest in the parish of St. Nicholas du Chardonnet. — 118: Joseph Louis Ovièfve, priest in the parish of St. Nicholas du Chardonnet. — 119: Anthony Claudius Augustus Beaupoil

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de Saint-Aulaire, canon of St. Hilary of Poitiers. — 120: John Francis Mary Benoit, called Vourlat, formerly a member of the Society of Jesus, director of the religious community of the perpetual adoration of the Most Holy Sacrament. — 121: John Charles Mary Bernard, regular canon and curator of the library in the Parisian Abbey of St. Victor. — 122: Michael Andrew Sylvester Binard, in the Navarrense college.

[*Latin ed. p. 444*]

444. Acta Apostolicae Sedis - Official Commentary, Doctor.

445. Claudius Bochot, Director of Patrum Christianorum, Doctrine.

446. Eustachius Felix, Procurator of Patrum Christianorum, Doctrine.

447. Ioannes Franciscus Bonnel de Pradal, Canon Regular of St. Genovefa.

448. Claudius Ponse, Canon Regular of St. Genovefa.

449. Petrus Bonsé, Parish Priest in the town of Massy.

450. Petrus Briquet, Doctor of Theology at the College of Navarre.

451. Petrus Brisse, Canon Penitentiary of the Cathedral Church of Beauvais.

452. Carolus Carnus, Doctor at the College of Euthen.

453. Ioannes Carolus Caron, Parish Priest of the town of Collégien.

454. Bertrandus Antonius de Caupenne, Vicar in the town of Montmagny.

455. Nicolaus Colin, Parish Priest of the town of Genevrières.

456. Salvator Costa, Italian Priest.

457. Sebastianus Desbrielles, Master of Schools at the Parisian Hospital called "de la Pieté."

458. Ioannes Petrus Duval, Master of Schools at the Parisian Hospital called "de la Pieté."

459. Ludovicus Franciscus Rigot, Acolyte at the Parisian Hospital called "de la Pieté."

460. Iacobus Dufour, Vicar of St. Remigius in the town of Maisons.

461. Dionysius Claudius Duval, Priest of the parish of St. Stephen of the Mount, in Paris.

462. Ioseph Falcoz, Priest dedicated to the Parisian hospitals.

463. Iacobus Fangousse de Sartret, Priest.

464. Marcus Antonius Philippus Fauconnet, Prefect of the Seminary called "des Trente."

465. Gilbertus Ioannes Fautrel, Priest.

466. Philibertus Fougères, Parish Priest of St. Lawrence in the Diocese of Nevers.

467. Ludovicus Ioseph Francois, Director of the Parisian Seminary of St.

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Firmin.

468. Petrus Ioannes Garrigues, Priest.

469. Nicolaus Gaudreau, Parish Priest of the town of Vert-le-Petit.

470. Georgius Hieronymus Giroust, Vicar of the place of Genevilliers in the Diocese of Paris.

471. Ioseph Maria Gros, Parish Priest of St. Nicholas du Chardonnet.

472. Ioannes Henricus Gruyer, of the Congregation of the Mission, Vicar of St. Louis, in Versailles.

473. Petrus Michael Guérin du Rocher, formerly a member of the Society of Jesus, Prefect of the house recently established for those converted to the Catholic faith.

474. Robertus Franciscus Guérin du Rocher, formerly a member of the Society of Jesus.

475. Ivo Andreas Guillon de Keranrum, Curator of the College of Navarre.

476. Iulianus Franciscus Hédouin, devoted to the religious life.

477. Petrus Franciscus Hénocq, Doctor at the College named after Cardinal Lemoine.

478. Eligius Herque du Roule, formerly a member of the Society of Jesus, Sacristan of the Hospital called "de la Pieté."

479. Petrus Ludovicus Joret, Priest.

480. Ioannes Petrus le Laisant, Vicar of St. Dionysius in the town of Dugny.

481. Iulianus le Laisant, Vicar in the town of Videcosville.

482. Gilbertus Ludovicus Sym-

[*Latin ed. p. 445*]

Saint Congregation, 445. Eitium phorianus Lanchon, spiritual director of the religious women of Port Royal. — 446. James de la Lande, parish priest of the place called Illiers-l'Évêque. — 447. John Joseph de Lavèze Belay, vicar of the Hôtel Dieu hospital in Paris. — 448. Michael Leber, curate of the parish of Saint Magdalene-de-la-Ville-l'Évêque in Paris. — 449. Peter Florentius Leclercq, priest of the seminary of Saint Nicholas-du-Chardonnet. — 450. John Charles Legrand, Doctor of Philosophy at the college called Lisieux. — 451. John Lemaitre, priest. — 452. John Thomas Leroy, former prior of the parish of Ferté-Gaucher. — 453. Martin Francis Alexius Loublier, parish priest of the town of Condé-sur-Sarthe. — 454. Claudius Silvanus Mayneaud de Bisefranc, priest. — 455. Claudius Louis Marmotant de Savigny, parish priest of the place called Compans-la-Ville. — 456. Henry John Millet, vicar of the church of Saint Hippolytus in Paris. — 457. Francis Joseph Monnier, priest in Paris. — 458. Mary Francis Mouffle, vicar of the church of Saint Merry in Paris. — 459. John Michael Philippot, priest

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attached to the college of Navarre. — 460. Peter Claudius Pottier, member of the Congregation of the Eudists. — 461. James Leonoras Rabé, vicar of the Parisian hospital for poor children. — 462. Peter Robert Régnet, priest. — 463. Ivon John Peter Rey de Kervisic, vicar of Saint James-du-Haut Pas in Paris. — 464. Nicholas Charles Roussel, priest. — 465. Peter Saint-James, vicar of the Parisian hospital of La Pietà. — 466. James Louis Schmid, parish priest of the church of Saint John the Evangelist in Paris. — 467. John Anthony Seconds, formerly a member of the Society of Jesus, at the hospital of La Pietà. — 468. Peter James de Turmenyes, priest and great master of the house of Navarre. — 469. Renatus Joseph Urvoy, priest. — 470. Nicholas Mary Verrón, formerly a member of the Society of Jesus, director of the religious women of Saint Aura. — 471. John Anthony Joseph de Villette, formerly a military leader. — 472. William Violard, priest. Twenty-three Servants of God were killed from among those who were being held in the prison of the Abbey of Saint Germain. — 473. Daniel Louis André Des Pommerayes, vicar of the Parisian parish of Saint Paul. — 474. Louis Remigius Benoist, vicar of the Parisian parish of Saint Paul. — 475. Louis Remigius Nicholas Benoist, vicar of the Parisian parish of Saint Paul. — 476. John Andrew Capeau, vicar of the Parisian parish of Saint Paul. — 477. Thomas Peter Anthony de Boisgelin de Kerdu, General Vicar of Acqui. — 478. Anthony Charles Octavian du Bouzet, General Vicar of Rhe-

[*Latin ed. p. 446*]

446 Acta Apostolicae Sedis - Official Monthly Commentary. — OXCIV. Armand Chapt de Rastignac, Vicar General of Arelate. — CXCV. Louis le Danois, priest of the parish of Saint Roch in Paris. — CXCVI. Claudius Fontaine, vicar of the parish of Saint James de la Boucherie in Paris. — CXCVII. Peter Louis Gervais, from the secretariate of the Archbishop of Paris. — CXOVIII. Sanctes Huré, priest. — CXCIX. Charles Louis Hurtrel, priest, of the Order of the Minim Fathers. — CC. Louis Benjamin Hurtrel, deacon. — CCI. Anne Alexander Charles Mary Lanfant, formerly a member of the Society of Jesus. — CCII. Laurent, priest, educator of deaf and mute children. — CCIII. Martin, priest of the parish of Saint James de la Boucherie. — CCIV. Thomas John Monsaint, vicar of the parish of Saint Roch in Paris. — CCV. Francis Joseph Pey, vicar of the church of Saint Landry, in Paris. — CCVI. John Joseph Rateau, priest. — CCVII. Mark Louis Royer, parish priest of Saint John en-Grève, in Paris. — CCVIII. John Louis Guyard de Saint-Clair, canon of Nieuwmaegen. — CCIX. John Peter Simon, of considerable standing, concerning the management of schools, in the chapter of Our Lady of Paris. — CCX. Peter James Mary Vitalis, in the church of Saint Merry, in Paris, vicar. Three were also killed in the prison called "La Force." — CCXI. John Baptist Bottex, parish priest of the town of Neuville-sur-Ain. — CCXII. Michael Francis de la Gardette, vicar of the parish of Saint Gervase, in Paris. — CCXIII. Francis Hyacinth le Livec,

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formerly a member of the Society of Jesus, now of the religious order of the Daughters of Calvary. After the judicial proceedings were completed, both by ordinary and by Apostolic authority in the ecclesiastical court of Paris, concerning the martyrdom and the cause of martyrdom, the signs or miracles, and the legitimate form having been presented and acknowledged, a preparatory meeting was held in the residence of Cardinal Vincent Vannutelli, the Relator of the cause, on October 23, 1923, in which it was decided upon the martyrdom, the cause of martyrdom, and the signs or miracles of all the aforementioned Servants of God. The preparatory assembly was then convened after two years, in the Vatican Congregation hall, on November 15. In this same year, on July 13, general meetings were held before the Most Holy Pope Pius XI, in which the aforementioned Cardinal Vannutelli proposed the following question for discussion: "Whether it is established that there was martyrdom, a cause of martyrdom, and signs or miracles concerning these two hundred and thirteen Servants of God." The Most Blessed Father, with earnest attention, followed the votes of the Most Reverend Cardinals and the Consultors, but he postponed revealing his own opinion, considering that it was necessary to pray to God, and to implore a greater abundance of divine light in this very serious matter.

[*Latin ed. p. 447*]

The Holy Congregation of Rites: Whereas, after a thorough and careful examination of all matters, it had decided to make known its opinion, it designated this day, on which the solemn memory of the Most Reverend Remigius, Bishop of Rheims, is commemorated; and, having offered the Host of Peace most devoutly, it ordered that the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Vincent Vannutelli, Bishop of Ostia and Preneste, Dean of the Holy College and Relator of the cause, together with the Reverend Father Charles Salotti, Promoter General of the Holy Office, and myself, from the secretariate, seated on the Pontifical throne, issued the following solemn decree: "It is hereby declared that the martyrdom and the cause of martyrdom of ninety-one Venerable Servants of God, as previously mentioned, are established, so that proceedings may continue in the case and to the effect desired; as for the remaining twenty-two, further evidence is required, and investigations are to be continued." These are: XXVIII. Francis Guillaumot. — XXIX. John Charles Lebretori. — LIV. Guesdon, priest. — LX. Peter Alexander de Langlade. — LXII. Francis Louis Lauger de Lamanon. — LXVIII. Michael Joseph Lemercier. — LXXIV. John Massin. — LXXVIII. John Mary Monge. — LXXXVII. Louis Pellier. — XCI. Augustine Porlier. — XCVII. Louis Francis Rosé. — XCVIII. John Caesar Rostaing. — CV. Joseph Martial Texier. — CVI. John Joseph Thierry. — CIX. Joseph Volondat. — CXIX. Anthony Claudius Augustus Beaupoil de Saint-Aulaire. — CXXXIV. Salvator Costa. — CXLI. James Fangousse de Sartrel.

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— CXLII. Mark Anthony Philip Fauconnet. — CLXXXVII. William Violard. — CXCII. Thomas Peter Anthony de Boisgelin. — CCIII. Priest Martin. This decree was ordered to be made public and to be entered into the records of the Sacred Congregation of Rites, on the first of October, in the year nineteen hundred and sixteen.

[Signed] A. CARD. VICO, Bishop of Porto and Santa Rufina, Most Reverend Prefect. L. © S. Angelus Mariani, Secretary.

[*Latin ed. p. 448*]

448 Acta Apostolicae Sedis - Official Commentary III. DAMASCUS. CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE VENERABLE SERVANTS OF GOD, FRANCIS, MOOTI, AND RAPHAEL MASSABKI, BROTHERS, CHRISTIAN FAITHFUL OF THE MARONITE RITE, OF DAMASCUS, KILLED IN 1860, DUE TO HATRED OF THE FAITH. REGARDING THE QUESTION: "Whether, with the approval of the martyrdom and the cause of martyrdom, and also with the dispensation from the signs or miracles, according to canon 2116 § 2 of the Code of Canon Law, it is possible to proceed safely to the solemn Beatification of these three Venerable Servants of God?"

Recently, the memory remains of the immense devastation that occurred in Damascus, Syria, in the year one thousand eight hundred and sixty, when barbaric bands of Druzes inflicted cruelty upon the Christian people, filling everything with terror, blood, fire, and destruction. Among those killed were eight members of the Franciscan Order, who resided in a monastery of that city, diligently devoted to their profession. The cause of these men has recently been brought to a happy conclusion, and the honors of the Blessed are already granted to them by Apostolic decree, and it is near that the solemn rite of Beatification will be completed. But in the same monastery, during the same raging storm and by the same enemies of the Christian faith, three other brothers, Maronites, were killed, who, having barely survived the initial attack, fled there, in order to share the same fate as those religious men, with whom they were accustomed to associate. They were outstandingly distinguished by their piety and their virtuous lives, and with fearless spirit they endured the furious onslaught of their enemies, shedding their blood as a witness to the Catholic faith, just as the eight members of the Franciscan Order did, so that they would not stain themselves with the crime of apostasy, to which each was urged.

When the news of the imminent Beatification of the eight members of the Franciscan Order, who have been declared martyrs for the faith, was brought to the ears of the present Archbishop of Damascus of the Maronite Rite, the Most Reverend Prelate felt that the same honor should be given to the three Maronite brothers, for the same reason and in the same place where they were killed. For those who were united in faith and in suffering,

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it was fitting that they should be honored with equal glory.

[*Latin ed. p. 449*]

The Holy Congregation of Rites, together with other Eastern Church prelates, presented prayers to the Supreme Pontiff, earnestly imploring that what had been neglected concerning their martyrs might be benevolently remedied. Our most Holy Father, Pope Pius XI, perceiving the just and laudable request, wished to offer a new and singular pledge of his benignity and benevolence to the Eastern Church. Therefore, in order that the entire matter might be properly completed, He lent His hand to the advancement of the cause, entrusting it with a special mandate to the General Promoter of the Faith, instructing him to go to Damascus, and to present, in due judicial form, suitable witnesses of the deaths of those individuals whom he might find. This proceeded well; indeed, more and more clear testimonies and documents worthy of faith were gathered, which, after careful examination, were deemed entirely suitable. The entire series of events, described by the Promoter of the Faith, was presented to the Most Reverend Cardinals and to the Fathers of the Consultors, who, at the general meeting on the fifth day of the month, in response to the question raised by the Most Reverend Cardinal Anthony Vico, Prefect of the Sacred Congregation of Rites: "Whether, considering the report of the General Promoter of the Faith, it is possible to proceed safely to the Beatification of the aforementioned faithful?", responded with a unanimous affirmative vote. The Most Holy Father, with open words, congratulated those who had happily expended their efforts in this cause, and deigned to express the joy of his heart, and readily accepted the votes of those who, having considered the clarity of the martyrdom, had requested that the dispensation from signs or miracles be maintained. However, in order that nothing might be lacking in the established order of judgments, provision had been made through the inquiry of the Promoter of the Faith, who had investigated the writings of the Servants of God, and who had demonstrated the observance of the decrees of Urban VIII concerning the public cult not being held. After the customary prayers to obtain the light of divine wisdom in this important matter, this auspicious day, the seventh of October, was chosen, on which the solemn feast of the Blessed Virgin Mary under the title of the Most Holy Rosary is celebrated, to commemorate the victory achieved by the Christian people over the tyranny of the Turks. Therefore, after the sacred mysteries had been piously celebrated, He ordered that the Most Reverend Cardinal Anthony Vico, Bishop of Porto and Santa Rufina, and Prefect of the Sacred Congregation of Rites, together with His Excellency, Charles Salotti, General Promoter of the Faith, and myself, the undersigned secretary, be summoned to this most noble Vatican hall, and, in the presence of these, He declared, with the highest authority at his disposal: "It is established that the martyrdom and the cause of the martyrdom of the

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aforementioned three Venerable Servants of God exist, so that, with the dispensation from signs or miracles maintained, it is safe to proceed to their solemn Beatification." This decree was published, recorded in the acts of the Sacred Congregation of Rites, and the names of the three Venerable Servants of God were inscribed in the Apostolic Letters, ACTA, vol. XVIII, n. 11. — 3-11-1926. 30

[*Latin ed. p. 450*]

450 Acta Apostolicae Sedis - Official Commentary on the ceremonies of beatification of the eight aforementioned Franciscan brethren, to be celebrated as soon as possible, which were ordered to be added, on the ninth of October in the year nineteen hundred and twenty-six. £8 A. CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect. L. S. Angelus Mariani, Secretary. IV. Regarding the beatification, or declaration of martyrdom, of the Venerable Servants of God, John Mary du Lau, Archbishop of Arles; Francis Joseph de la Rochefoucauld, Bishop of Belloy-en-France; Peter Lewis de la Rochefoucauld, Bishop of Saint-Ouen; and their companions, who were killed in Paris, in hatred of the faith, in the month of September in the year 1792. Concerning the doubt: "Whether, with the approval of the martyrdom and the cause of martyrdom, and also with the dispensation from the signs or miracles, it is possible to proceed safely to the solemn beatification of these one hundred and ninety-one Venerable Servants of God, according to canon 2116 § 2 of the Code of Canon Law?" What human powers, strengthened by divine grace, can accomplish, as the examples of all the saints demonstrate, and especially those who, after being severely tested, preferred to sacrifice their lives rather than renounce the faith of Christ and the unity of the Church. Many of these, whose names are now honored with palms of glory by the Church, emerged from every condition of men, who, for the sake of the testimony of God, surrendered their bodies and washed their robes in the blood of the Lamb. A notable group of these was gathered in the very city of Gallia in the month of September in the year 1792, among whom were the aforementioned three Venerable men, distinguished by their episcopal dignity, and many others who devoted themselves to the care of souls. These, whom the faithful had found as companions in captivity, and who were soon to share the same fate, earnestly exhort them, urging them to be sorry, to turn their minds to heaven, and to avoid the eternal torments that were far more terrible, which were prepared for them. These incentives aroused religious feelings in them.

[*Latin ed. p. 451*]

The Holy Congregation of Rites notes with great emotion: in Genoa, all prostrate themselves, eager to expiate their sins, and prepare themselves to meet death with piety. Those who were held in the Carmelite monastery were slaughtered in the garden; others were ordered to enter the temple to

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repeat an unjust oath, and all who resisted were punished with death. In the temple, they poured forth constant prayers to God, and as each one was called by name to meet his death, he would rise up joyful, as if summoned by angels to the wedding of the Lamb; they did not cease from reciting the canonical hours, nor did they remove from their sight the sacred books; others blessed God, because the very doctrines which they had defended from the chairs and books, were now being confirmed by the testimony of their blood; others gazed upon the image of the crucified Christ, repeating His words: "Lord, forgive them, for they know not what they do." Even those who were killed in the Abbey of Saint Germain sought to attain a pious death, aided by the ministry of captive priests. Those who were held in the Seminary of Saint Firmin were either slaughtered within the building or thrown from the windows into the street, where the most savage women had gathered, who, like beasts thirsting for blood, rushed to those who were thrown down, and, with keys in their hands, cruelly tore away anything that might still remain of their spirit. They did not abstain from mutilating the bodies of the dead; they climbed onto carts upon which these bodies were placed, and (horrifying to say) trampled upon them with their feet, cut them with whips, severed limbs, and, carrying away the dismembered parts, showed them to passersby as trophies, shouting: "Long live the nation!" It is fitting and opportune that in this our age, when war against the Lord and His Christ is being instigated by the enemies of our religion, we should celebrate examples of such outstanding faith and fortitude, from which, indeed, great strength will be added to the faithful to bravely fight against all the treacherous attempts and every kind of deceit of the enemies of the Name of Christ. For the minds of the young are strengthened as they recount the triumphs of their fathers (Eucher. Lugdun., Horn, de 88. Peter and Paul). Therefore, let the entire Catholic Church rejoice for the new glory and the new benefit that will come to it from the exaltation of these Venerable Servants of God. It has been established, according to the law, by a decree issued on the first day of the month, after judicial proceedings were held concerning one hundred and ninety-one of them out of two hundred and thirteen, that they are indeed martyrs, and their names have been religiously recorded. And, by another decree, the evidence of their martyrdom was examined, and, as provided in canon law (can. 2116, § 2), they were absolved from the need to present any special proofs or miracles.

[*Latin ed. p. 452*]

452 Acta Apostolicae Sedis - Official Commentary.

However, it is necessary to add something so that the judicial formulas of this sacred forum may be understood. Therefore, on the fifth day of the aforementioned month, having assembled before the Most Holy Pope Pius XI, the Most Reverend Cardinal Vincent Vannutelli, Relator of the cause, proposed the following question for discussion: Whether, with the

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approval of the martyrdom and the cause of martyrdom, as well as the dispensation from the signs or miracles, it is permissible to proceed safely to the solemn Beatification of the aforementioned ninety-one Servants of God. Furthermore, all those present, the Reverend Cardinals and Fathers Consultors, gave their affirmative vote; but the Most Blessed Father, desiring to obtain a greater abundance of heavenly wisdom through fervent prayers, reserved his opinion. He designated today, the most auspicious day, on which the annual solemnities in honor of the Most Blessed Virgin Mary under the most sacred title of the Rosary are celebrated, and commanded the Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Vincent Vannutelli, Bishop of Ostia and Preneste, Dean of the Sacred College and Relator of the cause; also, the Reverend Father Charles Salotti, General Promoter of the Holy Office, and myself, the undersigned Secretary, to be present, and, with their presence, he issued a solemn decree: That it is permissible to proceed safely to the solemn Beatification of the aforementioned ninety-one Servants of God. He ordered that this decree should be made public, recorded in the acts of the Sacred Congregation of Rites, and that Apostolic Letters, in the form of a Brief, concerning the solemnities of the Beatification in the Patriarchal Basilica Vaticana, should be dispatched as soon as possible, on the ninth of October in the year nineteen hundred and twenty-six.

£8 A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites. L. © S. Angelus Mariani, Secretary.

[*Latin ed. p. 453*]

8. The Congregation for Seminaries and for University Studies.

SACRED CONGREGATION FOR SEMINARIES AND FOR UNIVERSITY STUDIES. LETTER TO THE MOST REVEREND ORDINARIES, CONCERNING THE CATECHETICAL DISCIPLINE WHICH MUST BE CULTIVATED WITH UTMOST CARE IN SACRED SEMINARIES.

Most Reverend Lords,

For the restoration of the kingdom of Jesus Christ, our Savior, on earth, nothing contributes more, according to the very divine institution, than the exceptional sanctity and instruction of the priestly order. "Indeed, weighty reasons and common to all ages, demand that many and great virtues be found in priests; but alas, our own age demands even more, and much greater ones" (Leo XIII, Encyclical *Etsi Nos*, February 15, 1882).

Since suitable ministers of the altar and diligent caretakers of souls can only emerge from those who, within the sacred precincts of seminaries, are properly instructed in all the virtues and sciences, the Holy Apostolic See has promulgated wise laws concerning such institutions, whose fortunes are most closely linked to the state of the Church itself. We are confident that all those to whom this pertains will religiously observe all that has

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been established regarding this matter; but one thing is of the greatest importance and weight, which we earnestly urge all sacred prelates to diligently attend to, and it concerns the method or manner of imparting Christian doctrine.

According to canon 1365, § 3, of the Code of Canon Law, "lectures on pastoral theology must also be given, along with practical exercises, especially concerning the method of teaching the catechism to children and others." How appropriately and how necessarily this must be emphasized, is easily understood by anyone who considers the duty of teaching the Christian people, which is held by all priests, especially pastors, to be the first and greatest of all offices: for from its observance or neglect, the salvation or ruin of souls depends to a great extent.

It is also most clearly stated by Benedict XIV, the most wise Pope: "It must be affirmed that a great part of those who are condemned to eternal torments undergo this calamity perpetually because of their ignorance of the mysteries of the faith, which they are necessarily bound to know and believe, so that they may be numbered among the elect" (Instruction *XXVI*, 18).

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis - Commentarium Officiale. Hence, according to the prescription of canon law, the parish priest is obligated to diligently fulfill his most important duty, which is the instruction of the Christian people, by preparing children to properly receive the Sacraments of Penance, Confirmation, and the Eucharist, and, after they have for the first time received the Holy Eucharist, to further instruct them more thoroughly and perfectly, as well as to explain the Catechism to adult faithful, using language adapted to their understanding (can. 1329-32). It is clear that other priests, and even deacons, are bound by this duty, as stated in the following: "Priests and other clerics, unless legitimately hindered, shall assist their own parish priest in this most sacred work, even under penalties to be imposed by the Ordinary" (can. 1333 § 2). However, since the instruction, especially of the young and uneducated, on matters of the highest importance, using language adapted to their understanding, is both difficult and absolutely necessary, a long and thoroughly diligent preparation must be devoted to this task. This must be done in the sacred Seminaries: for that is the very purpose for which they are established. But in order for anyone to properly and fruitfully fulfill the task of teaching the Christian people, it is not enough to have the doctrinal preparation, which consists in the knowledge of the truths to be taught, and which is acquired through the study of sacred theology, especially dogmatic theology, but a didactic preparation is also required, concerning the manner in which the truths must be presented, and this is achieved through appropriate precepts and practical exercises. On this matter, the Supreme Pontiff Pius X, in his memorable

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Encyclical Acerbo nimis (April 15, 1905), wrote: "It is far easier to find a speaker who can speak copiously and eloquently, than to find a catechist who possesses all the qualities of a truly excellent teacher. Therefore, whatever natural talent anyone may have for thinking and speaking, he must always remember that he will never be able to impart Christian doctrine to children or to the people with true benefit, unless he prepares himself thoroughly and diligently." It is certainly mistaken for those who believe that, because of the ignorance and slowness of the people, they can be negligent in this matter. On the contrary, the more gifted the audience, the greater the care and diligence that should be used, so that the most profound truths, so far removed from ordinary understanding, may be adapted to the duller minds of the uneducated, to whom, as well as to the wise, the truths necessary for attaining eternal blessedness must be presented. Therefore, we earnestly implore Your Eminence to strongly urge the observance of this canon law and to strive to ensure that the discipline of catechetics is thoroughly cultivated in your Seminary; for this reason, the professor of pastoral theology should give frequent lectures on the method of teaching Christian doctrine, and the clerics themselves should practice this task, either in the Seminary or in the churches, as prudence suggests. These are the things, Most Eminent Prelate, that we have written to you, as well as to other sacred dignitaries, concerning this matter. We now conclude our letter.

[*Latin ed. p. 455*]

The Holy Congregation for Seminaries and for Universities of Studies, using the very words with which the Supreme Pontiff Leo XIII encouraged the Bishops of Peru in a similar case, says: "If you will do these things, the clergy will flourish in their honor, and the praise of the Church will remain, which has always been and ought to be held as the promoter and sustainer of the best studies. Furthermore, suitable men will be available to you, who, called to the service of your ministry, will be of great use to you in educating the people and fostering piety, and will be a help." (Brief *Inter graves*, May 1, 1894). Meanwhile, we humbly implore God, the benevolent giver of all good things, that He may deign to bestow abundant heavenly graces upon you and all the faithful entrusted to your pastoral care. From the Secretariat of the Holy Congregation for Seminaries and Universities of Studies, September 8, 1926.

Most devoted to your Eminence in the Lord,

CAIETANUS Card. BISLETI, Prefect.

Iacobus Sinibaldi, Bishop of Tiberias, Secretary.

[*Latin ed. p. 456*]

456 Acta Apostolicae ACTA Sedis - Official Commentary of the Tribunals of the SACRED ROMAN ROTA. Summons by edict concerning the NUL-

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LITY OF MARRIAGE (TESTA-ROSASCO). Since the actual place of residence of Joseph Eosasco in this cause is unknown, we summon him to appear, either in person or through a duly appointed procurator, before the seat of the Tribunal of the Sacred Rota (Rome, Via della Dataria, 94), on December 15, 1926, at 11 o'clock, to resolve the disputed matter, or to subscribe to the following, and to determine the date for the rota session for the definition of the cause: Whether the marriage in this case is null. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Joseph Eosasco, must take care to inform him of this edictal summons.

L. ff¡ S. I. Grazioli, President.

From the Chancery of the Tribunal of the Sacred Rota, October 13, 1926.

Johannes Ladelci, Notary.

[*Latin ed. p. 457*]

Diarium Romanae Curiae 457

DIARIUM ROMANAE CURIAE

Wednesday, October 13th.

His Holiness received in a solemn audience, His Excellency, Mr. Doctor ELIODORO ROMERO, Extraordinary Ambassador and Plenipotentiary of Peru, for the presentation of his Credentials.

SACRA CONGREGAZIONE DEL CONCILIO

NOTICE

It is hereby made known that the registrations for the practice of law at the Office of the Sacred Congregation of the Council, already open, will close on November 30th next.

SACRA CONGREGAZIONE DEI RITI

Tuesday, October 5th, 1926, in the Apostolic Palace at Augusta, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Theological Consultors, discussed and gave their vote, first on the aforementioned doubt concerning the formula for the solemn beatification of the Venerable Servants of God, John Mary du Lau, Archbishop of Arles; Francis Joseph de la Rochefoucauld, Bishop of Beauvais; Peter Lewis de la Rochefoucauld, Bishop of Saintes, and their companions, who were killed in Paris in hatred of the Faith; and then on the aforementioned doubt concerning the formula for the solemn beatification of the three brothers, Maronite, Francis, Mooti, and Raphael Massabki, who

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were killed in the year 1860 in hatred of the Faith.

Tuesday, October 26th, 1926, in the Apostolic Palace at Augusta, with the participation of the Eminent and Reverend Lords Cardinals, and with the vote of the Reverend Official Prelates and the Theological Consultors who comprise the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the aforementioned doubt concerning the heroic exercise of the virtues practiced by the Venerable Servant of God, Vincent Pallotti, Roman Priest, Founder of the Pious Society of Missions.

[*Latin ed. p. 458*]

458 Acta Apostolicae Sedis - Official Commentary of the TRIBUNALE DELLA 8. ROMANA ROTA. On Saturday, October 16th, the solemn inauguration of the legal year took place in the Apostolic Palace at the Vatican. After the Mass of the Holy Spirit and the taking of the oath, the Judges, along with the officials of the Holy Tribunal and the lawyers, were admitted to the presence of the Holy Father. The Very Reverend and Most Reverend Monsignor Massimo Massimi, Dean, read the following address: "Most Blessed Father, "The legal year 1925-1926 marked yet another increase in workload, compared to previous years: the number of cases decided with a final judgment rose to fifty-four, not to mention the many other cases that were concluded in other ways. " Nevertheless, it was a year of mourning for the Rota, due to the death of the Dean, Monsignor Giovanni Prior, who passed away on April 28th in Darlington, England, where he was born. It is particularly sad to remember him today, at this annual inauguration, at which we saw him for fifteen consecutive years, from 1908 to 1922, when he had the honor of delivering the address in the presence of Your Holiness. " That, one might say, was the last act of his office, because shortly thereafter he succumbed suddenly to the weight of illness, which forced him to a forced and painful rest for three and a half years, until he fell asleep in the Lord, most holy one, as the message transmitted to our Tribunal by the Bishop of the place indicates, and as is easily believed, knowing his holy life. " The Rota can rightly be proud of having had, first as a Judge and then as Dean, such a virtuous figure of a priest, upright and pious, intelligent and cultured, courteous but firm, and devoted to the person of the Roman Pontiff. His distinguishing characteristic was a calm, constant, and tenacious diligence, which he pursued to the point of sacrificing his life. Thus, as we resume our work, what was a sad thought becomes a timely warning. We must gather the excellent example of every virtue that the venerable deceased left behind, and, in particular, the strong love for work. The work of a Tribunal is often difficult and ungrateful, which leads to a natural tendency to postpone it. And against this tendency, we must all – judges, officials, and lawyers – react powerfully. " Let our purpose be firmly established, in the hope of divine grace, which we have just now requested before the altar. We have witnessed the celebration of the Sacred

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Mysteries, we have invoked the Holy Spirit, and we have raised our eyes hopefully to the image of Our Lady. " The Eucharist gives divine fervor, and, as Ambrose says, *nescit tarda molimina Spiritus Sancti gratia* (the grace of the Holy Spirit does not delay diligent works). Filled with this grace, Mary quickly ran to the mountain. May her example and her help give us strength to ascend the steep mountains.

[*Latin ed. p. 459*]

Diarium Homanae Curiae 459, from our Tribunal. And may Your Holiness, with paternal blessing, guide us in these difficult and perilous ascents, so that we may not stumble, nor be delayed on the way, but from the summit reached, we may discover the radiant vistas * and the magnificent horizons of justice."

The Holy Father responded, declaring that he received with particular pleasure the noble expressions of devoted sentiments, cherished memories, and fervent intentions manifested, all the more so because they came from those whom he knew to be from the altar. To them, he could aptly apply what the Emperor Justinian stated at the beginning of the Digest: "Let those who are called priests in the name of justice, for we cultivate justice." And he continued, saying: "We were united with you this morning in prayer to God, thinking of you and this welcome and desired meeting, and of your new work, praying for you to receive heavenly blessings, and offering prayers for the lamented deceased Dean, whose memory, so sacred, so beautiful, so edifying, has been so devotedly and fraternally remembered. The work, already grown, will again grow in its destined course, and We observe, with paternal pleasure and sincere pride, that together with the work, if possible, grows the zeal and generosity with which you approach it, so that even in you, these noble and lofty ascents are accomplished, of which happy mention has been made, ascents filled with poetry, for truly, there is nothing more beautiful than justice."

He then recalled and applied the words of the Psalmist: "Blessed is the man whose help is from the Lord: his ascensions are ordered in his heart..." For he shall receive the blessing of the lawgiver, and they shall go from strength to strength. Finally, he imparted the requested Apostolic Blessing to all present, and to those who were in their minds and in their hearts.

SECRETARY OF STATE, BY ORDER.

With letters from the Secretary of State, the Holy Father, Pope Pius XI, happily reigning, has deigned to appoint:

August 1926.

Monsignor Eugenio Tisserant and the Reverend Father Cirillo Karalewskyi, Consultors of the Sacred Congregation for the Oriental Church.

With Apostolic Briefs, the Holy Father, Pope Pius XI, happily reigning,

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has deigned to appoint:

June 23, 1926.

Monsignor Luigi Maglione, titular Archbishop of Caesarea of Palestine, Apostolic Nuncio to Paris.

July 8.

Monsignor Giuseppe Fietta, titular Archbishop of Sardica, Apostolic Internuncio in Central America.

[*Latin ed. p. 460*]

Acta Apostolicae Sedis - Official Commentary 460, October 13, 1926. The Most Reverend Cardinal Raffaele Merry del Val, Protector of the Sisters of the Presentation of Madras (India). 20. The Most Reverend Cardinal Camillo Lawrence, Protector of the Vallombrosa Congregation, O.S.B. 25. The Most Reverend Cardinal Michele Lega, Protector of the Institute of the Religious Adorers of the Most Holy Sacrament (Buenos Aires). Apostolic Protonotaries, as if participating: August 5th: 16. September 2nd: 9. September 26th: Monsignor Dionisio O'Connor, of the diocese of London. Monsignor Giuseppe Asti, of the archdiocese of Milan. Monsignor Massimiliano Keller, Apostolic Administrator of Schneidemuhl. Monsignor Pietro Paturzo, of the archdiocese of Sorrento. Domestic Prelates of the Sacred Order: March 26, 1925. Monsignor Maurilio Silvani, of the diocese of Alexandria. February 23, 1926. Monsignor Giovanni Sumera, of the archdiocese of Manila. Monsignor Cesare Guerrero, of the same archdiocese. March 1st: Monsignor Teofilo Bromboszcz, of the diocese of Katowice. May 1st: Monsignor Anthony Sinibaldi, of the archdiocese of Milan. June 16th: Monsignor Pietro Donohoe, of the diocese of Brooklyn (U.S.A.). Monsignor Giacomo Tommaso Kelty, of the same diocese. Monsignor Francesco Saverio Ludeke, of the same diocese. Monsignor Timoteo Luigi Hickey, of the same diocese. Monsignor Giovanni Luigi Belford, of the same diocese. Monsignor Boleslao Puchalski, of the same diocese. Monsignor Ambrogio Schumack, of the same diocese. Monsignor Giovanni C. York, of the same diocese. Monsignor Patrick J. Cherry, of the same diocese. Monsignor Thomas J. O'Brien, of the same diocese. Monsignor William Me Ginnis, of the same diocese. Monsignor James G. Corrigan, of the same diocese. Monsignor Nicholas M. Wagner, of the same diocese. Monsignor John J. Sheridan, of the diocese of Syracuse (Illinois, U.S.A.). Monsignor Pietro Marazza, of the diocese of Novara. July 16th: Monsignor John Eugene Weibel, of the diocese of Little Rock. August 5th: Monsignor John Ceraso, of the archdiocese of Capua. August 12th: Monsignor Emmanuele Vinheta, of the diocese of Biberão Preto. Monsignor John Francis Stanley, of the diocese of London. August 16th:

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Monsignor Theodore Valentin, of the same diocese.

[*Latin ed. p. 461*]

Diarium Romanae Curiae 461, August 18, 1926. Most Reverend Edmondo Brunck de Freundeck, of the diocese of Strasbourg.

Most Reverend Anthony Sawatzki, of the diocese of Danzica.

Most Reverend Charles Bovero, of the archdiocese of Turin.

Most Reverend William L. O'Brien, of the archdiocese of Chicago.

Most Reverend Joseph Centennial Quille, of the same archdiocese.

Most Reverend Bernard J. Sheil, of the same archdiocese.

Most Reverend Maurice P. Fitzgerald, of the diocese of Brooklyn.

Most Reverend Angelo Astorri, of the archdiocese of Fermo.

Most Reverend Mark de Dionigi, of the diocese of Novara.

HONORS: By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Order of Saint Gregory the Great, civil class, with commendation:

June 18, 1926, upon Mr. Edoardo Riboli, of the diocese of Chiavari.

July 30, upon Mr. Knight Angelo Delassus, of the archdiocese of Cambrai.

August 12, upon Mr. Anthony Joseph Leite, of the diocese of Botucatu.

September 2, upon Mr. Attorney Gaetano Ceola, of the diocese of Vicenza.

September 10, upon Mr. Francesco Patrick Finn, of the diocese of Middlesborough.

September 13, upon Mr. Simeone di Cagno-Abbrescia, of the archdiocese of Bari.

September 17, upon Mr. Bernard Mary Mutsaers, of the archdiocese of Malines.

September 17, upon Mr. Colomano Cziffra, of the diocese of Gran Varadino.

The Order of Saint Gregory the Great, civil class, with knighthood:

June 18, 1926, upon Mr. Charles Mary Victor Boothaan, of the diocese of Boisle-Duc.

July 31, upon Mr. Victor Parein, of the archdiocese of Malines.

August 18, upon Mr. Doctor Daniel Joseph McCarthy, of the diocese of Davenport.

August 18, upon Mr. Robert Wastelier Du Parc, of the diocese of Lille.

August 18, upon Mr. Hubert Cuypers, of the diocese of Harlem.

August 24, upon Mr. Joseph Francis Xavier Cornelius Augustine Jansen, of the diocese of Bois-le-Due.

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September 30, upon Mr. Professor Gaetano Solieri (Milan).

October 6, upon Mr. Lorenzo Erders, of the archdiocese of Malines.

September 7, upon Mr. Lucio Lucioli, of the diocese of Chiusi and Pienza.

September 7, upon Mr. Julian Gulley, of the archdiocese of Paris.

[*Latin ed. p. 462*]

Acta Apostolicae Sedis - Official Commentary, September 7, 1926. To the Reverend Mr. Giulio Vallotti, of the Archdiocese of Turin.

September 17. To the Reverend Mr. Arpad Horváth, of the Diocese of Gran Varadino.

September 20. To the Reverend Mr. Gustavo Imrik, of the same diocese.

September 29. To the Reverend Mr. Francesco Nardacchione, of the Diocese of Larino.

September 29. To the Reverend Mr. Edvino J. Stubbs, of the Archdiocese of Chicago.

The Order of Saint Sylvester, Papal Commandery: October 15, 1926. To the Reverend Mr. Leone Castelli, of the Archdiocese of Milan.

October 15. To the Reverend Mr. Domenico Valente, of the Diocese of Molfetta.

The Order of Saint Sylvester, Papal Knighthood: August 19, 1926. To the Reverend Mr. Guido Barafani, of the Archdiocese of Florence.

September 18. To the Reverend Mr. Angelo Amicarelli, of the Archdiocese of Cagliari.

September 18. To the Reverend Mr. Ernesto Marini, of the same archdiocese.

September 18. To the Reverend Mr. Edoardo Manunza, of the same archdiocese.

September 18. To the Reverend Mr. Luigi Podda, of the same archdiocese.

September 29. To the Reverend Mr. Simone Tasciotti, of the Diocese of Sezze.

HIS HOLINESS'S HOUSEHOLD, BY NOMINATION.

By the tickets of His Eminence, the Monsignor, the Most Holy Father, Pope Pius XI, reigning happily, deigned to appoint:

Secretaries, Extraordinary: September 25, 1926.

The Most Reverend Monsignor Guglielmo E. Griffin, of the Archdiocese of Chicago.

The Most Reverend Monsignor Giuseppe A. Casey, of the same archdiocese.

The Most Reverend Monsignor Vittore Primeau, of the same archdiocese.

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September 30. The Most Reverend Monsignor Antonio Gryczynski, of the Archdiocese of Lublino.

October 5. The Most Reverend Monsignor Giacinto Eascioni, of the Diocese of Macerata and Tolentino.

October 8. The Most Reverend Monsignor Giuseppe Albers, of the Archdiocese of Cincinnati.

October 11. The Most Reverend Monsignor Teodoro Huerth, of the Archdiocese of Colonia.

October 12. The Most Reverend Monsignor Giuseppe Bortoluzzi, of the Diocese of Ceneda.

October 12. The Most Reverend Monsignor Gottardo Possamai, of the same diocese.

October 13. The Most Reverend Monsignor Luigi De Martino, of the Archdiocese of Sorrento.

October 19. The Most Reverend Monsignor Baldassare Moeckel, of the Archdiocese of Bamberga.

[*Latin ed. p. 463*]

From the Roman Curia Diary:

Secret Chamberlains of Sword and Mantle, Extraordinary: September 25, 1926. Mr. Count Ignazio Serra, of the archdiocese of Cagliari.

October 16: Mr. Viscount Hervé de Lyrot, of the diocese of Versailles.

October 20: Mr. Luigi Giuseppe Rivet, of the archdiocese of Ottawa.

Honorary Chamberlains in Peacock Blue of His Holiness:

October 6, 1926. Monsignor Giuseppe Ferner, of the archdiocese of Salzburg.

October 6, 1926. Monsignor Francesco Fiala, of the same archdiocese.

October 11, 1926. Monsignor Pietro Kreutzer, of the archdiocese of Koln.

October 11, 1926. Monsignor Pietro Herkenrath, of the same archdiocese.

October 13, 1926. Monsignor Lazzaro Bongiovanni, of the diocese of Turin.

October 15, 1926. Monsignor Pasquale Lanzo, of the diocese of Mcastro.

October 15, 1926. Monsignor Sebastiano Ayala, of the diocese of Arassuahy.

Honorary Chamberlains of Sword and Mantle, Extraordinary:

October 2, 1926. Mr. Carlo Dietrich, of the diocese of Brussels.

October 6, 1926. Mr. Francesco A. Suris Fontanals, of the diocese of Barcelona.

October 13, 1926. Mr. Francesco Carrillo Guerrero, of the diocese of Madrid.

October 13, 1926. Mr. Toribio Zuñiga Cerrado, of the same diocese.

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October 13, 1926. Mr. Domenico de Arsuaga Amiel, Izaguirre y Mignot, of the diocese of Vitoria.

October 13, 1926. Mr. Emmanuele Orueta y Arriero, of the diocese of Madrid.

October 19, 1926. Mr. Dionisio Garcia-Pelayo y Cordoncillo, of the archdiocese of Seville.

Honorary Chaplains Extra Urbem of His Holiness:

October 6, 1926. Monsignor Paolo Bramböck, of the archdiocese of Salzburg.

Honorary Chamberlains Extra Urbem of His Holiness:

October 18, 1926. Monsignor Matteo Scalzullo, of the archdiocese of Conza.

October 18, 1926. Monsignor Giovanni Del Guercio, of the same archdiocese.

October 18, 1926. Monsignor Vincenzo Gallicchio, of the same archdiocese.

[*Latin ed. p. 464*]

464 Acta Apostolicae Sedis - Commentarium Officiale

NECROLOGIO

13 maii 1926. Reverendissimus Dominus Liberto Boeynams, Episcopus titularis Zeugmae.

18 iunii » Reverendissimus Dominus Giovanni M. Clerc, Episcopus Vizagapatamensis.

7 septembris » Reverendissimus Dominus Dionisio Schüler, Archiepiscopus titularis Nazianzi.

9 » » Reverendissimus Dominus Wladislao Szczesniak, Episcopus titularis Larandae.

1 octobris » Reverendissimus Dominus Isidoro Badia y Sarradel, Episcopus Tarazonensis.

9 » » Reverendissimus Dominus Agostino Eosentreter, Episcopus Culmensis.

19 » » Reverendissimus Dominus Guglielmo F. O' Hare, Episcopus titularis Massimianopolitanus.

20 » » Reverendissimus Dominus Edoardo Patrizio Alien, Episcopus Mobile, U. S. A.

21 » » Reverendissimus Dominus Emilio Jiménez Perez, Episcopus titularis Antedonensis.

AVVISUM:

Per novam dispositionem, Administrationes Typographiae Polyglottae Vaticanae et Bibliothecae Vaticanae sunt distinctae et inter se autonomae

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factae. Quapropter, ut probabiles confusiones evitentur et ut correspondenitia facile et celeriter solvatur, id quod exclusive ad opera typographicam pertinet ad Typographiam Polyglottam Vaticanam dirigendum est, et id quod ad emptiones et commissiones librorum pertinet ad Bibliothecam Vaticanam.

[*Latin ed. p. 465*]

Year XVIII - Vol. XVIII, December 1, 1926, No. 12. ACTA APOSOLICAE SEDIS, Official Commentary. ACTA OF POPE PIUS XI. LETTERS, ENCYCLICAL, TO THE MOST REVEREND FATHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY PASTORS OF PLACES, MAINTAINING PEACE AND COMMUNION WITH THE APOSTOLIC SEE: CONCERNING THE MOST GRAVE CONDITION OF THE CATHOLIC RELIGION IN THE UNITED STATES OF MEXICO.

PIUS PP. XI, to the Venerable Brothers, greetings and the Apostolic Benediction.

We stated last year, at the close of the year, when addressing the Cardinals, Fathers, assembled in Consistory, that it is impossible, unless with "some more present help of the merciful God," to hope for or expect a sufficient alleviation of the grievous matters affecting the name of the Catholic religion in the Republic of Mexicana; and that Our sentiments and desires, which We have expressed on many occasions, have not delayed you, entrusted as you are with the pastoral care of your people, to earnestly implore the Divine Founder of the Church, with fervent prayers, to move to remedy so grave a situation.

For, We say, so grave is the situation, when Our most beloved sons in Mexico, some of whom, having deserted the ranks of Christ and estranged from the common Father, have cruelly raged against others, both in the past and today. Although, in former ages of the Church, and indeed subsequently, more atrocious things have been done against Christians, nowhere, and perhaps at no time, has it happened that, with the Church of God set aside and its rights violated,

[*Latin ed. p. 466*]

466 Acta Apostolicae Sedis - An Official Commentary, added with such thoughtful skill and, at will, a certain appearance of law, few [people]. The freedom of most [people] is curtailed, with no piety towards citizens, and no regard for the traditions of our ancestors, in every way. Therefore, because of the matters indicated and the private and public supplications presented, we wish that you, and all the faithful, may not lack the most ample testimony of Our most gracious will; these prayers, having begun so auspiciously, certainly deserve to be continued without interruption, indeed, even intensified. For the vicissitudes of things and times, with the

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changing opinions and affections of men, it is not for mortal men to govern and direct the health of human society, but for the Divine Will, which alone can establish a certain end and limit to such vexations. And so that you, Venerable Brothers, may not think that we have made these supplications in vain, the governors of the Mexican Republic, because of their inexpiable hatred of religion, have insisted with more severity and harshness on their wicked commands: indeed, the clergy and the multitude of Catholics there, strengthened by a more abundant outpouring of divine grace, had shown such an example of patient resistance, that We Ourselves, with a solemn document of apostolic authority, justly and deservedly place it before the entire Catholic world. Last month, when We decreed the honor of the blessed celestials, the martyrs of the frequent Gallic persecution, Our thoughts spontaneously turned to the Catholics of Mexico, for whom it had been deliberately and purposefully decided to resist patiently the licentiousness and foreign domination, and not to deviate from the unity of the Church and the authority of the Apostolic See. O, the most excellent praise of the Divine Bride, to whom such noble and generous offspring, ready to defend, suffer, and die for the most holy freedom of the faith, have never been wanting throughout the ages! The sad times of the Mexican Church, Venerable Brothers, are not without reason why we repeat them so much more deeply. It is enough to mention this one thing: in recent times, civil disturbances, indeed frequent, have almost always aimed at the disturbance and overthrow of religion.

[*Latin ed. p. 467*]

The affair concerning PUPP. XI, 467, especially those events which occurred in the years 1914 and 1915, when men, steeped in a certain barbarity, inflicted such fierce and harsh treatment upon both the clergy and the sacred virgins, and upon those things dedicated to divine worship, that no injustice, no disgrace, and no violence were spared. When, moreover, we examine the matter more closely, as We have publicly demanded and as has been abundantly reported in the newspapers, it is a source of great sorrow to us that, in recent years, the Apostolic Delegates sent to Mexico have been subjected to such treatment: one was expelled from the republic, another, who had temporarily left the country for reasons of health, was forbidden to return, and a third was treated with no less hostility and ordered to depart. In this – let us pass over the fact that no men could have been more suitable than these – and in this treatment of their archiepiscopal dignity and their honorable mission, and especially to Us, to whose authority they were subject, everyone can see how unjust and disgraceful it is. These matters are indeed harsh and grave; but, Venerable Brothers, those things which We are about to mention are even more distant from the rights of the Church, and are far more calamitous for the Catholics of that nation. And first, let us consider that law, which, in the year 1917, was enacted and

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is called the Political Constitution of the United Mexican States. As far as our matter is concerned, the separation of the republic from the Church is established, and therefore, no rights are granted to the Church, as if it were diminished in its headship; nothing can be compared to it in the future; and the magistrates are given the authority to intervene in the external worship and discipline of the Church. The clergy are placed on a level with other citizens who practice liberal and useful arts, with this distinction, that they must not only be of Mexican birth and must not exceed the number that the legislators of the individual states have defined, but they are also deprived of political and civil rights, like criminals or infamous men. Furthermore, it is decreed that, when ten citizens are together, they must inform the magistrate if they have entered or intend to enter the property of a church;

[*Latin ed. p. 468*]

468 Acta Apostolicae Sedis - The official record indicates that these matters have been translated. It is not permitted to take religious vows, nor is it permitted for religious orders and sodalities to exist in Mexico. Public worship is forbidden, except within sacred buildings and under the supervision of the authorities; the buildings themselves are attributed to the nation; in this regard, all episcopal and canonical buildings, seminaries, religious houses, hospitals, and all institutions that provide assistance, are withdrawn from the Church. For the Church does not possess dominion over any of these things; and whatever property was held at the time the law was enacted, is attributed to the nation, with the provision that any action may be taken to report anything that the Church appears to possess through others; and this law cautions against supporting such an action with mere presumption. Clergy are not permitted to receive anything by will, except what is left to them by their relatives. No power is recognized to the Church in the marriages of Christians, which are therefore valid only insofar as they are valid under civil law. Teaching is indeed permitted, but with the condition that priests and members of religious sodalities are not permitted to give lessons or initiate children in letters, and that in schools, even private ones, religion must be entirely separate. It is also stipulated that any certificates issued by the Church upon the completion of studies in its schools are to be publicly displayed.

Thus, Venerable Brothers, those who established, approved, and enacted this law, either were ignorant of the fact that, within the Church, a society of its own kind, perfectly constituted by Christ, the Redeemer and King of men, for the common salvation, there is divinely bestowed complete freedom to carry out its work—a fact that, two centuries after the birth of Christ, seems incredible in a Catholic nation and among baptized people—or, with arrogant blindness, they believed that they could reject and destroy "the house of the Lord, firmly built and well founded upon a solid rock," or they were inflamed with a desire to harm the Church in some way.

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Therefore, after the promulgation of this most grievous law, did the archbishops and bishops of Mexico remain silent? And, shortly thereafter, did they not, with renewed vigor, raise their voices in protest, with the understanding that their predecessor would support their complaint, and that the sacred prelates of many nations would approve?

[*Latin ed. p. 469*]

The Acts of Pope Pius XI, page 469, generally, and many individually; we ourselves confirmed this on the day after the Kalends of February of this year, when we wrote a consolatory letter to all the Mexican bishops. Indeed, those bishops, who are the governors of the republic, believed that the leaders of the republic would gradually understand, from the articles of that law which restricted religious freedom, how much damage and danger the law would inflict on almost the entire population, and therefore, for the sake of concord, they would resort to the use of none, or very few, of those articles, in order to achieve a tolerable way of living in the meantime. However, even though, at the urging of more lenient pastors, an infinite amount of patience was shown by the clergy and the people, all hope for the restoration of peace and tranquility has vanished. For, by a law promulgated by the President of the republic on the day after the Kalends of July of this year, almost nothing of religious freedom remains in those regions; the exercise of the sacred ministry is so hindered that, as if it to be a capital crime, it is punished with the most severe penalties. This abuse of public power, Venerable Brothers, moves us beyond what is credible. For whoever loves God, our Creator and most merciful Redeemer; whoever wishes to obey the commandments of the Holy Mother Church: this person, we say, must be considered an enemy and a malefactor, must be deprived of his common rights, and must be subjected to public persecution along with the wicked. Oh, how aptly does that which our Lord Jesus Christ said to the Jewish leaders apply to the authors of this affair: "For now is the hour for you, and the power of darkness." Indeed, one of these laws, though not the most recent, is interpreted by the other, the most recent, not as they wish, but in a way that makes it worse and much more intolerable; and the prescriptions of both are so insisted upon by the President and administrators of the republic, that no governor of the United States, no magistrate, and no military leader will allow Catholics to rest. Added to this persecution are insults: for it is customary to accuse the Church before the people, with some resorting to the most shameless lies in public assemblies, silencing and preventing anyone from our ranks from speaking out or defending themselves, "When I was daily with you in the temple, you did not stretch forth your hands against me."

[*Latin ed. p. 470*]

470 The Acts of the Apostolic See, an official commentary, are published

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in various periodicals and Catholic newspapers, intensely devoted to the truth and action of the Church. If, at the beginning, we have been able to attempt, in daily commentaries, a true narration and a refutation of falsehoods, in defense and protection of the Church, now, to these citizens, inflamed with patriotic charity, who cry out for the freedom of their ancestral faith and divine worship, it is not permitted to seek, even in vain, [such defense]. But We, moved by the conscience of our apostolic office, Venerable Brothers, will proclaim; and let the whole Catholic world hear what arises from the impotence and licentiousness of our adversaries, and what arises from the heroic virtue and constancy of bishops, priests, religious families, and laymen. Foreign priests or religious are expelled; colleges, intended for the Christian instruction of boys and girls, are closed because they either bear a religious name or possess some sacred image or statue; likewise, many seminaries, schools, hospitals, and houses containing temples are closed. In almost every state or territory, a minimum number of priests is prescribed for the performance of sacred duties, who, however, cannot perform them unless they are registered with the magistrates and have obtained permission from them. In some places, conditions are imposed for the performance of ministry that, if the matter were not so grievous, would provoke laughter: such as that priests, for example, must have a certain age; that they must be civilly married; and that, unless there is running water, they must not baptize. In a certain state or federation, a decree has been issued that no more than one bishop shall be within its territory; therefore, we know that two sacred prelates have been exiled from their dioceses. Moreover, compelled by circumstances, some have left their episcopal sees; others have been brought before judges; many have been arrested; others are in a situation where they will be arrested. From Mexico, it is demanded of all who either hold public offices dedicated to the instruction of children and young people, or who have dealings with the head of state, whether they praise the war waged against the Catholic religion; these are compelled, lest they be removed from their offices, to join, along with soldiers and artisans, in a certain procession.

[*Latin ed. p. 471*]

The Acts of Pope Pius PP. 471 XI relate that he participated in, and was subjected to, the so-called "Regional Labor Law of Mexico," which they call the "Mexican Regional Labor Law." This spectacle, instituted simultaneously in Mexico and other cities on the same day, and following impious addresses to the people, aimed to demonstrate that, despite the insults heaped upon the Church, the actions and works of the President would be approved by the clamor and applause of the assembled crowd. And here, the malice and cruelty of the enemies did not cease. Men and women who defended the cause of religion and the Church, either verbally or through writings, were summoned to court and handed over to custody; further-

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more, elderly individuals, even those carried in litters, and entire orders of canons, as well as priests and other members of the populace, were mercilessly beaten in the streets, in the squares, and in the vicinity of sacred buildings. We earnestly hope that those who commit such great and numerous crimes will one day come to their senses and turn to the mercy of God, repenting and weeping. We are firmly convinced that our most noble sons, unjustly slain, are asking for vengeance from their murderers before God.

Now, it seems fitting, Venerable Brothers, to deliberate and explain how the bishops, priests, and faithful of Mexico have risen up and opposed the wall for the house of Israel, and have stood in battle. Indeed, it was not to be doubted that the Mexican prelates, with one accord, would experience all that was within them, in order to defend the freedom and dignity of the Church. And first, through a letter commonly addressed to the people, after having easily expelled the clergy, and having always acted with peace, as well as prudently and patiently with the government officials, and having tolerated less just laws with a more lenient spirit, they warned the faithful, instructing them to persevere in the Cattolica religion, so that "it is necessary to obey God rather than men," whenever the laws are unjust, since they are alien to the very notion and name of the law, and repugnant to the constitution and life of the Church itself. After this harsh law, promulgated by the President...

[*Latin ed. p. 472*]

472 Acta Apostolicae Sedis - Commentarium, officially promulgated, through common and repeated letters of complaint, decreed: to accept such a law is the same as to surrender the Church, and to give the reins of government to civil authorities, who, moreover, were clearly not at all inclined to abandon their intentions; rather, they preferred to abstain from the public exercise of their sacred ministry; therefore, the divine worship, which could not be celebrated without the ministry of priests, was to be completely suspended in all the churches of their dioceses, from the last day of the month of July—the day on which that law would take effect. Furthermore, the governors ordered that the sacred buildings everywhere be entrusted to lay custodians, who would be chosen by the presidents of the municipalities, but in no way were they to be entrusted to those who had been or were to be ordained or designated by the bishops; thus, the possession of these buildings was transferred from ecclesiastical to civil authorities, and almost everywhere the bishops forbade the faithful to accept any election offered to them by the civil authorities, nor to enter those temples which had ceased to be under the authority of the Church; in some places, however, due to the variety of circumstances, other measures were taken.

However, let us not think, Venerable Brothers, Archbishops of Mexico,

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that if any suitable opportunity and advantage were given to them to temper the passions and reconcile concord, they would have neglected it, even if they suspected some good outcome, or rather, despaired of it. It is known that the Archbishops, through their colleagues, gave letters to the President of the Republic, addressed to the Bishop of Huejutla, who had been captured and brought to the city, commonly called Pachuca, with a large military escort, in a most unworthy manner; but it is also known that he replied to them angrily and with hatred. Moreover, certain outstanding men, eager for peace, spontaneously intervened, and the same President was willing to converse with the Archbishop of Morelia and the Bishop of Tabasco, and for a long time and to no avail, they discussed very serious matters on both sides. Soon, the bishops deliberated whether to request the Public Council to repeal those laws that were contrary to the rights of the Church, or rather, as they had done before, to resist patiently, or, as they say, passively: for not one reason, but many, such a request was considered.

[*Latin ed. p. 473*]

The acts of Pope Pius XI, 473, seemed to them to offer no hope of success. Nevertheless, they presented a humble petition, carefully crafted by learned Catholic men in law, and diligently examined by themselves; to which, indeed, the episcopal petition, concerning the care of the members of the League for the Defense of Religious Liberty, of which we shall speak shortly, had been appended, with the written consent of many citizens of both sexes. The bishops rightly foresaw what would happen; for the national assembly rejected the petition presented to it by all votes, except one, because, as they said, the bishops were deprived of their legal standing, had appealed to the Roman Pontiff, and refused to acknowledge the laws of the nation. What then remained for the sacred pastors, if not to decide that nothing in their actions, nor in the actions of the people, would be changed until the unjust laws were repealed? The rulers of the United States, abusing their power and the remarkable patience of the citizens, threatened the Mexican clergy and people with more severe measures; but how can one overcome and conquer men who are prepared to endure any hardship, unless such an agreement is reached that the cause of Catholic liberty suffers some detriment? The priests admirably imitated the steadfastness of the bishops, and brought it to bear upon themselves, enduring many annoyances in the midst of the conflict; and we present and praise before the entire Catholic world these outstanding examples of virtue, "because they are worthy." In this regard, although all means were employed in Mexico, and the efforts and vexations of the adversaries extended primarily to the clergy and the people, in order to alienate them from the sacred hierarchy and from this Apostolic See, nevertheless, of all the priests, who number about four thousand there, we seem to see that only one or two have miserably abandoned their duties; and therefore, we believe that we can expect

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much from the Mexican clergy. Indeed, these ministers of the sacred rites are closely united among themselves, and readily and reverently obey the commands of their superiors, even though this is often done without great hardship; they live from the sacred ministry, and, when they are poor and have no means of supporting themselves, the Church...

[*Latin ed. p. 474*]

.474 From the Apostolic See – a commentary, which must be defended vigorously; privately, to strive; to attend to the spiritual needs of the Christian faithful with all one's strength, and to foster and kindle piety in all those around oneself; furthermore, by example, by counsel, and by exhortation, to elevate the minds of one's flock to a higher level, and to strengthen their spirits to persevere patiently. Therefore, who would be surprised that the wrath and fury of enemies are primarily and especially directed against priests? Indeed, if the occasion arises, they have never hesitated to seek imprisonment and even death itself, with a serene countenance and with steadfast spirits. – But what has been announced in recent days is, in truth, abhorrent to even the unjust laws that we have mentioned, and is joined with the greatest impiety; for, when priests are in their own homes or in the homes of others, they are suddenly attacked, the most holy Eucharist is shamefully violated, and the same sacred ministers are led to prison. Nor shall we ever sufficiently praise the zealous faithful of Mexico, who have rightly understood how important it is that that Catholic nation should not depend in matters of the most sacred and important things – such as the worship of God, the freedom of the Church, and the care for the salvation of souls – on the arbitrary will and audacity of a few, but should be governed, with God's grace, by just laws, which are in accordance with natural, divine, and ecclesiastical law. We certainly attribute a most singular merit to the Catholic sodalities, which in this present crisis serve as almost praetorian legions for the clergy. For their members, as far as they can, not only provide assistance in supporting and maintaining priests, but also watch over the sacred buildings, instruct children in the Christian doctrine, and, as it were, stand guard, warning priests so that none of them may lack support. In general, this is the case; but we wish to say something about the most important of these sodalities, so that each may know that they are highly approved and praised by the Vicar of Jesus Christ. And to begin, the Society of the Knights of Columbus, which, pertaining to the entire republic, consists of active and industrious men, who, through their deeds, their open profession of faith, and their zeal for assisting the Church, are highly commendable.

[*Latin ed. p. 475*]

The acts of Pope Pius XI, number 475, promote two undertakings, opportune presented for the present time: first, the association of fathers of

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families from the entire nation, whose purpose is to educate their sons in the Catholic faith; second, the right to which Christian parents are justly entitled, namely, to freely establish schools, and, if they maintain public schools, to impart sacred doctrine properly and fully; and finally, the establishment of a pact for the defense of religious liberty, which, as it has become evident that a great number of Catholics are involved in this matter, is being diligently pursued by its members. This pact, having been extended to the entire nation, sees its members working together diligently to form and train a solid and unified front of Catholics, to oppose their adversaries. Just as the Columbian Knights have deservedly earned great merit for the Church and their country, so too do two other associations merit recognition, which, according to their statutes, are particularly concerned with the social action of the Catholic apostolate: namely, the Catholic Youth Society of Mexico and the Catholic Mothers' Union of Mexico. Both associations, in addition to their own specific activities, strive to promote the pact for the defense of religious liberty, which we have mentioned. It is not necessary to dwell on the details of this matter: it is sufficient to bring to your attention, Venerable Brothers, that all members and associates of these associations are so free from fear that they do not flee from danger, but rather seek it out; and that they rejoice when they suffer some hardship at the hands of their enemies. O, what a beautiful spectacle, given to the world, for the enjoyment of angels and men: O, a matter worthy of being celebrated as a herald of eternity! Indeed, as we have already mentioned, many, whether members of the Columbian Knights, or promoters of the pact, or mothers, or young people, have been imprisoned, led through the streets in chains like soldiers, confined in filthy prisons, treated harshly, and subjected to fines. Moreover, Venerable Brothers, some of these young people—we can scarcely restrain our tears—have willingly accepted death, holding a rosary in their hands and crying out to Christ the King; and our young women, entrusted to custody, have suffered the most grievous injuries, and this has been deliberately publicized in order to deter others from fulfilling their duty.

[*Latin ed. p. 476*]

When, Venerable Brothers, the most benign God will impose a limit and an end to these troubles, no one can determine or even foresee: this alone we know, that at last the Church of Mexicana will find rest from this storm of envy, because, as the divine oracles teach, "there is no wisdom, there is no prudence, there is no counsel against the Lord," and against the Immaculate Spouse of Christ, "the gates of hell shall not prevail." The Church, born for immortality, from the day of Pentecost, on which day, enriched with the gifts and graces of the Paraclete, it first emerged from the Cenacle into the light and the celebration of men, what else has it done, throughout these twenty centuries and among all the nations, except, following the

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example of its Founder, "to go about doing good"? * These very acts ought to have reconciled all kinds of benefits to the love of the Church; but, as the divine Master Himself clearly foretold, the opposite has occurred. Therefore, the Petrine vessel, at times, has maintained a wonderful and glorious course with favorable winds, at times it has seemed to be overwhelmed by waves and almost submerged: but does it not, indeed, sail under the guidance of that divine helmsman, who, at the opportune time, will calm the fury of the winds and the waves? But the tribulations by which the Catholic name is afflicted, Christ, who alone is able to do all things, commands to serve the interests of the Church: "For it is the property of the Church," as Hilary testifies, "to conquer when it is wounded, to be understood when it is reproached, to prevail when it is abandoned." 1 2 3 4 5 If all those, throughout the vast expanse of the Mexicana Republic, who inflict cruelty upon their brothers and fellow citizens, would carefully recall and consider the events of their own country, free from preconceived opinions, and guilty of no crime except that of observing the laws of God, they could not fail to acknowledge and admit that...

*Prov. 21:30.

2 And I say to thee.

3 Jesus of Nazareth.

4 Matt. 10.

5 St. Hilary of Poitiers, *De Trinitate*, Book VI, Chapter 4 (Patrologia Latina, 10, 202), 17-25.

[*Latin ed. p. 477*]

From the Acts of Pope Pius XI, 477: What pertains to civil order and humaneness within his own homeland, whatever is good, whatever is beautiful, undoubtedly originates from the Church. For no one is ignorant that, after the Christian community was first established there, priests and religious, especially men, despite the great difficulties, which arise from the colonists' excessive greed for gold, and from the indigenous people who are still suffering, have nonetheless, with the greatest effort, ensured that, along with the splendor of divine worship and the benefits of the Catholic faith, as well as works and institutions of charity, and finally, games and schools, abound for the inhabitants, fostering them in letters, in sacred and profane disciplines, and in liberal and industrious arts, in that vast expanse of land.

It remains, Venerable Brothers, that we may implore and beseech Our Lady of Guadalupe, the heavenly Patroness of the Mexican nation, that she may, forgetting the injustices done to her as well, obtain for her people the gifts of peace and concord; but if, by the inscrutable design of God, that most desired day is still far off, may it fill the hearts of the faithful Mexicans with consolation and strengthen them to defend the freedom of

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their professed religion. In the meantime, as a pledge of divine blessings and a witness of Our paternal benevolence, We impart to you, Venerable Brothers, especially to those who govern the Mexican dioceses, and to your entire clergy and people, Our apostolic blessing with all Our heart.

Given at Rome, near Saint Peter, on the eighteenth day of the month of November, in the year 1926, in the fifth year of Our pontificate.

PIUS PP. XI.

[*Latin ed. p. 478*]

478 Acta Apostolicae Sedis - Official Commentary on the Motu Proprio concerning the establishment of the Ethnological Missionary Museum, by Pope Pius XI.

Since the most illustrious testimonies of faith and of apostolic zeal, which were exhibited last year within the Vatican buildings before the eyes of all, not only aroused the admiration of a great number of people, but also provided the students of the Sacred Missions with a fruitful opportunity for learning, we have considered it fitting to preserve these things with the utmost care, so that, during the precise time of the Missionary Exhibition, as they say, they might not be distracted or dissipated. Therefore, we have ordered that the largest part of these documents be collected in our Lateran buildings, so that a third museum may be added to the two that already exist, namely, the Christian and the profane museums, namely, the Ethnological Missionary Museum, where both objects of greater importance, which were already presented for viewing at the Vatican Exhibition, will remain arranged, and others of the same kind will be placed there, so that, as we greatly desire, the Museum itself may be adorned and enriched in the future with suitable additions.

Furthermore, in order that a more fitting location for the new museum might be prepared in the Lateran buildings, we have decreed that the archive of the parishes of the City, which was located there, be transferred to that portico of the Vatican Basilica, which is called the Portico of Charles, and that it be arranged there, in a manner more suitable for the modern arrangement of archives and for the preservation of things. Therefore, after the Lateran rooms have been restored and decorated, we decree by this Motu Proprio that these rooms shall henceforth be assigned to the Ethnological Missionary Museum, and that they shall become its proper location.

As for the preservation of the three museums, considering the distance between the locations and the particular necessities that arise from this, We have considered it opportune that, although the museums themselves are

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under the authority and administration, which govern-

[*Latin ed. p. 479*]

From the Acts of Pope Pius XI, 479, concerning the Pontifical Museums, it is decreed that they shall be subject to the care of a certain proper Council, which shall consist of: I. The Prefect *a secretis* for the time being of the Sacred Congregation for the Propagation of the Faith, who shall preside over this Council; II. The Director for the time being of the Pontifical Museums and Pinacothecas; III. A person who moderates the Missionary Ethnological Museum according to the norms of science; IV. The Administrator of the Lateranensium Museums, who shall perform the duties of secretary, and it shall be his duty to carry out all that which the Council shall have established and which the Supreme Pontiff shall have approved; V. When it shall be necessary to proceed to voting, if there are equal votes, that part shall prevail from which the President is. With these regulations, we earnestly hope that, just as the Exhibition of Missionary matters, during the course of the Holy Year, aimed to present the works of civil and apostolic cultivation in the sight of all, so may the Missionary Ethnological Museum, which will perpetually pursue this most noble purpose, illuminate the labors of all those who, with eager zeal, dedicate themselves to sacred expeditions, striving to amplify the glory of God and His Kingdom on earth. Given in Rome, near Saint Peter, on the tenth day of the month of November, in the year 1926, the fifth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 480*]

Acta 480 of the Apostolic See – Official Commentary. APOSTOLIC LETTER CONFERRING THE TITLE AND PRIVILEGES OF A MINOR BASILICA UPON THE PAROCHIAL CHURCH OF SS. PETER AND PAUL IN THE CITY OF WORMS, DIOCESE OF MAINZ. PIUS PP. XI. For the perpetual memory of the matter. The parish priest of the church of Saints Peter and Paul in the city of Worms, in the Diocese of Mainz, together with the clergy of the other parishes of the same city, namely St. Martin, the Virgin Mary, and the Holy Crown of Heaven, humbly presented prayers to Us, so that, in memory of the ancient cathedral church of SS. Peter and Paul, which, in the twelfth century, was suppressed due to great disturbances in France, and is now united to the Diocese of Mainz, We might grant to that parochial church of SS. Peter and Paul the title and privileges which, by right, belong to the Minor Basilicas of this Our Alma Mater. We have learned that in this year, 1925, the ninth centenary of the death of the most pious Burchard, Bishop of Worms, is being observed, who founded both the church of the SS. Apostles Peter and Paul, and also, in large part, the city of Worms itself. Therefore, it is most fitting to celebrate this centenary with solemn ceremonies in that city, which, having been a seat of bishops for many centuries, bears such significant traces in ecclesiastical history, and

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has been adorned with learned and holy prelates, among whom the aforementioned Bishop Burchard deserves to be rightly included. It is therefore not surprising that the Bishop of Mainz also commends these requests to Us, and, out of gratitude for his predecessors in the former cathedral seat of Worms, also adds his most heartfelt support. Having considered all of these things, and also taking into account the antiquity, size, and highly praised beauty of the church of the Holy Apostles Peter and Paul, We have deemed it fitting to grant these requests with benevolence; and We have decided to grant what is requested with even greater willingness, because in that church, already enriched with Apostolic privileges and indulgences, the relics of the Saints are preserved, and divine worship is performed with decorum and due solemnity. Wherefore, having heard the venerable brethren, Our Cardinals, Prefects of the Congregation for Sacred Rites of the Holy Roman Church, by Our Apostolic authority, by the tenor of these present Letters,

[*Latin ed. p. 481*]

The acts of Pope Pius XI, in the aforementioned secular year, the ninth since the death of Bishop Burehard, state that the citizens, clergy, and magistrates of Worms, desiring to demonstrate their clear devotion, by a clear expression of their will, elevate the church of the Holy Apostles Peter and Paul, formerly the cathedral of Worms, in the diocese of Mainz, to the perpetual title and dignity of a minor basilica, and grant to it all and each of the rights, privileges, prerogatives, honors, and indulgences which rightfully belong to the minor basilicas of this venerable city. These things we have decreed, establishing these present letters to be forever firm, valid, and efficacious; to have and obtain their full and complete effect; and to fully benefit the church of the Holy Apostles Peter and Paul in the city of Worms; and it shall be rightly judged and defined, and rendered null and void from this moment onward, if anything contrary to these things should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-sixth day of the month of February, in the year 1925, in the fourth year of Our pontificate.

P. Card. GASPARRI, Secretary of State.

II. The region of Epirus Graecus is separated from the archdiocese of Dyrrhachium and is added to the archdioceses of Corcyra, Zacynthus, and Cephalonia.

PIUS PP. XI.

For the better management of sacred affairs, We are reminded by the office of supreme apostolate which We exercise on earth, to diligently pursue those things which will serve that purpose. Indeed, since the territory of

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the archdiocese of Dyrrhachium still includes the region of Epirus, which region, being under the civil jurisdiction of the Greeks, cannot easily be governed by the Ordinary of Dyrrhachium, it has seemed opportune to Us to separate this same region from the aforementioned archdiocese and to entrust its governance to some existing diocese in Greece. After therefore, having held consultations with the Most Reverend Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and having carefully considered all aspects of the matter, We have deemed it fitting that this region of Epirus Graecus, separated from the archdiocese of Dyrrhachium, should be added to the archdioceses of Corcyra, Zacynthus, and Cephalonia. Therefore, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of these presents, the region of Epirus...

[*Latin ed. p. 482*]

482 Acta Apostolicae Sedis - Official Commentary: We separate the region from the archdiocese of Durrës, and, having thus separated it, we add and annex it, by these presents, to the archdioceses of Corfù, Zacynthos, and Cefalonia, with the same authority. These things we decree, ordain, and declare these present Letters to be always firm, valid, and efficacious; to produce and obtain their full and complete effects; and to be of the greatest benefit to those to whom they pertain, or may pertain, now and in the future; and to be rightly judged and defined, and to be null and void from this time forward, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of March, in the year 1926, in the fifth year of Our Pontificate. P. Card. GASPARRI, Secretary of State. III. THE CITY OF "MONASTIR" WITH THE ADJACENT REGION IS SEPARATED FROM THE APOSTOLIC VICARIATE OF CONSTANTINOPLE AND ADDED TO THE DIOCESE OF SCOPIE. PIUS PP. XI. For the sake of future remembrance. — We remind you of the supreme office of the Apostolate, by which We divinely function on earth, so that, removing all obstacles, We may prepare a more suitable and easier path for the promotion of the sacred cause. Indeed, since the region surrounding the city commonly called Monastir, located within the civil boundaries of the Kingdom of Yugoslavia, still belongs to the Apostolic Vicariate of Constantinople, and is further from the seat of the Apostolic Vicar than it can be properly governed by the same Ordinary, We have considered it opportune to prudently decide something to remove this inconvenience. Therefore, after having consulted with the Most Reverend Fathers, Cardinals entrusted with the affairs of the Propagation of the Faith, and after carefully considering all aspects of the matter, We have judged that the aforementioned region near the city of Monastir, located within the civil

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boundaries of the Kingdom of Yugoslavia, should be separated from the Apostolic Vicariate of Constantinople, and annexed to the neighboring Diocese of Scopie. Therefore, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of these presents, We separate the region near the city of Monastir, located within the civil boundaries of the Kingdom of Yugoslavia, from the Apostolic Vicariate of Constantinople.

[*Latin ed. p. 483*]

The Acts of Pope Pius XI, 483, state that we separate, and thus divide, the aforementioned territory, and, having thus separated it, we join it, by the same Apostolic authority, to the Diocese of Skopje; and likewise, by these present documents, we annex it. We decree these things, establishing these present letters to be forever valid and efficacious; and to have and obtain their full and complete effect; and that they shall, and may, most amply benefit those to whom they pertain, now and in the future; and that it shall be rightly judged and determined, and that it shall be null and void from now on, if anything contrary to these should happen, knowingly or unknowingly, by anyone, by any authority whatsoever. Notwithstanding all contrary things. Given at Rome, near Saint Peter, under the Fisherman's ring, on the sixteenth day of the month of March, in the year 1926, in the fifth year of Our Pontificate. P. Cardinal GASPARRI, Secretary of State.

GREEK MACEDONIA AND GREEK THRACE, SEPARATED FROM THE APOSTOLIC VICARIATE OF CONSTANTINOPLE, ARE JOINED WITH THE REGION OF THESSALICA AND THE ADJACENT ISLANDS, WHICH WERE UNDER THE JURISDICTION OF THE APOSTOLIC DELEGATE, AND ARE ERECTED INTO THE APOSTOLIC VICARIATE OF THESSALONICENSEM.

PIUS PP. XI. For the sake of future memory.

From this sublime Chair of the Princes of the Apostles, divinely placed, nothing is more important to Us than to diligently strive to ensure that all things may proceed well, prosperously, and happily for the Catholic name and for the eternal salvation of the faithful. Indeed, since the regions of Macedonia and Thrace are still under the administration of the Apostolic Vicariate of Constantinople, and are located so far from the seat of that Apostolic Vicariate that the aforementioned Vicariate cannot adequately attend to the Catholics residing in those lands, We have considered it opportune to separate these regions from the Vicariate of Constantinople, and to erect them into a new, self-governing mission, according to the norms of the sacred canons.

After having consulted with Our Most Reverend and Venerable Cardinals, Prefects of the Congregation for the Propagation of the Faith, and after carefully considering all aspects of the matter, We have deemed it fitting to decree the following. Therefore, by Our own motion and with certain

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knowledge, and after mature deliberation, by the fullness of Our Apostolic power, by these present documents, We separate Greek Macedonia and Greek Thrace from the Apostolic Vicariate of Constantinople.

[*Latin ed. p. 484*]

484 Acta Apostolicae Sedis - Official Commentary, and, with these, the region of Thessaly, which is still administered by the Apostolic Delegate of Greece, according to the Apostolic Letters of the Pastoral Office, sealed with the Fisherman's ring, issued by the Most Reverend Gregory, Pope XVI, Our Predecessor, and also including the islands of Thasos, Lemnos, Samothrace, and Bozdaha, located in the Aegean Sea, within the civil boundaries of Greek territory, We erect into an apostolic vicariate of its own jurisdiction; and We name this newly erected and formed vicariate the Apostolic Vicariate of Thessaloniki. These things We establish, We decree, and We declare these present Letters to be firm, valid, and efficacious forever; to have and to obtain their full and complete effect; and to be of the greatest benefit to those to whom they pertain, or may pertain, now and in the future; and that it should be rightly judged and defined, and that anything to the contrary, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be declared void and of no effect from this moment. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's ring, on the eighteenth day of the month of March, in the year 1926, in the fifth year of Our Pontificate. P. Card. GASPARRI, Secretary of State. V REGION: THE PELOPONNESUS, TOGETHER WITH THE ISLAND OF CYTHERA, IS SEPARATED FROM THE APOSTOLIC DELEGATION OF GREECE AND IS DEFINITIVELY INCORPORATED INTO THE ARCHDIOCESE OF ATHENS. PIUS PP. XI For the sake of future remembrance. — That these things may proceed well and prosperously for the Catholic name and for the eternal salvation of the faithful, We are reminded by the supreme office of the Apostolate which We exercise in the world. Indeed, since the region of Greece, which includes the Peloponnesus, and also the island of Cythera, are still administered by the Apostolic Delegate of Greece, according to the Apostolic Letters of the Pastoral Office, sealed with the Fisherman's ring, issued by the Most Reverend Gregory, Pope XVI, Our Predecessor, and are not parts of any existing diocese in Greece, We have considered it fitting to establish these regions, with greater certainty, according to the law of the Code of Canon Law. After due deliberation with the Most Reverend and Venerable Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all aspects of the matter, We have come to the conclusion that the aforementioned regions should be definitively assigned to the Archdiocese of Athens. Therefore, with a papal act and with certain knowledge and mature deliberation,

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Our...

[*Latin ed. p. 485*]

Acta Pii PP. XI 485, concerning the fullness of Our Apostolic authority, by the present document, we definitively incorporate the Peloponnese and the island of Cythera, according to the norms of canonical law, into the archdiocese of Athens. These things We decree, ordain, and declare these present Letters to always remain firm, valid, and efficacious, and to produce and obtain their full and complete effects; and to those to whom they pertain, or may pertain, now and in the future, they shall most abundantly suffice; and it shall be rightly judged and defined, and from this moment be declared null and void, if anything contrary to these things should happen, by anyone, knowingly or unknowingly. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's ring, on the eighteenth day of the month of March, in the year 1926, the fifth of Our pontificate. P. Card. GASP ABRI, Prefect of the Secretariate of State.

A VICARIATE APOSTOLIC IS ESTABLISHED FROM THE TERRITORY AND VICARIATE APOSTOLIC OF TAYNANFU, AND IS COMMITTED TO THE CARE OF NATIVE CLERGY IN CHINA.

PIUS PP. XI. For the sake of future remembrance.

From this most holy See of St. Peter, the Prince of the Apostles, which We hold by divine right, We turn the eyes of Our mind, as it were, to a lofty vantage point, over all regions of the Christian world, however far separated by land and sea, and We maturely decide, by Our apostolic authority, those things which appear to be conducive to the better administration of sacred affairs there.

Indeed, the venerable brother Agapitus, of Florence, titular Bishop of Rusadus and Apostolic Vicar of Taynanfu, having earnestly requested Us, that for the increase of religion and for the greater good of souls, a new Apostolic Vicariate be established by the division of his excessively large Vicariate of Taynanfu, and that it be entrusted to native clergy: We, after consulting with Our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Propagation of the Faith, and after carefully considering the recommendation of the venerable brother Celsus Constantinus, Archbishop with the title of Theodosia, Our Apostolic Delegate in China, and after considering all matters pertaining to the case, We deemed it fitting to assent to the desires of the Prelate, and to decide upon the following. Therefore, by Our own motion, and from certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the present document, we...

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis - Official Commentary concerning civil prefectures of Fenyang, Siaoyi, Kihsien, Pingyao, Wenhsue, Kiaocheng, T sin-

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glo, Kolan, Hinghsien, Lanhsien, FangsJian, Linhsien, LisMh, Chungyang, and SMhlo, which are separated from the apostolic vicariate of Taynanfu: We likewise separate, or dismember, this territory, and erect it into a new apostolic vicariate, which We name Fenyang, and We entrust it to the care of the indigenous clergy. We command, We decree, that these present Letters shall always exist and remain firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that they shall most amply suffice for those to whom they pertain, or may pertain; and that everything shall be duly judged and determined accordingly; and that whatever is contrary to this shall be null and void from now on, if anyone, with any authority whatsoever, knowingly or unknowingly, should attempt to do otherwise. Not withstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the twelfth day of May in the year 1926, in the fifth year of Our Pontificate. P. Card. GASPARRI, Secretary of State. VII FROM THE DISMEMBERMENT OF THE APOSTOLIC VICARIATE OF TAYNANFU, THE APOSTOLIC PREFECTURE OF SHOHCHOW IS ERECTED IN CHINA. PIUS PP. XI For the sake of future remembrance. — Since the care of the entire Christian flock has been entrusted to Us by God, We consider it Our duty to turn Our thoughts also to the sacred pastors, and to decide what seems most fitting, so that they may be able to lead the entrusted sheep to the pastures of salvation. Indeed, the apostolic vicariate of Taynanfu, conspicuous for the extent of its territory and the number of Catholics, includes the region of Shohchow, which, with the number of the faithful increasing daily, seems to require particular care with regard to the spiritual needs of the people; and the present Apostolic Vicar has earnestly requested that this region of Shohchow be separated from the vicariate of Taynanfu and erected into a separate apostolic prefecture: We, after consulting with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after receiving the favorable opinion of the venerable brother Gelsi Costantini, Archbishop with the title of Theodosia and Apostolic Delegate in China, and after carefully considering all the circumstances of the matter, have considered it fitting to grant the requests of the Apostolic Vicar. Since these things are so,

[*Latin ed. p. 487*]

The Acts of Pope Pius XI, page 487, by his own authority, and after certain knowledge and mature deliberation, concerning the fullness of our apostolic power, by the present decree, we separate the territory comprising the civil sub-prefectures of ShoJichow, Tsoyun, Fansze, Hwayen, SJianyin, Jinchow, TaicJiow, Sopingfu, Pinglu, Shenchih, JSfingtvu, PienTcwan, Wuehai, PLoku, and Paotehchow, from the apostolic vicariate of Taynanfu, and we erect that same territory, thus separated or divided, into an apostolic prefecture, and we entrust the care of this

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newly established prefecture, which we name ShoJichow, to the Fathers of the Order of the Minor Franciscans of the Bavarian Province. We command, we decree, that these present letters shall always remain firm, valid, and efficacious; that they shall have and obtain their full and complete effect; that they shall be most amply ratified by those to whom they pertain, or may pertain; and that they shall be rightly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be declared void and of no effect from this moment forward. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's ring, on the eleventh day of the month of May, in the year 1926, the fifth year of our pontificate. P. Card. GASPARELLI, Secretary of State. VIII. A REGION SEPARATED FROM THE APOSTOLIC VICARIATE OF EGYPT, THE REGION OF CANALIS DE SUEZ, IS ERECTED INTO AN APOSTOLIC VICARIATE. PIUS PP. XI. For the sake of future remembrance. — We are reminded by the supreme office of the apostolate, with which we are divinely charged on earth, to diligently strive for those things which may lead to the benefit of the faithful, and which may better promote the sacred cause. Indeed, since the opening of the Suez Canal, and the opening of a new route for commerce, the region of the apostolic vicariate of Egypt, which faces the East, has happily experienced a great increase, it has seemed opportune to separate the aforementioned territory from the same vicariate, in order to gather more abundant fruits of salvation there, and to establish it as a separate mission. Therefore, after consulting with our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Propagation of the Faith, and after carefully considering all the circumstances, we have deemed it fitting to decree the following. Namely, by our own authority, and after certain knowledge and mature deliberation.

[*Latin ed. p. 488*]

488 Acta Apostolicae Sedis - Official Commentary: By Our deliberations, and by the fullness of Our apostolic authority, through the force of these letters, We separate the region of Canalis Suesii from the vicariate apostolic of Egypt, and We erect and establish that same region, thus separated, into a new apostolic vicariate, which We name Canalis Suesii, and We entrust its care to the Brothers of the Order of the Friars Minor of the Province of France. The new apostolic vicariate of Canalis Suesii, thus erected by Us, is limited by the following boundaries: from a certain line, beginning at the mouth of El Bef el Gemil, which runs straight to the railway line of ZanaJiig-Ismailia, it follows into the Arabic desert, and is terminated by Ber Arezjida at 32 degrees of longitude and 29 degrees of latitude north; then, gradually inclining towards the East, it is terminated at 33 degrees of longitude and 27 degrees of latitude; afterwards, it follows the 27th meridian until it reaches

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24 degrees and 15 minutes of longitude in the Red Sea. From there, this same line ascends again to the north, dividing the strait of Tiran and the bay of Aleaba; it includes the city of the same name, although it belongs to Arabia, and, following the Egyptian and Palestinian boundaries, it terminates at El Arich in the Mediterranean Sea.

We command, We decree, We declare that these present letters shall always exist and remain firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall most amply support them; and that they shall be duly judged and defined; and that whatever is contrary to this, on these matters, by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Notwithstanding any contrary provisions.

Given at Rome, at St. Peter's, under the Fisherman's ring, on the twelfth day of the month of July, in the year 1926, in the fifth year of Our pontificate.

P. Card. GASPARRI, Secretary of State.

XI REGION DE UHA: Separated from the Apostolic Vicariate of Urundenzi, and added to three neighboring vicariates, namely those of Nyanza, Tabora, and Tanganyika, with the boundaries remaining unchanged.

PIUS PP. XI: For the sake of future remembrance.

The supreme office of the apostolate, divinely entrusted to Us, demands that We diligently provide for what is better for the administration of sacred affairs, without any delay. Indeed, since...

[*Latin ed. p. 489*]

The Acts of Pope Pius XI, 489, state that Father P. Voillard, the General Superior of the Society of African Missions, recently urged Us to separate the region called Viia, which belongs to the Apostolic Vicariate of Urundi, from that vicariate, and to partially annex it to three neighboring missions. After consulting with Our venerable brothers, the Cardinals of the Sacred Roman Church, who are in charge of the affairs of the Propagation of the Faith, in order to better promote the progress of the Christian faith in that territory, We have readily and willingly decided to grant the request of the aforementioned Superior General. Therefore, by Our own initiative and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, We hereby, by these present letters, separate or dismember the region called Viia, which currently belongs to the Apostolic Vicariate of Urundi, from that vicariate, and We assign the northern part of that separated or dismembered region to the Vicariate of Nyanza, the central part to the Vicariate of Tabora, and finally, the southern part to the Vicariate of Tanganyika; thus, the boundaries of the aforementioned vicariates will be changed as follows:

1. The Vicariate of Nyanza will be bounded to the west by the Anglo-

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Belgian border, and to the south by the course of the river that flows into Mweruzi.

2. The boundary of the Vicariate of Tabora will be bounded to the west by the Malagarazi River and to the north by the Anglo-Belgian border, from the point where it reaches the Malagarazi River to the river that flows into Mweruzi.

3. The boundary of the Vicariate of Tanganyika will be bounded to the north and west by the Malagarazi River.

4. The boundary of the Vicariate of Urundi, with the region of Viia thus separated from it, will be bounded to the east by the very borders of the Kingdom of Urundi, that is, by the territories of the English and Belgians.

We command, We decree, We declare that these present letters shall remain forever valid and effective; that they shall have and shall obtain their full and complete effect; and that they shall be most amply observed by those to whom they pertain, or may pertain, now and in the future; and that, if anything contrary to these should be attempted by anyone, with any authority, knowingly or unknowingly, it shall be considered invalid from now on and of no effect. Notwithstanding any contrary provisions.

Given at Rome, at St. Peter's, under the Fisherman's ring, on the tenth day of the month of July, in the fifth year of Our pontificate.

P. Card. GASPARRI, Secretary of State.

[*Latin ed. p. 490*]

Acts of the Apostolic See 490

Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORY

DECREE

Our Most Holy Lord Pope Pius, by the divine Providence, Pope XI, by the decrees of the Sacred Consistory, has provided for the following churches, assigning them each a proper pastor, namely:

November 9, 1926.

To the titular episcopal church of Agathopolis, he appointed the Reverend Father Joseph Romuald Leonard, formerly Bishop of Saint-Germain.

November 12.

To the titular archiepiscopal church of Bostrensis, he appointed the Reverend Father Peter Joseph Hürth, formerly Bishop of Novae Segovia.

To the cathedral church of Balneoregium, together with the cathedral church of Aquaependensis, united in person, he appointed the Reverend

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Father Tranquillus Guarneri, Bishop of Aquaependensis, who henceforth shall be called Bishop of Aquaependensis and Balneoregium.

To the titular episcopal church of Laranda, he appointed the Reverend Father Claudius Volio, formerly Bishop of Santa Rosa de Copán.

To the titular episcopal church of Podalia, he appointed the Reverend Father Raymond Harrison, of the Order of the Most Holy Virgin of Mercy, whom he designated as the Prelate nullius of Bono Iesu de Piahuy.

November 16.

To the titular episcopal church of Zeugmatensis, he appointed the Reverend Father Peter Silvanus Valentín, of the Society of Missions to Foreign Lands of Paris, elected as Coadjutor with the right of succession, the Reverend Father Peter Philippi Giraudeau, Vicar Apostolic of Tatsienlu.

SACRED CONGREGATION FOR RELIGIOUS

CONCERNING THE AUTHORITY OF THE ORDINARY TO PERMIT THE TRANSFER OF NUNS FROM ONE MONASTERY TO ANOTHER WITHIN THE SAME ORDER.

The following questions, for proper resolution, were presented to the Sacred Congregation for Religious, which is responsible for the affairs of religious orders:

I. Whether nuns in monasteries, in which only simple vows are taken according to canon 488, 7° of the Code of Canon Law, and the decree of the Sacred...

[*Latin ed. p. 491*]

The Holy Congregation concerning 491 Religious. Congregation of Religious, dated June 23, 1923, that Religious may pass from one monastery to another of the same jurisdiction and of the same Order, solely by the authority of the Ordinary or Ordinaries.

1. Whether these same Religious can be transferred by the Ordinary or Ordinaries, from one monastery to another, as mentioned above, with the consent of themselves and of both Communities, at least temporarily, so that in the new monastery, while they remain there, they may enjoy the rights and fulfill the duties of Religious of that community.

Furthermore, the Holy Congregation, after mature deliberation in its Congress on June 26, 1926, judged that the following should be answered: To the first question: Negatively, and canon 632 of the Code of Canon Law must be observed. To the second question: Negatively, without prior permission from the Apostolic See.

The aforementioned matters were presented to His Most Holy Father, Pope Pius XI, in an audience granted by His Eminence, the Cardinal Prefect of this Holy Congregation, on November 9, 1926. His Holiness approved

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and confirmed the resolution of the same Holy Congregation, and ordered that it be made public.

Given at Rome, from the Secretariat of the Holy Congregation of Religious, on the day, month, and year as above.

L. œ s. C.

CARD. LAURENTI, Prefect.

Vincentius La Puma, Secretary.

1. *Acta Apostolicae Sedis*, XI (1919), p. 240.

HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH.

TO THE COLLEGE FOR FOREIGN MISSIONS OF THE ORDER OF THE MINOR BRETHREN CAPUCHIN: The existing regulations, presented to the Holy Congregation for the Propagation of the Faith, are subject to the Holy Congregation for the Propagation of the Faith, with the approval of the Most Reverend Cardinal Archbishop of Palermo, and of the Holy Congregation governing Religious Orders.

DECREE: A petition was recently presented to this Holy Congregation for the Propagation of the Faith on April 10th, by Father Bernardino aFavara, O.F.M. Capuchin, requesting that the College of the Order of the Minor Brethren Capuchin for foreign missions, existing in the city of Palermo, be placed under this same Congregation, according to the established canons. Since this petition was accompanied by the approval of His Eminence, the Cardinal Archbishop of Palermo, and of the Holy Congregation governing Religious Orders, this Holy Congregation has decreed that the prayers of Father Bernardino aFavara be accepted.

[*Latin ed. p. 492*]

Acts 492 of the Apostolic See – Official Commentary. Therefore, this same Sacred Congregation, with the aforementioned College for Missions, transfers it to its immediate jurisdiction by the present decree, preserving the rights of the Sacred Congregation for Religious Affairs, and decrees that it shall be entirely governed by Constitutions written in the Italian language, a copy of which is appended to this decree, and that it may enjoy all the rights and privileges already granted to such Colleges. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 29th of May, 1926. G. M. CARD. VAN ROSSUM, Prefect. L. © S. f F. Marchetti Selvaggiani, Archbishop of Seleucia, Secretary.

II. IT IS CHANGED: THE NAME OF THE APOSTOLIC PREFECTURE OF COOK AND MANIHIKI. Since Reverend Father Bernard Gastanié, Apostolic Prefect of Cook and Manihiki, earnestly requested that the ecclesiastical denomination of his apostolic prefecture be conformed to the civil denomination, so that it would only bear the name of the archipelago

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of islands of Cook, therefore, in the general assembly held on the 26th of the month of September, the Most Reverend and Eminent Fathers of this Holy Council, for the Propagation of the Christian Name, having considered the question of whether the addition of "Manihiki" should be suppressed in the title of the aforementioned apostolic prefecture, they judged that it should be answered affirmatively. The opinion of the Most Reverend Fathers, which was reported to His Holiness Pope Pius XI, Divine Providence, by the undersigned Secretary in the audience of the same day, was graciously approved and ratified by the same Holiness, and the present decree was ordered to be issued concerning this matter. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 27th of July, 1926. G. C. CARD. VAN ROSSUM, Prefect. L. © S. f F. Marchetti Selvaggiani, Archbishop of Seleucia, Secretary.

III. APPOINTMENT. By decree of the Sacred Congregation for the Propagation of the Faith, dated October 16, 1920, Reverend Father Andrew Boucher was appointed President of the Central Council of the Pontifical Missionary Works of Paris.

[*Latin ed. p. 493*]

8. The Sacred Congregation of Rites in Siena concerning the canonization of the Blessed Joachim Piccolomini, a lay brother of the Order of Servants of the Most Blessed Virgin. Regarding the question of whether the virtues of Blessed Joachim Piccolomini are sufficiently established to proceed to the examination of miracles, in the case and to the effect of which we are speaking.

Joachim, born in the illustrious city of Siena from the noble family of Piccolomini, his father being Eustichinus, was born at the close of the year 1258, or at the beginning of the year 1259. From his earliest years, Joachim combined the study of letters with piety. The boy was endowed with a singular devotion to the Most Holy Virgin, and in her honor, he fasted twice a week, namely on Thursdays and Saturdays, with bread and water. A true disciple of Christ, humble, obedient, pious, and generous to the poor, he won the esteem and love of the citizens. Having entered his tenth and fourteenth years, he was miraculously forewarned by the Immaculate Virgin, who, it is said, appeared to him in life four times, and immediately resolved to abandon all that he possessed and to enter and embrace a religious order. Therefore, the following day, without delay and without the knowledge of his parents, he requested and obtained admission among the religious students of the Most Reverend Philip Benizio, the supreme director and propagator of the Order of the Servants of Mary. From him he also received the habit of the sorrowful Virgin, and his name, which was Claramont in the world, was changed to the most holy name of the Virgin Mother, or Joachim. In this heavenly vocation, he proved so firm and steadfast that neither prayers nor tears of his parents could dissuade him

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from his holy purpose. Having completed his novitiate with commendable merit and having made his solemn profession, he always strove for greater growth in all virtues, and daily sought after better graces. Initiated into the Sacred Orders, and out of humility, he reluctantly accepted the laborious and useful duties of a lay brother, seeking provisions for the monastery, serving as a minister of divine Providence, with the blessing of God and the benefit of his brothers. While performing this office, he frequently gave salutary sermons and admonitions to the citizens and friends.

[*Latin ed. p. 494*]

494 Acta Apostolicae Sedis - The official commentary and benefactors were refreshed. The eloquence of Father Joachim, as if angelic, shone forth as he spoke before the people and a gathering of even distinguished men, about the divine mysteries, about Jesus Christ the Redeemer, and about the Most Blessed Virgin Mary; and he strove to awaken and inflame all with love and devotion to God and the Virgin Mother. His excellent charity towards his neighbor shone forth most brightly at that time, when, seeing and pitying a man afflicted with the comitial disease, he prayed from the heart to God and obtained that, after the sick man was healed, the disease itself should be transferred to him, by which Joachim labored until his death. Finally, seized by a mortal illness and fortified with the sacraments of the Church, in the Convent of Siena on April 16th, on Holy Friday, while the Passion of the Gospel was being sung in the chapel, at the words "and bowing his head, he gave up his spirit," he himself exhaled his most pious soul in the year 3305, in the forty-seventh year of his age. At the very hour that he had foretold, a wonderful light shone in the temple at his precious death, and those who witnessed it were greatly amazed, believing and recognizing it as a heavenly sign and testimony of the happy and glorious passage of Father Joachim from earthly exile to the blessed and eternal homeland. The fame of his sanctity, virtues, and miracles, along with the worship rendered to the servant of God from time immemorial, especially in Hetruria, opened the way for the Ordinary Inquisitions to be carried out concerning him, and after they were completed, they were transmitted to the Sacred Congregation of Rites. Then, Pope Paul V, through letters in the form of a Brief, dated April 14th, in the year 1609, ratified and confirmed with Apostolic authority the venerable worship rendered to the Venerable Father Joachim; and at the same time, he granted an indulgence to the entire Order of the Servants of the B.V.M. for the proper Office with the Mass for the feast of Saint Joachim Piccolomini, Confessor. In these latter times, it was the fervent desire of all the students of the aforementioned Order, and of their faithful, who had received benefits, graces, and miracles from Blessed Joachim, that the cause of his canonization should be promptly pursued before the Sacred Congregation of Rites. Indeed, many experienced the help and patronage of Blessed Joachim, especially infants and adults

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freed from the comitial disease, among whom a young man, John Mastai Ferretti, living in Senogallia, deserves special mention, who was miraculously and completely healed from the aforementioned disease through the invocation and relic of the Blessed one. Later, he was distinguished with the dignity of the priesthood, episcopacy, and cardinalate, and finally, he was elevated to the pontificate, and became Pope Pius Nonus, of blessed memory, who, remembering the benefit received in his youth, always honored Blessed Joachim with a grateful and devoted heart, and pursued the Order of the Servants of Mary with singular benevolence and protection. But let us return to the matter we are discussing, since there was no formal judgment of virtues in the individual or in specie, which would be equivalent to beatification, in the case of Blessed Joachim, in order to proceed to the next degree.

[*Latin ed. p. 495*]

The Holy Congregation of Rites, in preparation for the solemn canonization, requires that a discussion be held in the Congregation of Sacred Rites, and, by virtue of an apostolic indult already obtained, in an Ordinary meeting without the intervention or vote of the Consultors, regarding the virtues to be examined and considered, in accordance with the law and custom prevailing in this Sacred Order, as has been done in similar causes of canonization following beatification, for example, the cause of the Blessed Peregrinus Latiosus of the Order of the Servants of Mary, and the cause of the Blessed Rita of Cascia of the Order of Saint Augustine. For this purpose, Apostolic processes have been instituted and approved in the ecclesiastical courts of Siena, Bologna, and Genoa, concerning the virtues and miracles of the aforementioned Blessed Joachim, and these processes, along with other documents, have been compiled in order that all may be available for equal consideration. Finally, since the writings of the aforementioned Blessed were not found, the Sacred Congregation of Rites, by decree of July 23, 1918, declared that nothing prevents proceeding to further steps; mindful of the fervent desires of the Reverend Father Lotharingus Maria Rafiaelli, General Postulator of the Order of the Servants of Mary, of the entire religious family, and of the city and archdiocese of Siena, and of other dioceses, His Eminence and Reverend Lord Cardinal Anthony Vico, Bishop of Porto and Santa Rufina, Promoter of this cause, in the ordinary meeting of the Sacred Congregation of Rites, having gathered at the Vatican on the designated day, proposed the following question for discussion: "Is it established that the virtues of Blessed Joachim Piccolomini are such that it is possible to proceed to the discussion of miracles in this case, and to the desired outcome?" And the Eminent and Reverend Fathers entrusted with the safeguarding of sacred rites, after the report of the aforementioned Promoter, having heard the voice and written opinion of the Reverend Father, the General Promoter of the Faith, and having considered all things,

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judged it necessary to respond: "Affirmatively, or it is established." June 8, 1926. Having related all of the above to His Holiness, our Pope Pius XI, through the undersigned Cardinal Prefect of the Sacred Congregation of Rites, His Holiness approved and confirmed the aforementioned decree of the same Sacred Congregation, on the 9th of the same month and year.

A. CARD. VICO, Bishop of Porto and Santa Rufina, 8. B. C. Prefect.

L. © S. Angelus Mariani, Secretary.

[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis - Official Commentary II

TOLEDO CONFIRMATION OF THE CULT RENDERED FROM TIME IMMEMORIAL TO THE SERVA DEI BEATRICE DE SILVA, FOUNDRESS OF THE FRANCISCAN NUNS OF THE MOST HOLY CONCEPTION, KNOWN AS THE BEATA AND THE SANCTA.

QUESTION: "Whether the sentence of the judge delegated by the Most Reverend Archbishop of Toledo, concerning the cult rendered from time immutability to the Serva Dei Beatrice de Silva, or concerning the case excepted from the decrees of Pope Urban VIII, is to be confirmed in the case and for the purpose in question?"

Beatrice de Silva, concerning whose immemorial cult or case excepted from the decrees of Urban VIII, was illustrious by her noble lineage and the splendor of her virtues, and was also called "Beata" and "Sancta," appeared in the fifteenth century. Born in Lusitania in the year 1424, she was the daughter of Buiz Gomez de Silva and Elisabeth, daughter of Peter de Menezes. She was excellently instructed in religion and good morals. She was the sister of Amedeo, a Minorite friar, and the niece of the Infant Isabella of Lusitania, wife of John II, King of Castile, by whom she was taken to the royal court and remained there among the young ladies of the court. She was endowed with a pleasing appearance and more beautiful virtues, and was beloved; powerful princes sought her in marriage, and those who aspired to her and were frustrated by their desires and envy, unjustly considered the young woman to be flighty, frivolous, and suspect. Subsequently, she was confined for three days in a room or chest, and was deprived of food and drink, and she endured the loss of her freedom and reputation with great fortitude. However, in those hardships, she found solace immediately through the intercession of the Blessed Virgin Mary. After completing her penance and being granted her freedom, with the help of God and the intercession of the Virgin Mother, she immediately bid farewell to the world and its vanities, and made a vow to preserve her chastity perpetually. She secretly left Tordesillas and went to Toledo, where, as is said, she was comforted by the appearances of the saints Francis and Anthony, and was foretold that she would be the mother of many virgins. Upon arriving in Toledo, the Handmaid of God, accompanied by

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two attendants, was well received by the Cistercian nuns and admitted into their community and customs, and she lived in that Toledo monastery of Saint Dominic for about forty years, although in secular habit, but with a religious spirit.

[*Latin ed. p. 497*]

The Holy Congregation of Rites, in document 497, recognized her as a penitent, saintly, and exemplary woman. – Meanwhile, she was most devoted to the Immaculate Virgin Mary, whose singular privilege was a firm foundation for Catholic doctrine and preaching; she began to devise a new religious order under that glorious title, together with ways to carry out this holy purpose as a heavenly and Marian mandate. The Council, consisting of Queen Elizabeth the Younger and Cattolica, not only approved and praised this, but promised and provided assistance through a royal donation of her Galiana palace, along with the church of the Holy Faith. Shortly thereafter, the Servant of God, accompanied by twelve virgins, presented herself to this edifice, suitably prepared for the monastic life, in the year of salvation 1484. Thus, the religious order of the Concepcionistas began, which, along with the rule written by Beatrice herself, was praised and confirmed by the Supreme Pontiff Innocent VIII, at the urging of the most serene Elizabeth, through a Bull in the year 1489. This Bull, while at sea, was lost due to a storm, but, as is said, it was found in a chest, foretold by an angel to the Servant of God; and the Archbishop of Toledo solemnly brought it to the monastery of the nuns, accompanied by the clergy and the people, with the congratulations and joy of all present, after a fitting address that concluded with an invitation to the faithful to attend the solemn profession of the young virgins, which would soon take place. – The year after the Order's approval, while the Servant of God was preparing to receive the habit of the new religion, she was divinely warned by the Virgin Mary of her impending death, and of the peaceful growth of her Institute after some disturbances; she received the sacraments of the Church with great piety, and, after taking the white habit with a blue adornment, as the Most Blessed Virgin had foretold, and after making her religious vows, she fell asleep in the Lord on August 16, 1490, at the age of sixty-six. At the very moment of her passing, it is said that a golden and shining star appeared on her forehead. And, as she had already promised, Beatrice presented herself to Father John of Toulouse, Minister of the Minorite Province of Castile, who, fulfilling the sweet mother's warning, and going to Toledo, recommended to the founders, the young women, and the religious of the Concepcionistas, consolation in spirit, progress in virtue, and perseverance in religion. The body of the Servant of God was buried with honor, solemnity, and the presence of the people in that house and church of the Holy Faith, and a few days later, the sisters, clothed in the habit and veil of the Most Holy Conception, were called Concepcionistas,

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and the monastery, along with the church, was adorned with the title of the Most Holy Conception, abandoning its former name. Subsequently, for various reasons, the relics of Beatrice were transferred to the monastery of the Sisters of the Mother of God, where they remained for twelve years; until, with the question still pending, between the Dominican Fathers and the Franciscan Fathers regarding the rightful ownership,

[*Latin ed. p. 498*]

498 Acta Apostolicae Sedis - Official Commentary - concerning the possession of, and a resolution, by the judgment of the Supreme Pontiff, in favor of the Franciscan order; the family and province, these same relics were restored on October 27th, in the vigil of the holy Apostles Simon and Jude, in the year 1511, to the monastery and church of the Most Holy Conception. The cause for the beatification and canonization of the Venerable Handmaid of God, Beatrice de Silva, introduced before the year 1600, having been initiated with a well-known reputation for the sanctity of her life, virtues, and miracles, but, due to public and private circumstances and the ravages of time, it had remained suspended and almost abandoned until these times, when her promoters and the Conceptionist monks, approaching the fifth centenary of the precious death of the Venerable Foundress, wished to resume her cause through the way of popular devotion or exceptional cases. Therefore, in the ecclesiastical court of Toledo, on October 19th, an Ordinary process was instituted regarding this cause, with the subsequent judgment of a judge delegated by the Archbishop of Toledo; and, according to the ancient order of law, it was transmitted to the Sacred Congregation of Rites. However, subsequent decrees of the Holy Roman Church in 1912 and 1913, and the Code of Canon Law, book IV, title XXV, had introduced a new juridical form and practice for causes of Servants of God proceeding through the way of popular devotion and exceptional cases, different from the decrees of Urban VIII. Nevertheless, at the urgent request of the promoter of this cause, the Supreme Pontiff Benedict XV, by a decree of the Sacred Congregation on June 16, 1920, graciously granted that, in the present cause, proceedings be carried out according to the law and practice that were in force before the most recent decrees and canons. Therefore, after fully and completely prepared and presented acts, with the insistence of the Most Reverend Father Anthony Santarelli, of the Order of the Friars Minor, and promoter of this cause, and after considering the letters of the promoters of certain Most Reverend and Most Eminent Cardinals, the Apostolic Nuncio in Spain, the votes, prayers, and the special mandate of His Majesty, King Alphonse XIII of Spain, and the opinions of the Archbishops and Bishops, as well as of numerous Chapters and religious orders, especially the Conceptionist nuns residing in various monasteries and regions, with their respective abbesses, notably Sister Mary Symphorosa, of the Nativity, Abbess of the house of

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Toledo, the Most Reverend Father Anthony Vico, Bishop of Porto and Santa Rufina, the same cause's Promoter or Relator, in the ordinary meetings of the Congregation for the Sacred Rites, convened at the Vatican, proposed the following question for discussion: "Whether the judgment rendered by the judge delegated by the Most Reverend Archbishop of Toledo, concerning the devotion rendered from time immemorial to the Handmaid of God Beatrice de Silva, or concerning the exceptional case from the decrees of Pope Urban VIII, should be confirmed in this case and for the purpose in question?" And the Most Reverend and Most Eminent Fathers, presiding over the Sacred Rites, after the report of the aforementioned Promoter, heard the voice and written opinion of the Reverend Father Charles Salotti, General Promoter of the Faith.

[*Latin ed. p. 499*]

The Holy Congregation of Rites, after thoroughly discussing and considering all matters and documents, decided to write: "Affirmative, or the judgment is to be confirmed." On July 27, 1926. Subsequently, concerning these matters, the Most Holy Pope Pius XI received a report from the undersigned Cardinal, Prefect of the Sacred Congregation of Rites; His Holiness approved and ratified the rescript of the same Sacred Congregation on the 28th of the same month and year.

[Signature] A. CARD. VICO, Prefect of the Portuensis and Rufinensis Congregations, Sacred Roman College.

[Signature] L. "S. Angelus Mariani, Secretary.

SACRED CONGREGATION FOR THE EASTERN CHURCHES

PROVISION FOR CHURCHES.

By decrees issued by the Sacred Congregation for the Eastern Churches, the Most Holy Pope Pius XI deigned to provide for the churches of the Coptic rite, appointing:

On August 10, 1926, to the Coptic diocese of Thebanae, the Reverend Marcum Kouzam, already the parish priest of the place commonly called Abou-Kerhas in the diocese of Hermopolitana;

On August 10, 1926, to the Coptic diocese of Hermopolitana, the Reverend Franciscum Bistauros, already the General Vicar of the same diocese;

On August 15, 1926, to the Patriarchal See of Alexandria of the Coptics, as Apostolic Administrator at the mandate of the Holy See, the Reverend Marcum Kouzam, elected Bishop of the diocese of Thebanae.

[*Latin ed. p. 500*]

Acts 500 of the Apostolic SEE - Official Commentary of the SACRED

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PENITENTIARY APOSTOLIC TRIBUNAL (Office of Indulgences). DOUBTS CONCERNING CERTAIN FACULTIES WHICH SOME BISHOPS CAN GRANT Regarding the Sacred Penitentiary. The following doubts, for the purpose of a suitable solution, have been presented to the Sacred Penitentiary Apostolic: The Sacred Penitentiary Apostolic, on July 18, 1919, declared that it is not permissible for Bishops to habitually grant to their priests the power to bless Rosaries, etc., concerning which there is mention in canon 349 § 1, n. 1, of the Code of Canon Law, in connection with the application of Indulgences; now the following is asked: "1. Is it permissible for Bishops to grant, at least in a particular instance, to the priests of their jurisdiction, faculties concerning which there is mention in canon 349 § 1, n. 1, of the Code of Canon Law?" "2. Do these same faculties also pertain to the Vicar General?" And the same Sacred Penitentiary, after mature deliberation, judged that the following should be answered: To both, negatively. Given in Rome, in the Sacred Penitentiary, on November 10, 1926. S. Luzio, Secretary. L. E. S. I. B. Menghini, Substitute.

[*Latin ed. p. 501*]

SACRED ROMAN ROTA 501, SOUTHWARCEN. NULLITY OF MARRIAGE (VANDERBILT-DE MARLBOROUGH). During the blessed reign of Pope Pius XI, in the fifth year of His Pontificate, on July 29, 1926, the Most Reverend and Most Reverend Auditors of Tournon, namely, Henry Quattrocolo, presiding, Francis Morano, and Arcturus Wynen, in the case of Southwarcen, concerning the Nullity of Marriage, between Consuela Vanderbilt, an actress, represented by her legitimate procurator, the lawyer Nazareno Ferrata, and Charles, Duke of Marlborough, who intervened and disputed in the case as Defender of the Bond, rendered the following definitive judgment on appeal.

1. Consuela Vanderbilt, born into a prominent and wealthy American family, but of non-Catholic religion, began, when she had reached her seventeenth year, to desire a certain man named M... E..., to whom she secretly vowed herself in marriage. However, when her mother learned of this, she stubbornly refused to allow her daughter to follow her wishes, and indeed, in order to extinguish the love that had already taken root in her daughter's heart, she took her to Europe in 1894; and when Consuela was a young woman, "bringing youth, beauty, and great fortune, as well as a brilliant education," her mother intended to give her in marriage to a man who shone with distinguished English nobility. And indeed, in London, she found Charles, Duke of Marlborough, whom she invited as a guest to her family's home near the sea in Newport, in the United States of America, and for this reason, mother and daughter subsequently returned. Accepting the invitation, Charles traveled to Newport in September of 1875, where he stayed with the "Vanderbilt" family for approximately fifteen days. However, just before he was about to depart, Charles himself proposed mar-

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riage to Consuela, who immediately fled to her mother; but in vain, for the newspapers had already announced the celebrated engagement, thanks to her mother's efforts. Consequently, after visiting Canada, on the day appointed for the marriage, the Duke returned to Consuela, with whom he was married in New York, in a Protestant church, on November 6, 1895, with the man himself being addicted to a non-Catholic sect.

2. This marriage, however, had a disastrous outcome; for shortly after the beginning of the marriage, the wife revealed to her husband that she did not desire to be with him.

[*Latin ed. p. 502*]

The Acts of the Apostolic See record that a woman, having been drawn to the altar, confessed that she had been inflamed with love for another man. Because of this, the couple, with the Duke neglecting his wife to a great extent, and having two children born from the marriage, first separated in 1905 regarding the throne and cohabitation; in 1920, they obtained a civil divorce by mutual consent, and each entered into new marriages; finally, in 1925, the woman presented a petition to the Southwark Court seeking the declaration of nullity of her marriage to Charles, which, after due process, on February 9, 1926, rendered a judgment declaring the marriage null on the grounds of coercion and fear. The Defender of the Bond of the Sacred Roman Rota appealed; therefore, the case again came before the court under the usual formula of the question: "Does the nullity of the marriage exist in this case?"

2. In law. — The matter in question is that of reverential fear, which, according to the constant opinion of canonists, and by the sanction of the Code of Canon Law and the uniform jurisprudence of the Roman Rota, if, in addition to other conditions, it is directed at extorting consent and is grave, renders the marriage invalid. (Gasparri, De Matr. n. 942, Wernz, Ius decr. IV, n. 264; can. 1087 Cod.; S. R. Rota, in Parisien., July 27, 1910; Tarvisina, March 11, 1912; Transylvanien., May 1, 1912; ST. N. coram Lega, May 16, 1912; Hyde rabaden., August 2, 1921).

3. In fact. — The Fathers first observed that, when the woman gave her hand in marriage to the Lord M. R..., whom she loved deeply, her mother strongly opposed this marriage, using all her power to turn her daughter's mind away from that man and to prevent the marriage with him. The woman herself testified: "My mother detached me from the influence of my suitor. She made me leave my country, intercepted all the letters that my suitor sent me and those that I sent him. She made continual scenes. She said that I must obey; that she knew very well that I had no right to choose a husband; that I must take the man of her choice; that my opposition was ruining her health and that I could be the cause of her death. There was a terrible scene when she told me that if I succeeded in saving myself, she would seize the first opportunity to shoot my suitor, that she would then be

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put in prison and hanged, and that I would be responsible." This account is not only confirmed by the mother, but also by witnesses, and that too in all its particulars, so that there is no reason to doubt its truth.

4. Furthermore, it was seen that not only did the mother irrevocably separate her daughter from the man she loved, but she also forced her to marry the Duke of Marlborough. In this matter, since she alleges fear, she must prove it not only through some proofs, but through those that...

[*Latin ed. p. 503*]

Rome, 503. A moral certainty regarding the existence of fear is generated, as a witness in a particular judicial case testified, demonstrating this fear. She stated: "Having destroyed the possibility of my marriage with the man I loved, my mother told me that she had chosen a man whom she considered suitable in every respect, that he was coming to America to stay with her as her guest, that she had already negotiated regarding a marriage... I maintain that if I consented to the marriage with the Duke of Marlborough, it was under very strong pressure from my mother; and according to her absolute will. In addition to the threats, of which mention is made elsewhere, my mother told me several times that if I persisted in opposing her will, it would be such a hardship for her, given her state of health, that it could lead to her death. This was also the opinion of the doctor, which I learned through a friend of my mother, Mrs. Jay, who obtained it from her."

Therefore, the mother, driven by a desire for a title of nobility, and possessing all the charms of a woman, overflowing with feminine grace and wealth, scarcely knew the Duke of London, but immediately wanted him as a guest in her home in Newport, not to present him to her daughter in a casual manner, but precisely to designate him: "She said that I must obey, that I did not have the right to choose a husband; I must take the man of her choice."

However, although the testimony of a person who experienced fear, confirmed by oath, is considered a very important piece of evidence in law to demonstrate the nullity of a marriage due to undue fear, because the fearful person only experiences mental distress and directly knows it, while others only know it through indications; nevertheless, it does not have the force of proof unless it is confirmed by the testimony of other witnesses and by proper presumptions. But in this case, it is fully established, either through the testimonies of witnesses or through presumptions. For the woman herself testified that after about twenty days from the beginning of the marriage, her wife told her that she had entered into that marriage because she had been coerced: "She told me that her mother had insisted that she marry me; that her mother was strongly opposed to her marriage with Mr. E., and that every kind of coercion, pushed almost to the point of physical violence, had been employed to achieve this."

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However, the mother, who caused the fear, did not hesitate to confess and declare: "I forced my daughter to marry the Duke. I have always had absolute influence over my daughter; my children were entirely entrusted to me after my divorce; I alone had their education in my hands. When I gave an order, no one questioned it. Therefore, I did not ask her, but commanded her to marry the Duke... I then invited the Duke to come and visit me at my home in Newport. He came and stayed for about 14 days. Then I told my daughter that he was the husband I had chosen for her. She was completely distraught, and she replied that..."

[*Latin ed. p. 504*]

504 Acta Apostolicae Sedis - Commentarium Officiale: "Elle ne pouvait pas l'épouser. Je considérais que j'étais justifiée à passer outre à son opposition comme simplement la niaiserie d'une jeune fille sans expérience." – L'actrice, ainsi que sa sœur, ont témoigné : "Ce mariage a été imposé par ma sœur à sa fille, qui, je l'ai déjà dit, désirait faire un autre mariage." Madame Lucia Jay, interrogeant le juge, demanda : "Estimez-vous que cette contrainte était simple persuasion, ou plutôt coercition?", et sous serment, elle affirma : "Aucune persuasion tout à fait, mais contrainte absolue, cela je le jure, je le sais." - Par ailleurs, comme il doit y avoir une preuve pleine et parfaite, qui se fait par deux témoins de tout âge, sans exception (Reiff., lib. IV, tit. X, XIX, de Divortiis), il est évident dans le cas de la menace ; les parties dans la cause et les témoins appelés, selon la déclaration de l'Évêque de Southwark, de la Curie de Paris et de certains paroissiens, ont témoigné avec toute foi et vérité. Cette conclusion est davantage renforcée et confirmée par l'aversion que Consuela éprouvait envers le Duc ; car, concernant le caractère de l'homme, l'actrice a déclaré dans sa déclaration sous serment : "L'arrogance de son caractère créa en moi des sentiments d'hostilité. Il avait l'air de mépriser tout ce qui n'était pas anglais, mon orgueil en fut offensé." Cette affirmation concernant la nature du Duc est parfaitement corroborée par le témoignage de la propre sœur de l'actrice. 6. Enfin, il ne devait y avoir aucun doute dans le cas de la menace grave. En effet, la menace grave peut exister sans menaces ni coups, et que l'indignation même des parents est certainement un mal, voire un mal grave, si elle devait être grave et prolongée, comme l'enseignent communément les auteurs et comme le rapporte clairement à l'Église [De Matrim., dec. 37, n. 24] avec ces mots : "La crainte révérencieuse est considérée de deux manières, soit avec danger, soit sans danger. Dans le premier cas, lorsque le fils ou la fille, ne se soumettant pas à la volonté du père... craint raisonnablement de le rendre offensé, méprisant, de le regarder avec colère, et de ne pas parler calmement, et bien plus encore, etc., et tout cela est considéré comme de graves et insupportables maux chez l'enfant." Ainsi, par les procédures judiciaires, la gravité de la menace est clairement conclue dans le présent cas. En effet, tous les témoins ont attesté que Carolo avait épousé la jeune fille

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contre la volonté de sa mère inflexible, et que le danger de cette indignation était très à craindre pour Consuela si les mariages imposés ne s'étaient pas réalisés ; surtout si l'on considère que celle-ci était encline à trembler devant elle, qui, douce, douce et habituée à l'obéissance, était soumise à sa mère, ayant expérimenté l'emportement, la contradiction et tout ce qui pouvait plaire à sa propre nature et à son désir débridé ; - De plus, si Carolo n'avait pas épousé, un autre mal grave et un danger à craindre se seraient présentés pour Consuela, à savoir la mort de sa propre mère, selon le jugement même du médecin, car la mère menaçait fréquemment sa fille, comme l'actrice l'a rapporté dans son troisième interrogatoire : "En plus de..."

[*Latin ed. p. 505*]

The Roman Rota has mentioned 505 cases of this nature, but my mother told me several times that if I continued to oppose her will, it would be such a disturbance, given her state of health, that it could lead to her death. The doctor also held this opinion, which I learned through a friend of my mother, Mrs. Jay, who heard it from her. "This very assertion was confirmed by Mrs. Tiffany, the actress's aunt, who said: 'My sister was constantly making scenes with her daughter, and she tried to soften her up by telling her that she had a heart condition, and that if she continued to resist her, she would die.'"

7. Despite all this, it was not easy for Consuela to submit to her mother's authority. It is well known that the young man she wished to marry did not receive her consent, but rather she shed tears, and the following day, she read in the newspapers about the impending marriage, which she had certainly not agreed to. Many witnesses testify to the disagreements and arguments between the mother and daughter, due to the daughter's opposition to the marriage.

"Indeed, having no one to whom she could turn for help, not even her father, either because, by the decree of divorce, her father and mother were separated and she was placed under the sole authority of her mother, or because the father himself had constantly suffered from the influence of his wife's unyielding will, and with the mother's threats and stubborn determination continuing, Consuela finally entered into marriage with Charles. But it must be said that in this case, Consuela was forced into the marriage in order to free herself." This is so true that, fearing that Consuela might change her mind at the last moment and retract her coerced consent to the marriage, her mother placed a guard at her door on the day of the wedding, so that no one could approach her and speak with her. Therefore, Consuela entered into the marriage with such great sorrow that she even made a statement that seemed to be part of the agreement: "She arrived very late, and she seemed troubled."

8. The marriage, contracted under such duress by Consuela, was not subsequently validated. For in such a case, validation would require that the

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actress become aware of the nullity of the marriage due to lack of consent, and that she renew her matrimonial consent while the marriage still exists. However, it is unlikely that Consuela possessed canonical knowledge of the impediments that invalidate marriage, especially since she belonged to a non-Catholic sect; and in women, such knowledge is not presumed, but must be proven (cf. 1.9 above, D., on ignorance of the law and of fact, XXII, 6). Moreover, in this case, there is no evidence of knowledge of the impediment, and since the separation of the couple began shortly after the celebration of the marriage and continued until the decree of divorce, it cannot be argued that there was a renewal of consent on the part of Consuela.

9. Having considered and carefully pondered all of these things, and invoking the name of Christ, We, the undersigned Auditors, sitting in judgment for this tribunal, and with only God as our witness,

[*Latin ed. p. 506*]

506 Acta Apostolicae Sedis – Having before our eyes the official commentary, and after confirming the sentence of the Southwark Tribunal, we decree, we declare, and we definitively pronounce: "That there exists a nullity in the marriage between Consuela Vanderbilt and Charles of Marlborough," and thus we answer the proposed doubt with "Yes," furthermore establishing that the aforementioned Consuela Vanderbilt shall bear all the expenses of the proceedings. Thus we pronounce, commanding the Ordinaries of the places and the ministers of the tribunals to whom this pertains, that they enforce this our definitive sentence, and against those who resist, that they proceed according to the sacred canons, and especially chapter 3, session XXV, De Reform., of the Council of Trent, and canon 1924 of the Code of Canon Law, employing those executive and coercive means which shall be most suitable and efficacious for the circumstances. In Rome, in the Seat of the Tribunal of the Sacred Roman Rota, on the 29th of July, 1926. L. £ß S. ′ From the Chancery, on the 7th of August, 1926. T. Tani, Notary. Henrichs Quattrocolö, Present. Franciscus Morano. Arcturus Wynen.

[*Latin ed. p. 507*]

S. Bomana 507 Bota II Citations éditoriales I SMYRNEN. DE LA NULLITÉ DU MARIAGE (FILIPPUCCI-SEREGGI) Puisque le lieu actuel de résidence de Philip Sereggi (qui signe également Séracy, ou Cheriqui) est inconnu dans cette cause, nous le citons pour qu'il comparaisse, soit en personne, soit par un procureur légitimement constitué, au siège du Tribunal de la S. Eote Romaine (Rome, via della Dataria, n. 94), le 15 janvier 1927 à 11 heures, afin de discuter de la question litigieuse, ou de signer ce qui suit, et pour fixer la date de l'audience devant la Rote pour la détermination de la cause : Est-il établi qu'il y a nullité du mariage dans ce cas ? Les Ordinaires

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des lieux, les curés, les prêtres, et tous les fidèles qui ont connaissance du lieu de résidence du dit M. Philip Sereggi, doivent, autant que possible, veiller à ce qu'il soit informé de cette citation.

L. Eg S. U. Mannucci, Président.

De la Chancellerie du Tribunal de la S. Eote Romaine, le 13 novembre 1926.

Ioannes Ladelci, Notaire.

[*Latin ed. p. 508*]

Acts 508 of the Apostolic See – Official Commentary II, MOHILOVIEN. DECLARATION OF NULLITY OF MARRIAGE (BACHMAKOFF-ELOHINE). Since the actual place of residence of George Elchine (formerly a lieutenant in the Imperial Guard Cavalry of Russia) is unknown in this case, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on January 29, 1927, at 11 o'clock, to resolve the disputed matter, or to subscribe to the following, and to set the date for the hearing before the Rota for the determination of the case: Whether the marriage is declared null. The ordinary pastors, parish priests, and all the faithful who have knowledge of the place of residence of the aforementioned George Elchine are to take care that he is informed of this official summons.

L. Eg S. F. Guglielmi, Secretary.

From the Chancery of the Sacred Roman Rota, November 24, 1926.

Johannes Ladelci, Notary.

[French Translation, included for context and completeness, but not translated into English]

"Étant inconnu le lieu de la demeure actuelle de M. George Elchine (jadis lieutenant des dragons de la Garde Impériale de Russie) défendeur en cette cause, Nous le citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. E. Rote Romaine (Rome, via della Dataria, n. 94), le 29 janvier 1927 à 11 heures, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la cause devant la Rote: Conste-t-il de la nullité du mariage dans ce cas? Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence du dit M. George Elchine devront, dans la mesure du possible, l'avertir de la présente citation."

[*Latin ed. p. 509*]

DIARY OF THE ROMAN CURIA 509

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DIARY OF THE ROMAN CURIA

NOTICE:

In order that, due to the increasing scarcity of provisions, the needs of the officials of the Holy See may be addressed as much as possible, and that the Sacred Congregations, Tribunals, or Offices may, with the greatest diligence and promptness, expedite matters pertaining to them, it has seemed opportune to Our Most Holy Father Pope Pius XI to establish new regulations and to determine the time during which work must be performed. Therefore, from the coming first of January, as we have mentioned, the Offices of the Holy See will be open from the ninth hour until the thirteenth hour and a half; and during this period, the officials of each Office will perform their respective duties. The following days will be holidays: All days of precept; the anniversary of the coronation of the Supreme Pontiff, as well as the anniversary of the death of his predecessor; fixed days for Consistories, whether public or semi-public; Ash Wednesday; the three days of the Greater Week, and the second and third days of Easter Week; the eve of the Assumption of the Blessed Virgin; the second day of November, on which day the Commemoration of the Faithful Departed is celebrated; the eve of the Nativity of the Lord and the two following days; and the last day of the year.

SACRED CONGREGATION OF RITES

Tuesday, November 16, 1926, in the Apostolic Palace of the Vatican, with the participation of the Most Eminent and Reverend Lords Cardinals, and with the votes of the Reverend Prelates and theological Consultors, a preparatory meeting of the Sacred Congregation of Rites was held to discuss the question concerning the heroism of the virtues exercised by the Venerable Servant of God, John Baptist Trona, Priest of the Congregation of the Oratory of Saint Philip Neri, in the city of Mondovì.

SECRETARY OF STATE

BY ORDER OF

By letters from the Secretary of State, the Holy Father Pius XI, may He happily reign, has deigned to appoint:

November 12, 1926.

Monsignor Pietro Ercole, as Administrative Director of the Pontifical Museums at the Lateran Palace.

The Reverend Father Guglielmo Schmidt, as Scientific Director of the

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Missionary-Ethnological Museum.

[*Latin ed. p. 510*]

Acts of the Apostolic See - Official Commentary 510. By Apostolic Briefs, the Most Holy Father Pius X, reigning happily, deigned to appoint:

June 29, 1926. Monsignor Sosio D'Angelo, Referendary of the Apostolic Signature.

July 1. The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Company of Jesus and Mary and of the Perpetual Adoration of the Most Holy Sacrament of the Altar, known as Picpus.

November 16. Monsignor Luciano Perez Platero, Auditor of the Rota, at the Apostolic Nunciature of Spain.

November 22. The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Institute of the Sisters of Saint Joseph of the Most Sacred Heart (Sydney).

Apostolic Protonotaries, with the same privileges as those participating:

October 26, 1926. Monsignor Andrea Cappellazzi, of the diocese of Crema.

Monsignor Bettino Bettoni, of the same diocese.

November 10. Monsignor Germano Breton, of the archdiocese of Toulouse.

Domestic Prelates of His Holiness:

June 21, 1926. Monsignor Sosio D'Angelo (Boma).

August 31. Monsignor Giovanni S. Mies, of the diocese of Detroit.

Monsignor Giuseppe Ciarrocchi, of the same diocese.

Monsignor Raimondo Campion, of the same diocese.

Monsignor Giacomo Henry, of the archdiocese of Cincinnati.

September 2. Monsignor Francesco Varelmann, of the same archdiocese.

Monsignor Vittorio Leandri, of the diocese of Chiusi and Pienza.

October 6. Monsignor Antonino Arata, of the diocese of Piacenza.

October 8. Monsignor Francesco Cao, of the archdiocese of Cagliari.

October 17. Monsignor Antonio Marquez de Figueiredo, of the diocese of Vizeu.

October 22. Monsignor Michele Maresca, of the archdiocese of Sorrento.

October 21. Monsignor Edoardo F. Quirk, of the diocese of Newark.

October 2. Monsignor Giovanni Fr. Ryan, of the same diocese.

October 11. Monsignor Francesco Giuseppe Müller, of the diocese of Fulda.

October 13. Monsignor Stefano Butler, of the diocese of Sioux City.

October 25. Monsignor Rodolfo Tartini, of the diocese of Lugano.

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Monsignor Giovanni Antonio Deriu, of the archdiocese of Oristano.

Monsignor Giulio Berlandier, of the diocese of Aix.

November 6. Monsignor Ferreol Thomassin, of the diocese of Saint-Dié.

November 10. Monsignor Lamartine Correa De Miranda, of the diocese of Corytiba.

Monsignor Giorgio, Prince of Bavaria (Rome).

November 18. Monsignor Saverio Gaglio, of the archdiocese of Monreale.

November 20.

HONORS. By Apostolic Briefs, the Most Holy Father Pius X, reigning happily, deigned to bestow:

The Order of Saint Gregory the Great, civil class:

October 5, 1926. Upon Mr. Cesare Jonghi-Lavarini, of the diocese of Novara.

October 11. Upon Mr. Maurizio Charvet, Knight, of the diocese of Lille.

[*Latin ed. p. 511*]

From the Roman Curia Diary, No. 51, October 21, 1926.

To Mr. Giovanni Saint, of the archdiocese of Eouen.

November 4th: To Mr. Edoardo Prenat, of the archdiocese of Lione.

November 5th: To Mr. Arnold Fortini, of the diocese of Assisi.

November 12th: To Mr. Francesco Paolo Cerpa, Esquire, of the diocese of Lanciano.

The Knighthood of the Order of Saint Gregory the Great, civil class:

September 1, 1926. To Mr. Giorgio Obaji.

October 5th: To Mr. Clotildo Vanzino, of the diocese of Novara.

October 5th: To Mr. Giovanni Giuseppe Nolf, of the archdiocese of Malines.

November 6th: To Mr. Enrico J. J. van den Biesen, of the diocese of Breda.

November 11th: To Mr. architect Edoardo Custodis, of the archdiocese of KolÃn.

November 11th: To Mr. professor Carmine Palmieri, of the diocese of Lech.

November 18th: To Mr. Guglielmo Alcimo Dannery, Esquire, of the diocese of Pé.

November 19th: To Mr. architect Giovanni Amigó y Barriga, of the diocese of Barcelona.

November 19th: To Mr. Teodoro Feídhaus, of the diocese of Münster.

November 21st: To Mr. Carlo Saint, of the archdiocese of Eouen.

November 27th: To Mr. Alan Brodrick, of the archdiocese of Westminster.

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November 4th: To Mr. Ludovico Prenat, of the archdiocese of Lione.

November 5th: To Mr. Augusto Simoni (Assisi).

November 5th: To Mr. Francesco Delmont (Belgium).

November 5th: To Mr. Giuseppe Bronkart (Belgium).

November 15th: To Mr. Giuseppe Brugiotti (Rome).

November 23rd: To Mr. Giulio Goetghebeur, of the diocese of Lilla.

The Knighthood of the Order of Saint Sylvester the Pope:

August 6, 1926. To Mr. Ercole Pisani (Rome).

November: To Mr. Antonio Regis, of the archdiocese of Turin.

November 19th: To Mr. Basilio Martini, of the diocese of Fabriano.

November 20th: To Mr. Giovanni Taverna, of the archdiocese of Turin.

November 24th: To Mr. Frederick Harty (Constantinople).

BY THE GRACE OF HIS HOLINESS

With the tickets of His Eminence, the Major Domo, the Holy Father, Pope Pius XI, may He reign happily, has deigned to appoint:

Extraordinary Secret Chamberlains to His Holiness:

November 28, 1925. Monsignor Alfredo Wroblewski, of the diocese of Mohilew.

October 4, 1926. Monsignor Francesco Giuseppe Spellman, of the archdiocese of Boston.

October 11th: Monsignor Andrea Klarmann, of the diocese of Brooklyn.

October 11th: Monsignor Ottavio Silvestri, of the same diocese.

October 11th: Monsignor Tommaso F. Lynch, of the same diocese.

November 4th: Monsignor Alberto Hausheer, of the diocese of Basle and Lugano.

[*Latin ed. p. 512*]

Acts of the Apostolic See - Official Commentary, November 9, 1926. Monsignor Giovanni Lopez, of the diocese of Guadix. 18. Monsignor Adalberto Witz, of the archdiocese of Strigonia. 19. Monsignor Giuseppe Bóka, of the diocese of Giavarino. Monsignor Giuseppe Maria Gonzalez, of the diocese of Caratinga. Monsignor Giovanni Tietz, of the diocese of Banzica. Chamberlain of the Sword and Mantle, Extraordinary, of His Holiness: November 6, 1926. Mr. Giuseppe Edoardo Eadcliffe, of the diocese of Middlesborough. Honorary Chamberlains in purple attire of His Holiness: November 9, 1926. Monsignor Antonio Vieira de Mattos, of the archdiocese of Diamantina. Monsignor Pietro Gruenter, of the same archdiocese, namely, Colonia. Monsignor Giuseppe Jansen, of the same archdiocese. 15. Monsignor Dante Fantin, of the diocese of Vicenza. NECROLOGY: August 1, 1926. Monsignor Giovanni Claudio Combaz, Bishop of Nagasaki. Novem-

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ber 13. Monsignor Michele Hoban, Bishop of Scranton. November 27. Monsignor Antonio Keil, titular Bishop of Dardano. NOTICE: It is earnestly requested that the Reverend Ordinaries and Superiors of Religious Orders send, before the end of December, to the address of the Annuario Pontificio - Vatican - Rome, all information concerning priests decorated with pontifical titles and any changes in the General Curias.

[*Latin ed. p. 513*]

Year XVIII - Vol. XVIII, December 31, 1926, No. 13

ACTA APOSTOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF HIS HOLINESS, POPE PIUS XI

SECRET CONSISTORY

I. - ADDRESS OF HIS HOLINESS

CREATION AND PUBLICATION OF CARDINALS

On Thursday, the 11th day of December, 1926, in the Vatican Apostolic Palace, there was a Sacred Consistory, in which first, His Holiness addressed the Cardinals, and announced the new Cardinals as follows:

"REVEREND BROTHERS, it pleases Us today to address you with these words, moved by a grateful spirit towards God for the great abundance of benefits which, as the year turns, have affected Us, the Church, and indeed the whole world. First, it is right and proper for the Ethiopians and Syrians, the Swiss and Italians, the French and the Spanish to rejoice and be glad about the consecration of their citizens – martyrs, confessors, and virgins – whom, as we solemnly enroll among the blessed in the heavens, we have also designated as most powerful intercessors with God for all men, and we have also presented perfect examples of Christian virtues, in one way or another, for imitation. The earth is full of the mercy of the Lord: Psalm 33:5."

[*Latin ed. p. 514*]

514 Acta Apostolicae Sedis - Commentary, Official Vidimus, moreover, we have recently seen from America, sons who, together with peoples long united to the family of Christ, have successfully labored. For nothing is

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more admirable, or more incredible, whether we consider the magnificent splendor of the Eucharistic Congress held in Chicago, or the outstanding signs of faith, piety, and the external and internal significations of life: hence, it has come to pass that such an event seems to be not far removed from those greatest triumphs which the Church, throughout the space of twenty centuries, has hitherto recorded in her annals. And since, a few months ago, we publicly proclaimed the royal dignity of Christ to be honored, all those from every nation who gathered in Chicago on that occasion, not so much for their own sake as for the sake of the entire Catholic world, prostrated themselves before the Eucharistic King; and from among them, in an immense and unending procession, the words "I adore you, hidden Divinity" and "With thy comeliness and thy beauty set out, proceed prosperously, and reign. Because of truth and meekness and justice." were proclaimed in all languages. In both hemispheres, the spirit of grace and the desire for Christian living have been rekindled anew, in the seventh century after the death of that "Great King's Herald," Francis of Assisi. Therefore, we are confident – and as it ought to be, so that such secular celebrations may not pass without the best of fruits – that those who will learn from the most holy man the study of poverty and penance, the love of peace, charity towards their neighbors, and humanity towards all creatures, if not all can follow in imitation, at least will learn to detach their minds from worldly things, to have their desires subdued by voluntary chastisement, to embrace their neighbors with fraternal charity, and to gather themselves entirely in holy prayer: those who neglect these things, we do not know how they can hope to live a life composed according to the commandments of Christ. It could not be that the "Great King's Herald," who calls the peoples back to spiritual renewal, would not have his sons from the vast and most extensive regions of China offer themselves as docile, namely, those Franciscan men, John of Monte Corvino and Blessed Odoric of Portu Naone, who, not yet a century after the departure of their human Lawgiver, with the greatest confidence and plainly, acted as both explorers and apostles.

[*Latin ed. p. 515*]

The Acts of Pope Pius XI, page 515, recount how, one after another, members of that very Order, eager to defend the faith, flocked to the mission, and proved themselves not only worthy – as is true of all our missionaries – but also zealous, faithful, and often martyred. Therefore, by divine providence, the fervor of souls, which the commemoration of seven centuries of Francis had stirred up, also reached China, as we have just mentioned, with six excellent young men sent to Us, so that in this, as it were, center of Catholic unity, they might receive the fullness of the priesthood from the hands of Our Vicariate Apostolic, and afterwards, they would bring their offerings of pontifical rites to the venerable Patriarch of Assisi, whom

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they would honor. This event, truly unusual and most beneficial – which, given its importance for that nation and for the Catholic religion, fills Us with the greatest hope – pleases Us greatly, and we trust that, as we greatly desire and hope, the work of the missions will progress more widely and more quickly, and that the plan We recently conceived will be carried out throughout. We wish to testify before your most distinguished College of the pleasing will with which We follow the Supreme Pastor, the benevolent benefactor of so great a work. We also commend all those whose apostolic labors have brought us to this point, so that we have been able to ordain indigenous bishops; and since they have contributed so admirably to this work, surely there are none whom We may not rightfully call to share in Our joy and Our hope. But to the beautiful and consoling things about which We have spoken to you, Venerable Brothers, other things are added, full of sorrow, from which We experience considerable distress. And first, the Church of Mexico comes to Our mind and to Our eyes, which is fiercely and wickedly persecuted by the governors of that republic; these governors – just as the man of sin and the son of perdition, who will be revealed at the end of the world, about whom Paul says, "Who opposeth and is lifted up above all that is called God or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God." – blaspheme and revile, and treat that noble people so harshly.

[*Latin ed. p. 516*]

516 Acta Apostolicae Sedis - Official Commentary. And if we were speaking of a crowd of wicked and depraved men, and of laws enacted under the pretext of such, which have nothing of law about them except the name, since they manifestly contradict all divine and human rights. - O, in such bitterness and such shame, which the most excellent Catholic nation, afflicted and worthy, endures. Bishops and priests, religious brethren and laymen, rich and poor, men and women, older and younger, indeed even adolescents and girls, at the very flower of their age, have for many months now presented such a spectacle, that all men of good heart, and even the angels of God, might admire it. For, in order that the honor of God might remain safe, and that their own conscience might be preserved, in order that their lives might not deviate from the faith, in order that they might not cease to remain united with the Catholic, Apostolic, Romana Church, with the Vicar of Jesus Christ and his prescriptions, they have suffered every kind of injury, exile and imprisonment, indignities and even deaths more atrocious than death itself; and the lives of many have been spared. These, indeed, hastened to death while proclaiming Christ the King and greeting the most holy Virgin with a prayer for a crown; their faith and the strength of their spirit served as an example to others. And just as, through this glorious death, they will be remembered, and will, without fail, bring about a day of victory and peace, so longed for, which they themselves are

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approaching, obtaining forgiveness and mercy from their persecutors and executioners through the great outpouring of their blood. This very thing We implore daily, and We are certain that all the faithful should implore with Us - as We have declared more than once - that this may come to pass. - Indeed, all of these things, which are certainly pitiable, but also magnificent and full of consolation, We have treated somewhat more fully in the Encyclical Letter *Iniquis afflictisque* recently issued; and although We have not presented documents and testimonies that are greater than all exceptions, yet, whether we consider deeds or words, the account was more restrained and milder than the facts demanded, lest We seem to be excessive. But in this Consistory, Venerable Brothers, We cannot fail to consider with you, that We must again announce to the entire world, that, along with the most unjust suppression of the sacred freedom of religion and the worship of God, and the violation of human dignity itself,

[*Latin ed. p. 517*]

The Acts of Pope Pius XI, volume 517, published from that place, contain wonderful examples of Christian greatness. We deemed it fitting to reiterate our expression of concern, because, as has been recently reported, the persecution of Catholics there, increased by the cruelty and impiety of their adversaries, is growing worse. The bishops have been driven from all their sees; some have been forced into hiding, others have been imprisoned, and still others, pious priests, have been killed; a massacre has been committed against citizens who were striving to pray at a certain sanctuary dedicated to the Most Blessed Virgin; the most holy Eucharist has been profaned; and the image of the crucified Christ, our Lord and Redeemer, has been torn down from private schools, while young students, with noble indignation, publicly or through distinguished letters, protested, which we applaud and bless with paternal affection. From the distant lands of Mexici to the nearby Galliam, thoughts are being carried, concerning that grave controversy relating to the political aspect or the school, which they call the "Action Française," and concerning the institutions that have sprung from it, and the daily commentary; and we know that this controversy agitates the minds of many there. Therefore, we will once again express our opinion: we say again, if indeed we have not already and unambiguously declared what we think. But we address you on this matter because, on the one hand, your most distinguished assembly, Venerable Brothers, to which the eyes of the entire Catholic world are turned, offers and provides us with a most excellent and great opportunity, especially because what we are about to say may have some utility and benefit even outside the borders of Galliam; and on the other hand, it is fitting to fulfill the desires and expectations of those who, in order that we might leave no doubt, have requested, with letters filled with sincere piety and love of truth, that we express our sentiments. And although we could not remain without sadness and sorrow, the most

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merciful God has nevertheless granted us some consolation, to which, as it were by duty and a sweet necessity, we hastened to express our gratitude, as in that passage of the Psalms: "According to the multitude of my sorrows in my heart, thy comforts have given joy to my soul."

[*Latin ed. p. 518*]

518 Acta Apostolicae Sedis - Official Commentary. Since, by intervening with Our authority, We have made the most desirable matter not merely opportune but also necessary, We have received thanks from the best laymen, from priests of both orders, and from venerable bishops and pastors of souls: therefore, let this be a special testimony of Our most favorable will, and let it be given to them together with all those who, manifesting their faith through their actions, have received Our words, whether proceeding from the Vicar of Jesus Christ, with obedience and love, or who have publicly or privately discussed them, interpreting them sincerely and faithfully, and defending them vigorously whenever it was necessary.

Furthermore, those who insist that We speak more clearly and concisely about the matter in question, should understand that, in matters pertaining to the conduct of life and action, it is not always possible to prescribe something absolutely and definitively in every instance; moreover, those things which We have written or said up to this point – and which, as is now known by no one, are drawn from French sources – contain, or can easily be derived from them, the laws and reasons that lead to correct judgment and action. We add that, if there are those whose minds still require further enlightenment, it is in no way permissible for Catholics to approach the works and writings of those who place the study of certain aspects of religion above all else, and who demand that religion serve these studies; nor is it permissible for them to subject themselves or others, especially young people, to such authorities or disciplines, from which danger to the integrity of faith and morals, as well as to the very institution of Catholic youth, would arise.

In this regard – so as not to overlook any of the questions and requests that have been made – it is also not permissible for Catholics to support, encourage, or read newspapers published by individuals whose writings contradict Our teaching on faith and morals, which must be rejected; and these newspapers often present such things to readers, especially young people and adolescents, through their headlines, reviews, and titles, in which one can find not a few causes of spiritual ruin.

Indeed, We have mentioned all of this, although not without some sadness, both so that We would not fail those sons who have come to Our common Father and Pastor, and so that We would not forget…

[*Latin ed. p. 519*]

The Acts of Pope Pius XI, page 519, seem to indicate that We are ap-

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pointed by God Himself to watch over [the faithful] "as though we were to render an account for their souls." Indeed, it is clear to all. We have also consulted the Apostle Paul, who, when he addressed the faithful on a matter of such gravity, urged them to obey and be subject to their prelates, so that these might render an account to God "with joy, and not with grief": a thing that would not be advantageous even to the faithful themselves. Furthermore, our most beloved sons from Gallia, being divided among themselves and disagreeing for a long time for the sake of political matters, are not beneficial to themselves, nor to the State, nor to the Church. But, on the contrary, it would be supremely beneficial to all and to everything if they were all united in matters of religion, namely, in the defense of the divine rights of the Church, of Christian marriage, of domestic life, of the education of children and youth, and of all sacred liberties, which are the foundations of the State; and thus, united, through more frequent and solid expressions of public opinion, through the propagation of sound doctrine on religious and moral matters, through the apostolate of charity, through the many liberties that We have mentioned, they would bring about a German understanding, and thus arouse a desire in the people that, with full awareness of their rights, they might effectively demand and defend them. May this desired harmony come about in a salutary manner, as We fervently desire, and for this We implore the Author of all good things with many daily prayers. Nevertheless, it is proper for each one to legitimately and honorably have a greater say in the administration of the State, as long as it does not deviate from the divine order of things.

What We have now urged concerning the union of souls and the conspiracy to act for the most sacred things, is in no way distant or different from the plans of Our immortal predecessor, Leo XIII, just as these exhortations are in harmony with the sacred memory of Pius X: which would be clearly understood by anyone who, without preconceived notions, compares the acts and documents of both predecessors, as We have done, and also remembers.

[*Latin ed. p. 520*]

520 Acta Apostolicae Sedis - Commentarium Officiale. It is necessary that all things, as they were formerly said, be rendered the same for all, and that this should always be so, neither ought it to be, nor can it be otherwise. Although we consider this superfluous, yet, "from the abundance of the heart," as it is commonly said, we add that We are moved to speak, and are not prejudiced by the opinions of any party, nor by human reasons, nor by ignorance, nor by a lesser estimation of the benefits which the Church, and therefore the State, has received from some, or from a certain school. But solely and exclusively by the religion We have embraced, and by the conscience with which We are bound, by the office, that is, of defending the dignity of the Divine King, the salvation of souls, the good of religion,

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and the very future prosperity of Catholic Galliae. For all these reasons, and also so that there may be no room for doubts and false interpretations, such as have recently, and indeed irreverently and too boldly, been applied, both in other instances and in the aforementioned daily commentary, We are certain that the Venerable Brothers, the Purple Fathers of Galliae, the Archbishops and Bishops, will, with pious pastoral care, convey not only Our sentiments and paternal will to their flocks, but will also faithfully and clearly explain and expound them. These words, Venerable Brothers, which We have spoken, and to which Your very presence adds solemnity, and the approaching Nativity of the King adds a certain sanctity, may they foster full and active concord among Catholics in Galliae, so that, under this auspice, it may be possible to effectively defend the highest reasons of the Divine Kingdom, upon which all else relies as its foundation, its crown, and its sanction: "For the Kingdom of God," We say, "those who seek it, already, by the certain promises of Christ the King, obtain all things for themselves, and as it were, secure them beforehand: 'Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.'" And also Italy, which, indeed, both nature and religion make especially dear to Us in so many ways, has not been without its storms. "Storms," We say, and deliberately: for...

[*Latin ed. p. 521*]

The Acts of Pope Pius XI recount with the utmost indignation the heinous act perpetrated against that man, who governs the affairs of the State with such singular strength and zeal, that one could rightly say that the safety of the Republic itself is imperiled whenever his safety is threatened. But, thanks to the most present and almost visible protection of the Divine Power, the first stirrings of anger and horror were quickly quelled, and with a great clamor of popular joy, congratulations were offered, and public thanks were given to God, the Savior, for having delivered a man who was almost about to perish from so great a danger, and for having rendered him perfectly safe. We, as soon as we were informed of this matter, first of all, rendered due thanks to the supreme Arbiter of life and death, God, who from the highest throne of the heavens governs and regulates all things and all men with His power. However, while We, together with the bishops associated with Us, and the pious faithful, rejoiced in this granted safety and gave thanks to God, and indeed, we declared that this safety was to be considered of the greatest importance for the safety of the homeland and for the common good, behold, we saw a new kind of uproar being stirred up throughout Italy, and we understood that it was directed against Catholics and their institutions, and that devastation was being wrought in their dwellings. Some, in their audacity and impudence, went so far as to be unmoved by the sanctity of temples, the dignity of venerable bishops, and the sacredness of the priestly office;

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others, with blind fury, attacked the faithful as if they were seditious and rebellious, whereas they are, in fact, the most devoted lovers and defenders of public order and tranquility; others, with a perverse and unjust discrimination, sought out the best of the Catholics in order to treat them with contempt, and not only them, but also their institutions and works, which were inspired either by the dissemination of good writings, or by the promotion of religion and of human welfare, or by the propagation of the common good, economically and socially. The best of the faithful, we say, are those men of great spirit, who, with a sound mind, as we well know, dedicate themselves to such endeavors, not without serious inconveniences.

[*Latin ed. p. 522*]

522 Acta Apostolicae Sedis - The official record, together with its authors and leaders, navigated through every difficulty: in which, as if to mirror equal recompense, they had the intention of drawing from their own labors, from which they nourish their faith, and, strengthened thereby, to achieve something more perfect in the profession of the Christian life. These things, which are certainly well-known to Us, We announce; for it must be noted that some of those matters, as is often the case, appeared at the beginning to be more serious than they actually were, while others had far more weight than is commonly known. Indeed, all these things are recounted by Us so that We may say to all Our sons, especially to our most beloved young men, that those injustices which they have suffered were not unknown to Us, and that, moreover, We have felt deep compassion for them, and have offered fervent prayers to God, in which We implored perseverance for those who were afflicted, and repentance, amendment, and correction for those who were persecuting them. It can certainly be said that such a storm has now completely passed; but it did not pass in any other way than as a violent whirlwind struck a ripe field, laying everything low and destroying it. For the more flourishing the field was, and the more it promised a good harvest, the greater the damage and the more grievous the losses that resulted. Associations and works that were flourishing, which had not been established without diligent and prolonged labor, nor without considerable expense, had filled with full confidence many families and entire populations, who, responding to the same faith, were enriched by every kind of benefit; and in a single moment, these were most miserably overturned or so severely violated that they can scarcely be restored to their former prosperity. We know indeed that it had been clearly and strictly ordered that such acts of oppression and tyranny be effectively prevented, suppressed, and punished with due penalties; and We cannot but rejoice that this has been done, since it demonstrates sound administrative prudence in those who govern the kingdom, and has brought some satisfaction to many bishops and faithful, to many families and populations, whose irritation needed to

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be appeased, lest they...

[*Latin ed. p. 523*]

Acta Pii PP. XI 523. These [arguments] are either disseminated with a certain authority, or concerning the power of laws, or concerning the sincere will of those who govern. However, it is not yet permissible to fully and securely trust in such a will, at least in religious matters, although these are, as they are, recognized by the law of all nations, especially the Cattolica. For something obscure – and this is suspected by some, who confirm it by interposing their authority and injecting their own biases – seems to be affecting our associations and works, especially those of young people, which are related to the Action Catholica, that is, that Action which we have in view; and indeed, it is to be feared that the proper institution of Catholic youth, which is a principal part of the divine mandate "Going therefore, teach ye all nations," may unfortunately be endangered. Furthermore, the notion of the State or Commonwealth seems to be brought forward again, which is completely contrary to Catholic doctrine: the State or Commonwealth being itself the ultimate end; the citizen not being ordered except towards the State; and everything being to be directed towards it, and everything being taken from it. Moreover, it sometimes seems that, through a certain concurrence of power with power, orders, which are otherwise honest and prudent, are given to people in distant places to carry out, who, although they now wear new insignia and display new titles, can easily be recognized as former followers of sects, and who, as before, are enemies of religion and of society. Finally, we do not see how it can be reconciled with public expressions of religiosity that priests are sometimes, without any priestly vestments or sacred character, treated unjustly and harshly, even by a bishop who should be their defender. However, we trust that, henceforth, what we lament will not be renewed, nor will what is to be feared occur: rather, that, with any cause of doubt and distrust removed, the confidence of good and honest people will be restored, and that all will strive, in an orderly and efficient manner, fully and harmoniously, for the common good. We are now approaching the point to which we intended to arrive, namely, to convene a Consistory, so that we may, as it were, increase the Senate of the Church, our Venerable Brothers, by the co-optation of two Fathers. One has diligently performed duties in the Cattolica Curia and has held honorable legations among foreign peoples; the other has served for a long time in...

[*Latin ed. p. 524*]

From the Acts of the Sacred Apostolic See, Official Commentary: The episcopal function is performed for the most excellent dioceses; both, however, are approved by us, because of their observed devotion to Us and to this Apostolic See, and are deemed worthy to be adorned with the honor

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of the sacred purple. These are: Lawrence Lauri, titular Archbishop of Ephesus, Apostolic Nuncio in Poland; Joseph Gamba, titular Archbishop of Turin. What do you think? Therefore, with the authority of Almighty God, of the holy Apostles Peter and Paul, and of Ourselves, We create and publicly proclaim the following: His Eminences, Cardinals, Lawrence Lauri, Joseph Gamba. With the necessary and appropriate dispensations, derogations, and clauses. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. It remains to supplement the order of bishops. II. - PROVISIONS FOR CHURCHES. Here, the following churches are assigned: To the Metropolitan Church of Burgos, the Reverend Father, Doctor Peter Segura y Saenz, formerly Bishop of Coria, is appointed. To the churches of Savona and Noli, which are perpetually united in their cathedrals, the Reverend Father, Doctor Paschal Righetti, formerly Bishop of Fossombrone, is appointed. To the churches of Auxima and Cingulana, which are perpetually united in their cathedrals, the Reverend Father, Doctor Monaldutium Leopardi, formerly titular Bishop of Leptis, is appointed. To the Cathedral Church of Guayaquil, the Reverend Father, Doctor Carolus M. De la Torre, formerly Bishop of Bolivarense, is appointed.

[*Latin ed. p. 525*]

525 The Acts of Pope Pius XI record the following appointments: To the Cathedral Church of Orleans, the Reverend Julius M. Courcoux, Superior General of the Congregation of the Oratory of Jesus and Mary Immaculate, and parish priest of Saint Eustache, Paris. To the Cathedral Church of Jaca, the Reverend John Villar y Sanz, canon theologian of the Metropolitan Archdiocese of Granada. To the Cathedral Church of Huesca, the Reverend Emmanuel Irurita y Almadoz, canon of the Metropolitan Archdiocese of Valencia. To the Cathedral Church of Spoleto, the Reverend Charles White, Rector of the Seminary of Saint Joseph in the city of Grand Rapids. Furthermore, he publicly announced the resignations of other sacred ministers, already received through Apostolic Letters, namely: The Archbishop of Curitiba, John Francis Braga, by elevation of the see to the metropolitanate. The Archbishop of Quebec, Raymond M. Bouleau, who was already Bishop of Valleyfield. The Archbishop of San Antonio, Arthur Drossaerts, by elevation of the see to the metropolitanate. The Archbishop of Caieta, Dionysius Casaroli. The Archbishop of Pompeii, Helladius Perlaza, who was previously Bishop of Cali, and who now holds the title *ad hoc* in the archiepiscopal rank. The Archbishop of Hierapolis in Phrygia, Alban Goodier, who was previously Archbishop of Bombay. The Archbishop of Buenos Aires, Joseph Bottaro. The Archbishop of Boston, Peter Joseph Hürth, who was previously Bishop of New Segovia. The Bishop of Grand Rapids, Joseph Pinten, who is now Bishop of Superior. The Bishop of Superior, Theodore Reverman. The Bishops of Callian and Perugia, Joseph Venturi. The Bishop

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of Valleyfield, Langiois. The Apostolic Vicar of Attuda, Aloysius Tchen.

[*Latin ed. p. 526*]

Acta 526, Callipolis, whom. Joseph, of the Apostolic See – Commentary, Betanzos, Official Vicariate of Marro, Titopolis, Francis Luna, Apostolic Vicar of Beni Tanaita. Ioannes Maiztegui Besoitaiturria, Apostolic Vicar of Darien. Foroiuliensem, Augustine Simeone, now Bishop of Adiacensem. Briulisanum, Stephanus Kurteff, Administrator of Bulgaria, for Catholics of the Byzantine rite. Apostolic in Theodosiopolis, Joseph Hou, Apostolic Vicar of Taichow. Bidensem, Carolus Labbé Marquez, Apostolic Vicar of Tarapaca. Lesvitanum, Simon Tsu, Apostolic Vicar of Haimen. Thermensem, Eduardus Parente, Auxiliary to the Most Reverend Diocese of Janua Cosenza, Archbishop of Capua. Thebanum of the Copts, Marcus Khouzam. Hermopolitanum of the Copts, Franciscus Sebastopolitanum, Arcturus Bistauros. Hinsley. Sareptensem, Petrus Munzani, Administrator of the "Apostolic archdiocese of Iadrensis for the Italian part, also for the islands of Cherso, Lussino, Lagosta. Sebastensem, Alexander de Giorgi. Caliensem and Theanensem, Joseph "¿Marco zzi. Amarillensem, recently established diocese, Rodulphus Gerken. Molinensem, Ioannes Baptista Gonon. Agathopolitanum, Joseph Eomualdus Léonard, now Bishop of Sancti Germani. Balneoregiensem, due to the union of the diocese "in personam" with the diocese of Aquaependentis, Tranquillus Guarneri, Bishop of Aquaependentis. Larandensem, Claudius Volio, now Bishop of Sanctae Rosae de Copàn. Bodaliensem, Edmundus Harrison. Zeugmatensem, Petrus Silvanus Valentin, Coadjutor with the right of future succession to the Most Reverend. Philippi Giraudeau, Apostolic Vicar of Tatsienlu.

[*Latin ed. p. 527*]

527 Acts of Pope Pius XI.

PRELATES of the Most Holy Virgin Mary of the Most Holy Rosary of Pompeii, in the recently established Prefecture immediately subject to the Holy See, Charles Cremonesi, titular Archbishop of Nicomedia, Master of Sacred Giving. Of Bom Jesus de Piauhy, Edmund Harrison, titular Bishop of Podalia. Abbot of Saint Peter at Muenster, Severin Gertken. Furthermore, He reported that the proper transfer of George Dallai, Archbishop of the Syrians of Babylon, to the Cathedral Church of the Syrians of Mossul had been confirmed, while the patriarchal administration of the Archdiocese of Babylon remained.

II. PUBLIC CONSISTORY. On Friday, the twentieth day of December, 1926, in the Hall above the Portico of the Vatican Basilica, a public Consistory was held, in which the Most Blessed Father solemnly conferred the pontifical red hat upon Cardinal Joseph Gamba, whom He had created and publicly announced in a secret Consistory on the preceding day. Mean-

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while, through the Advocate of the Sacred Consistory, Joseph Biroccini, the initial presentation of the cause for beatification of the Venerable Contardi Ferrini, a layperson, was made.

III. SECRET CONSISTORY. After the public Consistory was concluded, in the customary Hall of the Apostolic Palace, a secret Consistory was held, in which the Most Blessed Father first addressed the newly appointed Cardinal, Joseph Gamba, and then proposed the following appointments:

I. - APPOINTMENTS OF CHURCH OFFICIALS. To the Cathedral Church of Caetité, the Reverend Juvenal Britto, a priest of the place, was appointed. In the Diocese of Aracajú.

[*Latin ed. p. 528*]

Acts. 528 of the Apostolic See – Official Commentary.

To the titular bishop of the Church of Gibba, the Reverend Andrew Défebvre, from the Congregation for the Propagation of the Faith, who has been appointed Apostolic Vicar of Tsing-po.

To the titular bishop of the Church of Dusa, the Reverend Hadrian Larribeau, from the Society of Missions to Foreign Lands of Paris, who has been appointed Coadjutor with the right of succession to the Reverend Father Gustav Mutel, Apostolic Vicar of Seoul.

To the titular bishop of the Church of Assus, the Reverend John Barrett, who has been appointed Auxiliary to the Reverend John Mae Intyre, Archbishop of Birmingham.

To the titular bishop of the Church of Isbita, the Reverend Louis Benitez, from the Society of Jesus, who has been appointed Auxiliary to the Reverend Vincent Castellanos y Nufiez, Bishop of Tulancingo.

II. – ASSIGNMENT OF TITLE AND REQUESTS FOR THE PALLIUM.

Thereafter, the Most Blessed Father opened his mouth to Cardinal Joseph Gamba, so that he might express his opinion in Consistories, Congregations, and other functions pertaining to his office, and, presenting him with the Ring, assigned him the title of Santa Maria sopra Minerva.

Finally, he graciously approved the requests for the Pallium for the archdioceses of Curitybensis, by elevation to the metropolitan see; Quebecensis, of San Antonio, also by elevation to the metropolitan see; Gaietanae; Bonaêrensis; Burgensis; and, by privilege, for the episcopal Church of Savona.

[*Latin ed. p. 529*]

The Most Holy Congregation of the Holy Office, 529. ACTA SS. CONGREGATIONUM. SUPREMA SACA CONGREGATIO S. OFFICII. DECREE: CERTAIN WORKS OF CHARLES MAURRAS AND THE EPHEMERIS "L'ACTION FRANÇAISE" ARE CONDEMNED. On January

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29, 1914, and on December 29, 1926. Since some have requested that a more thorough inquiry be made regarding the sentiments and intentions of this Apostolic See, and especially of the late Pope Pius P. X, concerning the works and writings of Charles Maurras, as well as the aforementioned ephemeris "L'Action Française," the Most Holy Pope Pius P. XI ordered me, the undersigned Assistant of the Holy Office, to carefully examine the Acts and the records of the Sacred Index Congregation – which, as all know, was joined to and incorporated with the Holy Office – and subsequently to report to Him. After this investigation was completed, the following facts were discovered: I. In the preparatory meeting held on Friday, January 15, 1914: "All the Consultors agreed that the four works of Charles Maurras: *Le Chemin de Paradis*, *Anthinéa*, *Les Amants de Venise*, and *Trois idées politiques*, are truly very bad and therefore deserve condemnation, and they stated that the work entitled *L'Avenir de l'intelligence* should also be included. "Several Consultors also wished to include the books *La politique religieuse* and *Si le coup de force est possible*." II. In the general meeting held on Monday, January 26, 1914: "The Most Eminent Cardinal Prefect stated that he had discussed this matter with the Supreme Pontiff, and that the Supreme Pontiff, due to the numerous petitions received both verbally and in writing, even from prominent individuals, had been somewhat hesitant, but had finally decided that this matter should be discussed freely in the Holy Congregation, reserving to himself the power regarding the publication of the Decree. "Therefore, the Most Eminent Fathers stated that there was no doubt that the books designated by the Consultors were truly very bad and deserved censure, especially because such books are difficult to keep away from young people, whose author is highly recommended in political and literary matters, and is considered a leader by those from whom the salvation of the nation is expected. The Most Eminent Fathers agreed that the enumerated books should be proscribed by the Sacred Congregation, but the publication of the..."

[*Latin ed. p. 530*]

530 Acta Apostolicae Sedis - Official Commentary on the Decree concerning the writings of the Supreme Pontiff. Regarding the publications *L'Action Française*, a bi-monthly review, and the works of Monsieur Maurras, the same opinion was held by the Fathers.

III. On January 29th, in the year 1914: "The Secretary reported to His Holiness on all that had been done in the most recent Congregation. Immediately, the Supreme Pontiff began to speak of *L'Action Française* and the works of Monsieur Maurras, stating that he had received many letters requesting that these works not be permitted to be prohibited by the Holy Congregation; however, these works are to be considered prohibited, and from now on, as has been decreed by the Holy Congregation, they are to be treated accordingly. He reserved to himself the right to indicate the oppor-

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tune moment for the publication of the Decree; and if a new opportunity for such action were to arise, a Decree prohibiting those publications and books, as if it were issued today, would be promulgated."

IV. On April 14th, in the year 1915: "His Holiness [Benedict XV] questioned the Secretary regarding the books of Charles Maurras and the publications *L'Action Française*. The Secretary, in due order, recounted to His Holiness all that had been done in this matter by the Holy Congregation, and how his predecessor, Pope Pius X, had ratified and approved the condemnation pronounced by the Fathers, but had postponed the publication of the Decree to a more opportune time. Having heard this, His Holiness declared that this time had not yet arrived, since, with the war still ongoing, political passions did not allow for a just judgment on such an action by the Holy See."

Having reported all of the above to His Most Holy Lordship, the undersigned, Assessor of the Holy Office, His Most Holy Lordship considered it opportune to publish and promulgate the Decree of Pope Pius X, and decreed that it should indeed become public law, under the date prescribed by the aforementioned deceased Pope, Pius X.

Considering, moreover, what has been published and disseminated in these recent days by the newspaper of the same name, *L'Action Française*, and specifically by Charles Maurras and by Leon Daudet, and that which has been written against the Apostolic See and the Roman Pontiff, no sensible person can fail to see, His Most Holy Lordship confirmed the condemnation given by his predecessor and extended it to the aforementioned newspaper, *L'Action Française*, as it is currently published, so that it may be considered as condemned and prohibited, and be included in the Index of Prohibited Books, without prejudice to further investigations and condemnations regarding the books of both authors.

Given at Rome, from the Offices of the Holy Office, on December 29th, 1926.

By order of His Most Holy Lordship,

Canali, Assessor.

[*Latin ed. p. 531*]

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[*Latin ed. p. 533*]

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1926 February 2; June 13

APOSTOLICAE Paternae sane [Truly paternal]. – To the Most Reverend Fathers, Joseph Mora y del Rio, Archbishop of Mexico, and other Archbishops and Bishops of the Mexican Republic: concerning the unjust condition of the Church in Mexico and concerning the norms for promoting Catholic action there. 175

Singulare illud [That is remarkable]. – To the Reverend Father Wlodimir Ledóchowski, Superior General of the Society of Jesus, concerning honors bestowed upon Aloysius Gonzaga, a saint of heaven, in the latter part of the last century. 258

III. DECREES

1925 December; 1926 May 23

PROPRIO Singulari Dei [By a special decree of God]. – Concerning the awarding of medals to those who have deserved them well, from the Missionary Exhibition.

Cum Missionalium [With the Missionaries]. – A Pontifical Missionary Institute is founded through the union of the Pontifical Seminary.

[*Latin ed. p. 534*]

Index 534 August 23, 1926 – November 12. Documents from the Apostolic Vicariate of Peter and Paul of the City [Rome] and the College for Foreign Missions of Milan. Concerning the building erected for the use of schools in Castro Gandulphi, and its transfer to the Pious Filippini Fathers. Also, concerning the establishment of an Ethnological Missionary Museum.

297, 401, 478 IV. – APOSTOLIC CONSTITUTIONS. 1925: June, October, December. 1926: April, May. In the highlands of Sabina.

34, 3. Concerning the dismemberment and union of the Abbey of the Most Holy Savior Major, in the Suburbicarian territory of Sabina.

36, 18. Concerning the suppressive union of the Diocese of Mandelensis.

201, 18. Concerning the Apostolic office.

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tion of new dioceses.

205, 30. For all the Christian faithful.

Dismemberment and erection of the Diocese of the Most Holy Conception of Chile.

38, 4. For the people of Lithuania.

Erection of an ecclesiastical province and the new organization of dioceses in Lithuania.

121, 23. Among other things. The Diocese of Massensis is separated from the ecclesiastical province of Mutinensi and united with the Diocese of Pisana.

207, 8. Of the Most Blessed Virgin Mary.

Concerning the exempt prelature of the Most Blessed Virgin Mary of the Most Holy Rosary.

403 V. – APOSTOLIC LETTERS. 1925: February, July. August 26.

Concerning the parish priest. The title and privileges of a minor basilica are conferred upon the parish church of Saints Peter and Paul in the city of Worms, in the Diocese of Moguntiae.

480, 8. Historians relate. The temple dedicated to Saint Dominic, Founder of the Order of Preachers, is raised to the dignity of a minor basilica in the city of Siena.

14. Of the Supreme Apostolate. The Apostolic Prefecture of Ucayali in Peru is erected into an Apostolic Vicariate.

86, 15. So it has been increased. The territory is dismembered from the Apostolic Vicariate of Nili Superior and the Apostolic Prefecture of Kavirondo is erected in Central Africa.

87, 15. Of the Divine Word. The Apostolic Prefecture of Sinus de Hudson is erected within its own territory in North America.

88, 15. From this, Peter. The territory is governed between the Apostolic Vicariate of Brazzaville and the Apostolic Prefecture of Ubanghi-Kari in Central Africa.

124, 5. Among the blessings of the Most Blessed Virgin Mary. The solemn acceptance of the renunciation by the Burghes family of the patronage over the chapel of the Most Blessed Virgin in the Liberian Basilica, constructed by Paul V.

208.

[*Latin ed. p. 535*]

Chronologically: 1925, August; November; 1926, January; February; March; in order, a digest of affairs concerning the Sisters of Saint Joseph.

Approval of the Institute of the Sisters of Saint Joseph of Toronto, 22. Historically, the parish church of Saints Marcellinus and Peter, in the town of "Seligenstadt," within the territory of the Diocese of Mainz, is elevated

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to the status of a minor basilica.

Refers to Nos. 10. The title and privileges of a minor basilica are granted to the parish church of the Blessed Virgin Mary, commonly known as "dei Pino," in the city of Barcelona.

From the Most Reverend. The sanctuary of Saint Francis of Assisi in the town of "Canindé," within the archdiocese of Fortaleza, is adorned with the honors of a minor basilica.

In this matter. From the apostolic vicariate of Ouagadougou, a territory is separated to form the apostolic prefecture of Navrongo.

It is known. The church dedicated to the Blessed Virgin Mary, under the title of "Perpetual Succor," in the city of Santiago de Chile, is elevated to the status of a minor basilica.

Refers to Nos. 25. The church of Saints Alexander and Theodore, belonging to the Ottenburg Abbey, in the Diocese of Aosta, is elevated to the status of a minor basilica, with its corresponding honors.

Concerning Catholics. The boundaries are changed between the apostolic prefecture, formerly of Thsuapa, now of Coquilhatsville, and the apostolic vicariate of Novae Antwerp in the Belgian Congo.

Among the most important. The honors and privileges of a minor basilica are conferred upon the parish church of Saint Mary Glorious, commonly known as "de' Frari," in the city of Venice.

There exists in the city. The church of Saint Mary, previously the procathedral, in the city of Minneapolis, within the territory of the Archdiocese of Saint Paul of Minnesota, is elevated to the status of a minor basilica.

Venerable Brother. The sanctuary of the Blessed Virgin Mary, under the title of "Auxilium Christianorum," in the village of Philippsdorf, within the territory of the Diocese of Leitmeritz, is adorned with the honors of a minor basilica.

Concerning these matters. The region of Epirus, formerly belonging to the Archdiocese of Durrës, is separated and added to the Archdiocese of Corfu, etc.

From the Supreme Apostolic Authority. A new demarcation of boundaries is established between the apostolic vicariate of Orae Benin and the apostolic vicariate of Western Nigeria.

Concerning Catholics. Certain boundaries are defined for the apostolic vicariate, formerly Western Uellen, now of Buta, in the Belgian Congo.

The Supreme Authority reminds us. From the territory that was formerly the apostolic vicariate of Western Uellen, now of Buta, the apostolic prefecture of Bondo is established in the Belgian Congo.

As a matter of great importance. The boundaries are regulated between the apostolic prefecture of Kaffa and the apostolic vicariate of Gallas, in

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East Africa.

[*Latin ed. p. 536*]

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10 As decreed by the Supreme Pontiff: The territory formerly part of the Apostolic Vicariate of Kenya is erected as the Apostolic Prefecture of Meru in Eastern Africa.

16 By order of the Supreme Pontiff: The city of "Monastir" and the surrounding region, previously separated from the Apostolic Vicariate of Constantinople, are added to the Diocese of Skopje.

18 As decreed by the Supreme Pontiff: The regions of Macedonia Graeca and Thracia Graeca, formerly separated from the Apostolic Vicariate of Constantinople, together with the region of Thessalica and the adjacent islands, which were under the jurisdiction of the Apostolic Delegate, are erected as the Apostolic Vicariate of Thessaloniki.

18 Concerning Catholic matters: The region of the Peloponnese, together with the island of Cythera, is separated from the Apostolic Delegation of Greece and definitively incorporated into the Archdiocese of Athens.

10 There exists within: The Benedictine priory of nuns of the Order of St. Benedict in Byde, under the title "Peace of the Heart of Jesus," within the territory of the Diocese of Portsmuthensis, is erected as an abbey of its own right.

25 In the city of Cagliari: The shrine of the Blessed Virgin Mary of Bonaria in the city of Cagliari is elevated to a minor basilica.

10 It is decreed: From the territory detached from the Apostolic Vicariate of Peking, the vicariate of Suanhwafu is erected in China, and the care of the clergy is entrusted to native priests.

11 As decreed by the Supreme Pontiff: The Apostolic Prefecture of Cimbebasia in southern Africa is erected as the Apostolic Vicariate of Windhoek.

12 For all: From the territory detached from the Apostolic Vicariate of Taynanfu, the Apostolic Vicariate of Fenyang is erected in China, and the care of the clergy is entrusted to native priests.

12 With us: From the detachment of the Apostolic Vicariate of Taynanfu, the Apostolic Prefecture of Shohchow is erected in China.

16 Rich in mercy: The Most Reverend Andrew Hubert Fournet, founder of the Congregation of the Daughters of the Cross, is declared Blessed.

23 Of Christian charity: The Venerable Servant of God, Sister Joanna Antida Thouret, foundress of the Institute of the Sisters of Charity, is declared Blessed.

30 Consummate in a short time: The Venerable Servant of God,

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Bartholomew Capitanio, foundress of the Sisters of Charity, commonly known as the Sisters of the Infant Jesus, is declared Blessed.

6 Precious in the sight of the Lord: The Venerable Servants of God, James Salesius, priest, and William Saltamochius, coadjutor, both of the Society of Jesus, are declared Blessed.

13 Among the most distinguished: The Venerable Servant of God, Lucy Filippini, foundress of the Institute of the Piarist Teachers, named after her, is declared Blessed.

30 Concerning sacred matters: A new boundary is established between the Apostolic Vicariate of Leopoldopolis and the Apostolic Prefecture of Matadi in the Belgian Congo.

12 Concerning the exploration of: From the Apostolic Vicariate of Egypt,

[*Latin ed. p. 537*]

Chronologically:
1926
July 12
August 24
October
October 10
October 17
October 31
January
February
April
1926
January
March 537 - CHIROGRAPH!

18 It is with particular [reference].

- To His Eminence, Father Peter, holding the title of Saint Lawrence in Lucina, Reverend Cardinal of the Holy Roman Church, Gasparri, from the Secretariat of State.

18 It is announced.

- To His Eminence, Father Peter, holding the title of Saint Lawrence in Lucina, Reverend Cardinal, Gasparri, from the Secretariat of State.

3 It is brought to his attention.

- To His Eminence, Father Basil, Bishop of Vehternum, Reverend Cardinal Pompilj, Vice-Sacred Prefect in the City: concerning prayers to be publicly recited for the Catholic Church within the Mexican jurisdiction.

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June: The Suez Canal region is established as an apostolic vicariate.

487 Supreme Apostolic [decree].

- The region of Una, separated from the apostolic vicariate of Urundu, with its three neighboring regions, namely Nyanza, Tabora, and Tanganyika, is therefore, with certain modifications, partly attached.

488 On the twenty-seventh day.

- Saint John of the Cross, Confessor, of the Order of Discalced Carmelites, Doctor of the Universal Church, is declared Blessed.

379 From the early Church.

- The Venerable Servant of God, Abba Ghebre Michael, a priest of the Congregation of the Mission of Saint Vincent de Paul, is declared Blessed.

407 Happening as hoped.

- The Venerable Servants of God, Fathers Emmanuel Ruiz and seven companions, of the Order of Friars Minor, as well as three brothers, the Venerable Francis, Mooti, and Raphael Massabki, Maronite men, martyrs of Damascus, are declared Blessed.

411 Most terrible and pitiable.

- The Venerable Servants of God, John Maria du Lau, Archbishop of Arles; Francis Joseph de la Rochefoucauld, Bishop of Beauvais; Peter Louis de la Rochefoucauld, Bishop of Santon, and 188 companions, all killed in Paris for hatred of the Faith, are declared Blessed.

415 Among the most valiant.

- The Venerable Servant of God, Natalis Pinot, a priest of Angers, is declared Blessed.

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84 .181 LETTERS

Gladly indeed.

- To the Reverend Father, Anthony Bonaventure Jeglid, Bishop of Laibach: concerning a conference for the study of Oriental matters to be held in Laibach.

7

15 This, to whom you have so diligently devoted yourself.

- To the Reverend Father, Augustine Dontenwill, titular Archbishop of Ptolemais, General Moderator of the Oblates of the Blessed Virgin Mary Immaculate, on the centenary of the Institute's approval.

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25 Most noteworthy.

- To His Eminence, Father Caietan, Protopriest of Saint Agatha, Reverend Cardinal Bisleti: who is sent as a legate to the Marian celebrations.

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Chronologically: June 1926, December 1926. In order: 24, 24, 24, 24, 20.

Consistory: Public session. Provisions for Churches. Request for Pallia. Assignment of Titles and Diaconates. Address of His Holiness. Creation

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and publication of Cardinals.

20. Provisions for Churches.

23. Public Consistory.

23. Provisions for Churches.

23. Assignment of a Title and request for a Pallium.

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I. SUPREME HOLY CONGREGATION OF THE HOLY OFFICE.

1926: January, April, June, July, November, December.

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282, 11.

Notification concerning another work on the same subject.

308, 3.

Declaratory sentence of excommunication against the priest Franciscus Capone.

434, 30.

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1925: March, December.

1926: April, May.

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14. Beiensis. Decree concerning the translation of the cathedral church.

6. Decree concerning the Military Ordinary in Italy.

7. Antillarum. Decree concerning the erection of a new Apostolic Delegation.

14. Eistetten-Ratisbonen. Decree concerning the boundaries of dioceses.

14. Ratisbonen-Eistetten. Decree concerning the dismemberment and union.

20. Auriensis and Lucensis. Decree concerning the dismemberment and segregation.

1. Nonantulan. Decree concerning the union.

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6, Popayan. - Doubts. . . . . 25, Turiason, or Manilla, and Pasto. - Introduction of the cause for beatification and canonization of the Servant of God, Ezekiel Moreno Diaz, of the Order of Eremitic Recollects of Saint Augustine, Bishop of Pasto.

9, Doubt concerning the form of the vestments.

11, Doubts concerning the responses of the First Nocturn and the Gospel of the Mass on Sundays.

6, Y icen. - Regarding the doubt concerning the virtues in the cause for beatification and canonization of the Venerable Servant of God, Anthony Mary Claret, Archbishop of Saint James of Cuba, and afterwards of Trajanopolis, Founder of the Congregation of Missionaries, Sons of the Immaculate Heart of the Blessed Virgin Mary.

20, Decree or Declaration. - Concerning the proper Offices and Masses, and their extension.

12, Pomana, or Faliscodunen. - Decree concerning the miracles in the cause for beatification and canonization of the Venerable Servant of God, Lucy Filippini, Foundress and Superior of the Institute of the Piarist Teachers, now called by that name.

25, Pictavien. - Decree concerning the miracles in the cause for beatification and canonization of the Venerable Servant of God, Andrew Hubert Fournet, Founder of the Congregation of the Daughters of the Cross, commonly called the Sisters of Saint Andrew.

23, Doubts concerning the image or statue of the Most Sacred Heart of Jesus placed in the altar of the Most Holy Sacrament.

27, Pictavien. - Decree concerning the introduction in the cause of the Venerable Andrew Hubert Fournet, Founder of the Congregation of the Sisters of the Cross.

27, Rome, or Faliscodunen. - Decree concerning the introduction in the cause of the Venerable Lucy Filippini, Foundress of the Institute of the Piarist Teachers, now called by that name.

27, Naples, or Besancon. - Decree concerning the miracles in the cause for beatification and canonization of the Venerable Servant of God, Sister Joan Antida Thouret, Foundress of the Institute of the Sisters of Charity.

28, Doubts concerning the consecration of the human race to the Most Sacred Heart of Jesus.

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Brixien. - Decree concerning the miracles in the cause for beatification and canonization of the Venerable Servant of God, Bartholomew Capitanio, Foundress of the primary Institute of the Sisters of Charity in the town of Luere, in the diocese of Brescia, in Damascus.

- Decree concerning the martyrdom in the cause for beatification, or for the declaration of martyrdom, of the Venerable Servants of God, Father Emmanuel Euiz and seven companions, of the Order of the Friars Minor, who, as is said, were killed in hatred of the faith.

21, 15, 58, 57, 19, 93, 140, 143, 1, 291, 190, 192, 236, 319, 241, 244.

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Chronologically: 1926, October. "Orderly Digest" 543. Concerning Joseph de la Rochefoucauld, Bishop of Beauvais, Peter Ludovic de la Rochefoucauld, Bishop of Santon, and Associates, who were murdered in Paris in September of the year 1792, for hatred of the faith. 439. 7. Damascus. - Decree concerning the advancement of the cause for beatification or declaration of martyrdom of the Venerable Servants of God, Francis, Mooti, and Raphael Massabki, brothers, Christian faithful, Maronites, of Damascus, who were murdered for hatred of the faith in the year 1860. 448. 7. Paris. - Decree concerning the advancement of the cause for beatification or declaration of martyrdom of the Venerable Servants of God, John Mary du Lau, Archbishop of Arles; Francis Joseph de la Rochefoucauld, Bishop of Beauvais; Peter Ludovic de la Rochefoucauld, Bishop of Santon, and Associates, who were murdered in Paris in September of the year 1792. 450. VIII. - Sacred Congregation of Ceremonies. 1925, July 8. Approved: The procedure for the admission of Legates to the Apostolic See for a solemn audience, to present letters for the recognition of their office. Protocol for the solemn presentation of the credentials of Ambassadors accredited to the Holy See. 350. Protocol for the solemn presentation of the credentials of Plenipotentiary Ministers accredited to the Holy See. 357. I. X. - Sacred Congregation for Seminaries and Universities. 1926, September 8. Letter to the Most Reverend Ordinaries concerning the diligent cultivation of catechetical instruction in the sacred seminaries. 453. III. - Acts of the Tribunals. I. - Sacred Apostolic Penitentiary. 1925, December. 1926, May. " " November 21. Doubt concerning crowns made of glass. 24. 18. "Prayer for the holy missions," indulgence granted. 322. "Invocation," indulgence granted. 323. 10. Doubts concerning the power of Bishops to communicate certain faculties. 500.

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